

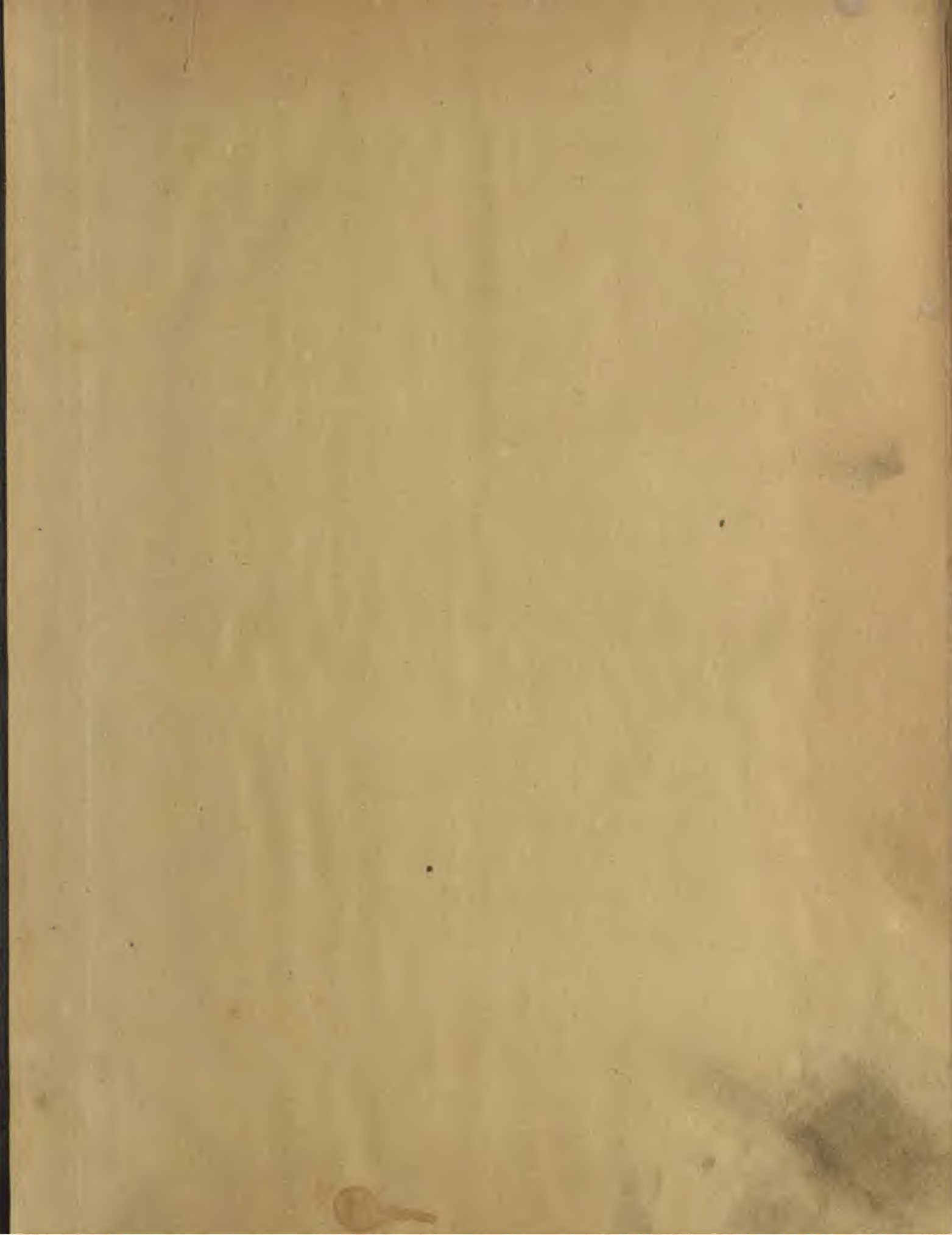
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EDITED BY

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" 27.	" " " " " " (II)	" "	242 & 243
" 28.	" " " " " " (III)	" "	244 & 245
" 29.	" " " " " " (IV)	" "	246 & 247
" 30.	" " " " " " (V)	" "	248 & 249
" 31.	" " " " " " (VI)	" "	250 & 251
" 32.	" " " " " " (VII)	" "	252 & 253
" 33.	The Smaller Leiden Plates of Kulottunga I	" "	276 & 277

ADDITIONS AND CORRECTIONS.

- Page 2, text l. 1.—*For Mahāmatan read Mahāmatana.*
- " 4, para. 1, l. 4.—*For uptil read up till.*
- " 4, para. 2, l. 3.—*For Ouadheid^o read Oudheid².*
- " 4, para. 2, l. 3.—*For Nederlandisch-Indie read Nederlandsch-Indië.*
- " 4, text l. 2.—*For °varmaṇaḥ read varimmaṇaḥ.*
- " 5, l. 6.—*For Pushkaraādi read Pushkarasādi.*
- " 5, para. 4, l. 2.—*For king read king.*
- " 5, para. 4, l. 4.—*For yaḥ purā Tārumay(ā)m read yaḥ purā [Tā]r[u]m āyā[m].*
- " 7, f. n. 4, l. 2.—*For Mārāñja^o read Mārāñja^o.*
- " 9, text l. 8.—*For [ni] read ṇi. (K. V. S. A.).*
- " 9, text l. 16.—*For kiṛadu read kiṇru. (K. V. S. A.).*
- " 10, text l. 50.—*For eṇṇapperā^o read eṇṇapperā^o. (K. V. S. A.).*
- " 13, l. 30.—*For i-stroke read i-stroke.*
- " 14, last para. l. 2.—*For III read II.*
- " 16, l. 29.—*For Vājasanēyin read Vājasanēyi.*
- " 17, l. 33.—*For Prithivishēṇa read Prithivishēṇa.*
- " 18, f. n. 4.—*For (619-20 A. D.) read (A. D. 629-30).*
- " 20, l. 10.—*For Taittiriya read Taittiriya.*
- " 21, f. n. 1.—*For Pulombūru read Pulombūru.*
- " 22, para. 3, l. 10.—*For Tundra read Tuṇḍra.*
- " 23, f. n. 13.—*For उत्कीर्ण read उत्कीर्ण*
- " 24, para. 2, l. 8.—*For Sēnānīr- read Sēnānīr-.*
- " 26, f. n. 2.—*For द्विभिर् read द्विभिर्*
- " 29, text l. 28.—*For नल^o read नल^o and for उल्लङ्घ^o read उल्लङ्घ^o.*
- " 31, l. 16.—*For āramam read arāmaṁ.*
- " 33, l. 29.—*For irrefragible read irrefragable.*
- " 34, l. 14.—*For Vaiśyāṇām read Vaiśyāṇām.*
- " 34, l. 15.—*For Kshatriyāṇām read Kshatriyāṇām.*
- " 40, l. 10.—*For yu read yu.*
- " 44, l. 1.—*For route read rout.*
- " 44, l. 24.—*For shows read show.*
- " 45, l. 1.—*For Kaḍava read Kāḍava.*
- " 50, f. n. 7.—*For Mimāṁsā, and read Mimāṁsā, Pāñcharātra, and*
- " 50, f. n. 8.—*For Shadja read Shāḍja.*
- " 50, f. n. 8.—*For Daivata read Dhaivata.*
- " 51, l. 20.—*For extacy read ecstasy.*
- " 51, f. n. 5.—*For note 14 on p. 10 read note 24 on p. 48.*
- " 55, l. 2.—*For prose read verse.*
- " 56, f. n. 9.—*For Forbe's read Forbes.*
- " 58, f. n. 3.—*For king Dhārā read king Dhārā(varsha).*
- " 60, text l. 13.—*For °यन्त्रेद read °यन्त्रे(त्रु)द.*
- " 61, text l. 20.—*For °बाद्यापि read °बाद्यापि.*
- " 61, text l. 24.—*For दीचबाहु: read दीचबा(बा)हु.*

- Page 61, text l. 24.—For व्युह read व्युह—^८.
- „ 61, text l. 27.—For निम्ना read निम्ना(न्ना)°.
- „ 63, l. 40.—For force read force.
- „ 64, para. 5, l. 3.—For -mutās-cha read -mutāsā.
- „ 64, para. 5, l. 3.—For -sutās-cha read -sutās=cha.
- „ 64, para. 5, l. 5.—For -chudh- read -chuddh.
- „ 65, l. 33.—For Śatakratu read śatrur=.
- „ 65, l. 36.—For l. 24. read l. 23.
- „ 65, l. 38.—For -bhūt read -bhūt.
- „ 65, f. n. 2.—For 169 read 199.
- „ 66, l. 1.—For l. 62 read l. 61.
- „ 66, l. 4.—For l. 71 read ll. 68-69.
- „ 66, l. 13.—For °rājō read °rāja.
- „ 66, l. 43.—For Farrukkābād read Farrukhābād.
- „ 71, l. 8.—For Pūrāvī read Pūrāvī.
- „ 71, l. 8.—For Padhama° read Paḍhama°.
- „ 71, text l. 4.—For (लंम) read (लम्).
- „ 72, text l. 6.—For (स्य) read (तांम).
- „ 72, text l. 10.—For तस्मिन्दिनं read तस्मिन्दिनं.
- „ 72, f. n. 3.—For कृषारजं read कृषारजी.
- „ 73, text l. 27.—For (प्र) read (प्रु).
- „ 75, f. n. 1.—For भगवदुवा° read भगवदुवा°.
- „ 75, f. n. 2.—For विनम्य read विनम्य.
- „ 76, f. n. 5.—For वटि read वटि.
- „ 77, para. 2, l. 1.—Omit of after are.
- „ 77, para. 3, l. 1.—For guttural read guttural.
- „ 77, para. 3, l. 2.—For to s read into upadhmāniya.
- „ 77, para. 4, l. 3.—For Nābaḍa read Nāvaḍa.
- „ 78, l. 2. and l. 5.—Insert the before Māhi.
- „ 78, f. n. 9.—For निजवाहबलेन read निजवा(वा)हब(ब)लेन.
- „ 79, f. n. 3, l. 6.—For Pūrāvī read Pūrāvī.
- „ 80, l. 3.—For villages read the village.
- „ 80, para. 2, l. 5.—Insert with after Bhārthāṇaka.
- „ 80, para. 2, l. 6.—Insert with after Dhāhadva.
- „ 80, para. 3, ll. 2, 4, and 8.—For Kāṣṭhā° read Kāṣṭhā°.
- „ 80, text l. 1.—For °ऊहत्तं read °ऊहत्तं.
- „ 80, f. n. 2.—For Kāthiā° read Kāthiā°.
- „ 81, text l. 7.—For क्षुत read क्षुत.
- „ 81, text l. 10.—For काष्ठाटक read काष्ठा(ष्ठा)टक.
- „ 81, text l. 15.—It may be noted that the word श्री is superfluous considering the metre.
- „ 81, f. n. right-hand side.—For 3 read 2.
- „ 81, f. n. 2.—For -āchatāt read -āchalāt.
- „ 83, text l. 36.—For बहवी read बहवी(व).
- „ 84, text l. 57.—For प्रतिबह read प्रतिब(व)ह.
- „ 84, text l. 57.—For °यामी read °यामी(म).
- „ 87, l. 9.—Insert From before the record.
- „ 87, l. 10.—For attempts read attempts.

- Page 88, f. n. 4.—For 1175-1182 A. D. read 1175 to 1182 A. D.
- „ 91, text l. 38.—For 1 read 7.
- „ 91, translation, l. 3.—For °naḍaiga| read °ṇaḍiga|.
- „ 92, l. 24.—For °ttai- read °ṭṭai-.
- „ 94, l. 6.—For *svargyā* read *svargē*.
- „ 94, f. n. 2, l. 3.—For *ehoso* read *these*.
- „ 95, f. n. 16.—For *सतिना* read *इहसतिना*.
- „ 99, l. 32.—For *drōṅgarikā* read *dōṅgarikā*.
- „ 99, l. 46.—For *Kōlēpadra* read *Kōlāpadra*.
- „ 100, l. 30.—For *Gōsvāminī* read *Gōsvāminī*.
- „ 101, l. 27.—For *prayato* read *prayatā*.
- „ 102, l. 12.—For *his* read *this*.
- „ 102, l. 32.—For *एवर्ष°* read *एवर्ष*.
- „ 102, l. 33.—For *ताप[:*]* read °ताप[:*]
- „ 102, l. 34.—For *सुत* read *सुतः*.
- „ 103, l. 15.—For *tasy-ānujaḥ* read *tasy-ānujaḥ*.
- „ 106, text l. 23.—For *दिजा°* read *दिजा*.
- „ 108, text l. 42.—For *सवञ°* read *सवञ*.
- „ 108, text l. 48.—For *काल°* read *काला*.
- „ 108, f. n. 12.—For *dōṅgarikā* read *dōṅgarikā*.
- „ 109, text l. 56.—For °ह्यामिष read °ह्यामिष.
- „ 109, text l. 65.—Insert ¹³ after °अनीन.
- „ 109, f. n. 3.—For *महायज्ञी°* read °वातिदिपञ्चमहायज्ञी°.
- „ 110, f. n. 2.—For *Iḷa°* read *Iḷa°*.
- „ 113, f. n. 1.—For *Māmadi* read *Māmadi*.
- „ 116, text l. 5.—For °śān-ati° read °śān=ati°.
- „ 116, text l. 10.—For *śobhā* read *śōbhā*, and for *maṇḍal-āgra* read *maṇḍalāgra*.
- „ 116, text l. 13.—For °liasha° read °lasha°.
- „ 117, text l. 26.—For °ttam-[ā*] read °ttama(mā)°, and for *chchūḍā* read *chchū(chū)ḍā*.
- „ 117, text l. 27.—For =anga-ja° read =angaja°.
- „ 117, text l. 28.—For °sy=aiva read °sy=ni(sy=ē)va.
- „ 118, text l. 31.—For *maṇḍal-āgram* read *maṇḍalāgram*.
- „ 118, text l. 32.—For °bhāshita- read °bhashi(sī)ta-.
- „ 118, text l. 33.—For °san=nava- read °san=nava-.
- „ 118, text l. 42.—For °bhogā° read °bhōgā°.
- „ 118, text l. 43.—For °leya-ki read °lēyaki°.
- „ 118, f. n. 1.—For °han-dhri° read °han=dhri°.
- „ 119, text l. 50.—For *sāgara°* read *sagara°*.
- „ 122, text l. 2.—Insert *nati-* after *mukta-*
- „ 123, text l. 5.—For °mānūḥ read °māpūḥ.
- „ 124, text l. 17.—For *chakr-āhva* read *chakrāhva*.
- „ 124, text l. 18.—For *sutō-bhūd* read *sutō=bhūd*.
- „ 124, text l. 20.—For *rūpam* read *rūpaṁ*.
- „ 131, text l. 20.—For *Tivr-āmsōr-amśu* read *Tivrāmsōr-amśu*.
- „ 131, text l. 33.—For *Ṛp-āṅka* read *Ṛpāṅka*.
- „ 132, f. n. 1.—For -ēśō read -ēśō.
- „ 138, f. n. 2.—For *Yak kāñchanañ* read *yak kāñchanañ=*.

- Page 144, f. n. 9.—For °ksharāmē read °kshārāmē.
 „ 161, l. 11.—For Kārtika read Kārttika.
 „ 168, l. 9.—For dattā[ñ*] read dattām=.
 „ 168, l. 25.—For aklipt- read sa-klipt-.
 „ 172, f. n. 11.—For पृथिवीदेवस्य read पृथिवीदेवस्य.
 „ 172, f. n. 20.—For अक्षिपु l. 28 and सायकरे वादय्या read अक्षिपु l. 26 and सायकरे and वादय्या.
 „ 174, text l. 31.—The figure 7 should be placed over the *danḍa* after तयोवीरे and the figure 8 should come after वादय्या.
 „ 174, text l. 32.—For राजा° read राजा°. (V. V. M.)
 „ 176, l. 14.—Insert in the twenty-third year after Māgha.
 „ 177, l. 11.—For samkhō° read samkshō°.
 „ 183, text l. 24.—For सदाजा read सदाजी.
 „ 185, text l. 41.—For °मह read °म[ह]
 „ 189, l. 14.—For kumbha read kumbha.
 „ 189, l. 15.—For Gaṅgala read Gaṅgala.
 „ 190, text l. 11.—For कुमारजिंसि read कुमारजिंसि.
 „ 191, text l. 33.—For प्रसाध; read प्रसाधः(य).
 „ 192, para. 6, l. 9.—For Bhāsana read Bhāsapa.
 „ 194, f. n. 6.—For लक्ष्मीदत्ता read लक्ष्मीदत्ता.
 „ 195, f. n. 7.—For राजगुह read राजगुह.
 „ 213, last l.—For śrēṇi read śrēṇī (C. R. K.).
 „ 214, l. 23.—For had read have.
 „ 216, f. n. 6.—For Sibi read Śibi.
 „ 219, l. 30.—For Simha° read Sīṃha°.
 „ 221, column 1.—For Amarabhujaṅga read Amarabhujāṅga.
 „ 222, last l.—For indentical read identical.
 „ 230, l. 34.—For omission read omission.
 „ 232, l. 31.—For Pāṣaṇ- read Pāṣaṇ-.
 „ 234, l. 35.—For paleographical indications noted on page 17 read chronological indications noted on page 228.
 „ 237, column 1.—Insert 1a after l.
 „ 237, column 1, No. 14.—For Tirutti read Tirṭṭi.
 „ 240, text l. 37.—For trē-āgni read trēt-āgni.
 „ 241, text l. 75.—For pūñjarikṛita read pūñjarikṛita.
 „ 243, text l. 101.—For śāsanam read śāsanam.
 „ 243, f. n. 6.—For eads read reads.
 „ 244, f. n. 3.—For erasur read erasure.
 „ 253, text l. 279.—For ivv-ūr-kkaraṇāttāṅ read ivv-ūr-ūr-kkaraṇāttāṅ.
 „ 254, text l. 319.—For °purattu read purattu.
 „ 259, l. 7.—For varippottagam read varippottagam.
 „ 271, l. 1.—For son read younger brother.
 „ 274, l. 11.—For village read villages.
 „ 281, f. n. 1.—For Nilaiyūḍaiya read Nilaiyūḍaiya.

Vol. XXII Pt. I

EPIGRAPHIA INDICA.

VOLUME XXII.

No. 1.—THE TEXT OF THE SOHGAURA PLATE.

BY K. P. JAYASWAL, M.A., BARRISTER-AT-LAW, PATNA.

1. The Sohgaūrā plate¹ discovered in 1894 in the district of Gorakhpur and presented to the Asiatic Society of Bengal by Dr. Hoey, is one of the undoubted pre-Aśōkan documents. Fleet, R. D. Banerji, and myself have had occasions to comment on the age of the writing.² In Dr. Fleet's opinion, it could even be placed earlier than 320 B.C. :

"The standard of the Brāhmī characters of the inscription refers it to at any rate an early date in the Maurya period, B. C. 320 to about 180; and the method of spelling presented in it, along with the use of those characters and the general style of the record, would justify our placing it even before that time."

—*JRAS.* 1907, p. 509.

2. The inscription, however, has not been solved. Dr. D. R. Bhandarkar impressed on me the necessity of giving my attention to it. The discovery of the Mahāsthān stone which has now been edited in this journal (above, Vol. XXI, pp. 83 ff.), made it necessary to refer to this document. It seems that the reading can be made out now with some certainty.

3. The illustrations are in *JRAS.* 1907, plate facing p. 510—the Asiatic Society's photograph and Sir George Grierson's electrotpe copy. It will be seen that the small-sized *k*'s on the Mahāsthān stone and those in our plate agree in shape; and so do the peculiar *m* forms (Mahāsthān, line 2) which are not found in Aśōka inscriptions. This *m* is also found on a Patna glass seal.³ Both Sohgaūrā and Mahāsthān records have as their subject-matter *koṭhūgāla* (*kōshṭh-āgāra*) which is used in the Kauṭaliya Arthaśāstra as a technical term for state store-houses for keeping *dravya* and grains (*Aś.*, chs. 36, 37; pp. 93, 99, 1st ed.) and refer to *ātyayika* [distress].

4. The Sohgaūrā plate was cast into several copies and is a public placard issued by the Council of Ministers of Śrāvastī, and is a document, relating to famine relief measures. It reads :

¹ *References* : 1894, *Bengal Asiatic Society's Proceedings*, pp. 84 ff. (V. Smith and Hörnle) ; 1896, *Ind. Ant.*, 261 (Bühler) ; 1907, *JRAS.*, 509 (Fleet).

² *JBORS.*, VI, 203. The date assigned there is c. 300 B.C.

³ *JBORS.*, X, 189, 192.

TEXT.

- 1 Savastiyāna¹ Mahāmātan sasane Manavasiti- ka-
- 2 dā² (.) s[ī]lī-māte³ usāgame⁴ 'va etc dave kothāgalāni.
- 3 Tī[ya]vṇī-Māthula- Chachu- Mōdāma- Bhalakāna chha-
- 4 li-kayiyati (:) ntiyāyikāya no gahimtavayo (.)

TRANSLATION.

The order of the **Mahāmātras** of **Śrāvastī** (*issued*) from the **Manavasiti** camp.

Only to the tenants, only on the advent of drought, these (the) *dravya* store-houses of **Trivṇī**, **Mathurā**, **Chañchu**, **Mōdāma**⁵, and **Bhadra** are to be distributed (discharged); in case of distress they are not to be withheld.

COMMENTS ON THE TEXT.

Line 1. The third character is a ligature. There is a defect in the surface which produces a cut in the loop of the *s* and the leg of the *t* above it (see the first photograph). The ligature is indicated by breaking off the perpendicular line before joining to it the legs of the *s*, which may be compared with the normal *s* of lines 1 and 2.

Mahāmātana.—The long *ā* mark to the *h* is in the middle of the perpendicular line. The *t* is of the stunted variety, with a suggestion of a projecting bar, just as in the *t* of the last line in *gahimtavayo*.

Sasane. There is probably a suggestion of a long *mātrā* to the first *s* in the electrotypé.

Line 2. For the long vowel in *dā* of *Manavasiti-kadā* see the electrotypé.

Sīlīmāte. *Sīlī* stands for Sanskrit *sīrin*; *sīra*, 'plough'; Hindi *sir*, 'cultivation'; *sīrin* 'a tenant' 'a cultivator.' *Māte-mātre.*

Us-āgame: the *e*-mark to *m* is absolutely certain; and the *ā*-force to *s* (in the middle of the bar) is also certain in the electroplate. The expression stands for *us-āgame*—Sanskrit *ushmā-gamē*.

Dave: the lower limb of *d* is blurred. As the store-houses were evidently more than two, it is not advisable to read the word as *dive*. It seems to be connected with the technical term of the Maurya period *dravya* in connection with Government Stores, e.g., *dravya-pāla* (*Arthaśāstra*, ch. 38).

Line 3. *Tiyavṇī* is a clear reading. The photograph shows *Māthula*, but the electrotypé *Māthula*. The long vowel to *k* in *Bhalakāna* can be seen in the photograph, though it is faint.

Line 4. The *i*-mark to *l* in *chhali*, is faint. *Chhali*=Sanskrit *ksharī*⁶; *chhali-kayiyati*, 'to be spent', 'to be discharged'. *Chha* was misread by Fleet as *va*. There is a straight bisecting line in the circle. Bühler read it correctly.

LOCALITIES.

Trivṇī, **Mathurā**, **Chañchu**, **Mōdāma** and **Bhadra** must have been in the Kōsala Province, of which **Śrāvastī** was the capital. This **Mathurā**, therefore, is not the Mathurā of the Śūrasēnas but a town or village somewhere in Oudh, Gorakhpur or Champaran. We have an important village *Mathuliyā* in Champaran. **Chañchu** (Ghāzipur)⁷ could be within the jurisdiction of the

¹ Ligature *stī*: the right leg of *t* touches the bar of *yā*.

² *a*. vowel-mark is traceable in both photographs.

³ There seems to be a long *i* to *s*, and to *l*. See electrotypé.


⁴ If it be taken as an adjectival form like *Māthula*, the place-name would be *Mudāma*.

⁵ *Kshar* (खर), to pour out, to flow, to dissolve or dissipate.

⁶ *JRAS.*, 1907, 525.

provincial government of Śrāvastī, as the district of Gorakhpur was; but more likely it was another place between *Trivēṇī* (ghāt) and *Bhadra*—between the districts of Gorakhpur and Champaran or thereabout. Nothing is known about *Mōdāma* or *Mudāma*. *Bhadra* (Bhalla) was a common name. *Manavasitī* (Mānavasitī) is to be looked for in the Tarāi. Its name shows that it was a cool resort.

THE SOHGAURA AND KUMHRAR PILLAR SYMBOLS.

Amongst the symbols the moon (*Chandra*) placed on a hill-like combination and next to it the large *Mo* (like the *ms* in the inscription—in two separate parts) denote an imperial monogram for **Chandra**[gupta]**M**[aurya]. We have the same moon symbol on the Kumhrar pillar [ASR., 1912-13, p. 78, pl. XLIX] where it certainly means '*Chandragupta*'. The hill-like combination stands for *gutta* ; the upper loop is *g* and the lower loops are *ta*, and on the top of the combination stands *chanda* or *chandra*. This monogrammatic method of writing is what is called *Śilpa-lipi* (i.e., *art-writing*) in the text cited by Dr. Hirananda Sastri (*Proceedings and Transactions of the 6th Indian Oriental Conference*, p. 11). It will be seen from the plate published in the A.S.R. that in the centre, by the side of the central dot, there is the symbol for **Chandagutta**, then there is an abrasion in the stone (which I have examined and seen on the actual stone), then opposite there is in a somewhat cursive hand three letters—reading from right to left—'*Moriya*'. This along with the symbol reads: '*Moriya-Chandagutta*.' That Chandragupta Maurya had his royal monogram is clear from the Kautaliya *Arthasā-*, ch. 50, p. 129 ['*rājāṅka*' branded on royal animals] and ch. 93, p. 249 ['*narēndrāṅka*' engraved on weapons and armours for the use of soldiers].¹

The *Mo* on the Sohgaura plate is to the right of the monogram. For the full form of the *o*-form, see electrottype.

The two trees probably signify the drought stage from leafy to leafless, and the houses for stores.

THE DATE.

Apart from the monogram, the date is to be gathered from certain circumstances. At the time, Śrāvastī was under a Council of Mahāmātras. This will be true of the Nanda and Maurya times when Kōsala was reduced to the position of a province of the Magadhan empire. The lettering will show an age about a century before Aśoka. The document indicates that extensive measures were adopted by the State to meet threatened or repeated droughts, and the measures were largely advertised for the information of the public. This and the Māhasthān tablet seem to be contemporary documents of the reign of **Chandra-gupta Maurya** when repeated droughts occurred, according to the Jaina theological history. Both Sohgaura and Mahāsthān inscriptions refer to '*atīyāyika*' circumstances.

¹ I reserve a fuller discussion on the Kumhrar pillar for a separate paper. It is sufficient to note here that the circles denote the plan of this pillar. My brother Mr. U. S. Jaysawal, who is an engineer by profession, without knowing anything of the actual position of the pillar said that it should be the 8th pillar in the third row according to these 'erection marks'. This agrees to the letter on Dr. Spooner's plan (XLI, p. 69). The sectional plan to the right on the pillar and its circles for the pillars and three lines before the letter *mā* constitute a copy of Dr. Spooner's plan of a group of 8 pillars on the site, reckoning it facing south where the main gate stood. What Dr. Spooner took to be Persian symbols are simply the direction for erection, noting '*mākha*' 'face'—'gate'. *Mā* and *kha* (or, *kha*) cover the whole of the sectional plan. The letters by the circles read (left to right) "*thabōka* : 3 : 3."

No. 2.—SHELL CHARACTER ROCK INSCRIPTION AT CI-ARUTŌN (JAVA).

BY K. P. JAYASWAL, M.A., BARRISTER-AT-LAW, PATNA.

A cursive and florid writing has been found in various places in India. I have seen it in the rock-cut cave-house at Khandgiri in the so-called Lalāṣa Kēsari Guṇphā; at the door of the Gupta or pre-Gupta temple standing at Tigawān; at Rājgir; at Patna, etc.; and one text repeated several times at Rāmtek (Nagpur) has been brought to light by Dr. Turner¹. Uptil now it has been called "Shell characters" or Śaṅkha writing owing to the cursive forms of letters which resemble a conch-shell.²

Lately I had to study the "box-headed" writing of the Javanese inscriptions which have been edited by Dr. Vogel under the title *The Earliest Sanskrit Inscriptions of Java in Publicaties van den Oudheidkundigen Dienst in Nederlandisch-Indie*, Deel I (Wetevreden, 1925). A Shell inscription is engraved at Ci-Arutōn below the foot-prints of King Pūrṇavarman. The toes of the king are represented to have had lotus-marks, the auspicious *lakṣhaṇa* (marks), which have been taken by several Dutch scholars to be a representation of "spiders". The whole purpose of the inscription is to emphasise this *sāmudrika lakṣhaṇa*.

The main inscription is in box-headed letters of the Vākātaka type, which has been accurately read by Dr. Vogel (p. 22) as follows :—

- 1 Vikkrāntasy-āvanipatēḥ
- 2 Śrīmataḥ Pūrṇavarmanāḥ
- 3 Tārūma-nagar-ēndrasya
- 4 Viśṇōr-iva pada-dvayam.

Plate 28 of Dr. Vogel's book which is reproduced here gives the facsimile of the foot-prints and the inscriptions in shell and box-headed letters.

It is evident that the two inscriptions are contemporary with the foot-prints (*pādukā*). It was to record the description of the foot-marks that the inscriptions were engraved. The shell writing was drawn first and then the "box-headed" one. This is apparent from the position of the two inscriptions. The loop of the first letter of the shell line caused a little slanting of the box-headed lines. The shell line is just below the *pādukā* and occupies a more prominent position.

On the evening of the 14th April (1933) I placed the plate before my learned friend Dr. Hirananda Sastri with my view that here was a bi-scriptory writing, and that it was possible to solve the shell record with the help of the box-headed record which gives the purpose of the inscription. Dr. Hirananda Sastri³ agreed with that view. I now place my reading before scholars.

The line opens with *Śrī*, placed just between the two large toes, and reads ŚRĪ PŪRṆNA-VARMAṆAH. It may be noticed that three *ṇs* are the same in shape.

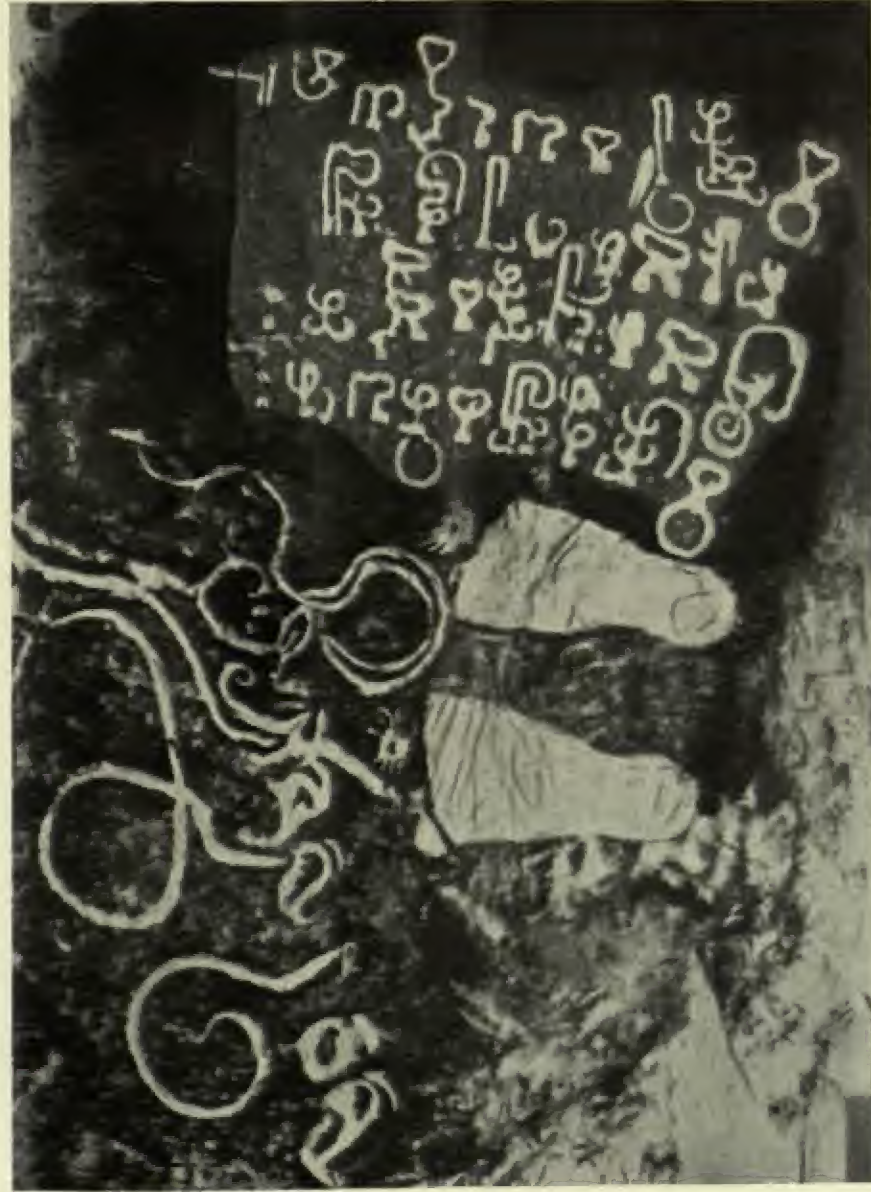
The writing is very likely the *Paushkarasādīyā*, one of the three main *lipis* of Northern India mentioned in Buddhist books (Bühler, *Indische Palaeographie*, p. 2). The shell writing

¹ *J. E. O. R. S.*, 1933, Dec. issue.

² Cunningham finding it mostly on Gupta monuments thought that the writing arose in Gupta times (*R.*, VIII, p. 129). But this is disproved by Silaharā cave inscriptions (of Rewah) where it is associated with contemporary writing of C. 100 A. D.—*A. S. R.*, 1927-28, p. 138. I have examined the latter, and one of them seems to give the same donor's name as the Brāhmī lines.


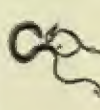

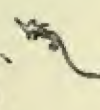
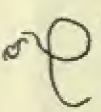
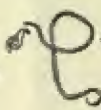
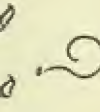
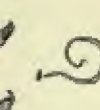
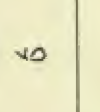

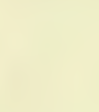
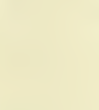
³ [Mr. Jayaswal's reading seems to be plausible, but till we have examined all the known inscriptions in this curious script we should treat it as a working hypothesis—H. S.]

Rock Inscription at Ci-Arutön (Java).



REPRODUCED FROM DR. J. PH. VOGEL'S EARLIEST SANSKRIT INSCRIPTIONS OF JAVA.

MR. K. P. JAYASWAL'S CHART.

FROM PHOTOGRAPH.	FROM ESTAMPAGE.	VALUES.
		śrī
		pūr
		n
		na, nah
		va
		rma



has been always found in Northern India, and its present instances are found on certainly Gupta monuments; the Rājgir writings on the road may be much earlier. Its cursive form shows that it was a non-monumental, i.e., book writing. The *virāma* sign below *ṇ* in our inscription has its descent in the modern Nāgarī and Bengali scripts. The system is purely Hindu; the forms, though different, have basic unity with Brāhmī forms. It seems that Pushkaraādi with whose personal name the system is associated, invented the system from Brāhmī. A modern example of a similar type of invention is Gurumukhī. The head of each letter in our inscription is headed with a line as in Nāgarī, Bengali and other modern Aryan scripts of the north. This would have arisen in book-writing with pen-and-ink, to keep a straight line in view. The flourishes of long looped vowel-signs and rounded forms of the letters also point to the system of pen-and-ink.

The *e* in our inscription is almost identical with the Brāhmī letter; *p* has a loop to the left instead of to the right, which would denote an earlier origin when *p* was written both ways. The superscript *i* vowel-mark is doubled to denote a long sound. The *m* here has only one arm of the Brāhmī *m* instead of two. The *ṇ* form is entirely unconnected. The *ś* is somewhat unconnected, it resembles remotely the Brāhmī form turned upside down. The superscript and subscript *r* has the same form as in Brāhmī. The double *i* mark resembles the Brāhmī system of the fourth century A.D. The mark for *visarga* on the top of the last *ṇa* resembles a half form of the *jihvāmūliya* sign of the Brāhmī. The origin of the script would go back to B.C. centuries owing to the forms of *p* and *ś* and the unconnected form of *ṇ*. The *mātrās* would have been influenced in their development by the general system which we find in Brāhmī.

A NOTE ON PĀDUKĀS.

The custom of giving *pādukās* still survives in India. The Jainas have throughout set up *pādukās* to their Āchāryas. Sannyāsin *maṭhas* still make such memorials to their Mahants. In every case they are memorials to dead personages. The custom survives among Bengal Hindus, where the dead *guru-jana*'s foot-prints are taken on a piece of paper after besmearing the soles with lac-dye (*ālā*—Skt. *alakṣa*), whereby actual prints are reproduced. These prints are preserved.

Pūrṇavarman's foot-prints have given rise to various speculations amongst the Dutch scholars. Dr. Vogel has rightly pointed out (p. 25) that the other foot-prints of the king at Jambu were engraved on the place of cremation. The wording of the inscription indicates that the foot-prints were engraved after the king's death (*yaḥ purā Tārumay(ā)m nāmnā śrī-Pūrṇavarmanmā*). Similarly the Ci-Arutōn inscription is to be taken as an after-death memorial, engraved probably at the place of the Śrāddha. There is no justification in the text to regard it as a dedication to a living man as taken by the Dutch scholars. It was not for worship, and it was not worshipped in his life-time.¹

No. 3.—MANUR INSCRIPTION OF MARANJADAIYAN.

[BY PROF. K. A. NILAKANTA SASTRI, M.A., MADRAS.

Māṇūr is a village in the Tinnevely district about nine miles from Tinnevely on the road to Saṅkaranayinārkōyil. On one of the pillars in the Ambalavāṇasvāmin temple of this village is

¹ The foot-prints of his elephant (p. 27) Jayaviśāla (which is the name of the animal) is a memorial to his favourite *rōhana*, and must have been engraved after its death.

found engraved the following inscription¹ of the reign of *Mārañjaḍaiyan*, which I edit from a set of excellent ink-impressions received from the Superintendent for Epigraphy, Madras. The inscription has been noticed briefly by the late Rai Bahadur V. Venkayya in the *Annual Report on South-Indian Epigraphy* for 1907, and its contents were summarised by the late Rao Bahadur Krishna Sastri in the *Annual Report* for 1913.²

The record occupies a space of about 7' x 1' 2" and consists of sixty-four lines of equal length. It is incomplete, a few words being wanting at its end. Line 21 has not come out clearly in the impression; but the words in this line can be easily supplied from the context on the analogy of ll. 27-9 which seem to repeat the phrasing employed here. Otherwise the inscription is very well preserved.

The alphabet employed is *Vatṭeḷuttu* with an admixture of Grantha letters especially for ligatures, such as *kṣhai*, *sva*, *sta*, *sti*, *śri*, *hma*, *bra*, *pra*, *ḍḍha*, *vya*, *vri*, *tta*, and for some words like *sabhai*, *vēda*, *dharma* and *śrīdhana*. In Grantha letters, the length of the medial *i* is marked by the sign of a medial *ā* attached to the right of the letter in *śri* in lines 1 and 10; the sign representing a medial *ā* is itself a plain short horizontal stroke from the right end of which hangs a vertical one—see *brā* in lines 17 and 23, and *śrā* in line 29. The *Vatṭeḷuttu* letters resemble in general appearance those of the *Ambāsamudram* inscription of *Varaṇa-Pāṇḍya*.³ The size of the letters is larger in the first five lines than in the following. The letter *ka*, however, resembles more the *ka* of the *Āṇaimalai* inscription⁴ than that of the *Ambāsamudram* record. The medial *ū* is marked by a loop below the letter *ṇ* in ll. 4 and 19, and the short *u* by a single vertical stroke below the same letter in line 13. The *puḷḷi* is clearly marked in some cases as in *paṇḍu* (l. 14), *paṇḍum* (l. 34) and *paṇḍikavum* (ll. 34-5); but is not so clear elsewhere⁵. One and the same letter is found written in slightly different forms, and different letters sometimes look so alike that we have to depend on the context for their proper identification. As an example of the former tendency the vowel *i* at the beginning of line 25 may be compared with the same letter in lines 5, 11, 26 and elsewhere in the inscription. Compare also, in this connection, the letter *tu* in ll. 27 and 28 with *tu* in l. 29 and *tū* in l. 8; and *yō* in lines 9 and 12. Instances of the latter are furnished by *pa* and *tu* occurring twice in line 5; by the very slight difference between *tu* in this line and *ru* at the end of the preceding one, distinguished from the former by a slight hook at the top of its left arm; and by the letters *pa* and *ā* in line 14. It may also be noted that in line 35, *rā* and *ka* look alike, the stroke indicating medial *ā* in the former having crossed the vertical of the main letter, whereas the distinction between the two letters is clearly maintained elsewhere e.g., in l. 54. These peculiarities only go to confirm the correctness of the view that "the *Vatṭeḷuttu* may be described as a cursive script which bears the same relation to the Tamil as the modern northern alphabets of the clerks and merchants to their originals, e.g., the *Mōḍi* of the Marāṭhās to the *Bālbodh*."⁶

The vowel *ai* occurs once in line 58. The letter *ya* is uniseptate and looks much simpler than in the *Ambāsamudram* inscription and closely resembles the form of the letter in the *Vēlvikuḍi* grant. The sign for the medial *i* is invariably attached as in the *Vēlvikuḍi* grant to the right

¹ No. 423 of 1906 of the Madras Epigraphical Collection.

² Part II, paragraph 23.

³ *Asie*, Vol. IX plate opposite page 90.

⁴ *Asie*, Vol. VIII, plate opposite page 320.

⁵ [Nowhere else in the record is the *puḷḷi* marked and it is therefore doubtful if it is marked in the instances noted here. The marks looking like *puḷḷi* on the impression may be due to the roughness of the stone.—Ed.]

⁶ Bühler—*Indo-European Palaeography* ed. Fleet, p. 75.

side of the letter, and never, as invariably in the Āṅaimalai and sometimes in the Ambāsamudram inscriptions, placed at the top of the letter.

Palaeographically, this inscription belongs to the same group as the Āṅaimalai and Ambāsamudram inscriptions and the Vēlvikuḍi and the Madras Museum grants of Jaṭilavarman. To the same group may be assigned the Tirupparaṅgunram and the Trivandrum Museum stone inscriptions.¹ Slight differences as in the formation of the letter *ya*, the disposition of the medial *i* symbol, and the general appearance, sloping (Āṅaimalai and Vēlvikuḍi) or vertical (Madras Museum, and Ambāsamudram), of the letters in an inscription do not, in the case of Vatteḷuttu records, furnish any reliable criteria for a close determination of their exact age.² It seems to me therefore that the Māṅūr inscription of Mārāṇjadaiyaṅ is also a record of the reign of the celebrated donor of the Vēlvikuḍi grant and the Madras Museum plates.

It must be observed, however, that the high regnal years in this and in some other inscriptions of Mārāṇjadaiyaṅ have been considered to be an obstacle in the way of accepting this conclusion.³ I have pointed out elsewhere what appears to me the proper method of reconciling these high regnal years with the historical data furnished by the Vēlvikuḍi and the larger Śippamaṅūr grants,⁴ and I need not repeat the arguments here. I have also examined elsewhere the views recently expressed by Mr. K. V. Subramania Aiyar on some inscriptions of Mārāṇjadaiyaṅ and on the date of the accession of Varaguṇa-Mahārāja.⁵

The language of the inscription is Tamil, but Sanskrit words are also employed wherever necessary. The rules of *sandhi* are sometimes observed, as in *mīraṇu* (l. 4), but more often not—*paṭṭu onbaḍu* (l. 5), *kūḍi irundu ievūr* (ll. 11-12) and so on. The letter *v* is needlessly duplicated in two places—*maṇṇāḍuvadāgavum* (ll. 45-6) and *śeyvradāga* (l. 61). The grammatical construction of the sentence at the beginning of the *vyavasthā* (ll. 14-20) is peculiar, but might be heard to-day from the mouth of any Sanskrit Pandit in South India. Some words are used in peculiar senses now obsolete; examples are *maṇṇāḍutal* in the sense of 'to discuss or deliberate' more generally, 'to take part in the proceedings (of an assembly)'; and *śrāvaṇai*, a word unknown to literature, and apparently closely allied in meaning to *paṇṇu*,⁶ as can be seen from the general sense of lines 31-34 read along with ll. 18-19. *Śrāvaṇai* and *āvaṇam* are doubtless two forms of the same word—cf. *Śramaṇa*, *avaṇa*; and *Śrāvāṇa*, *āvaṇi*. And the old Tamil lexicon

¹ Cf. Venkayya at *Ind. Ant.*, Vol. xxii, p. 98 and *Madras Epigraphical Report*, 1907, Part II, p. 20, as modified by 1908, II, 36; and above, Vol. IX, p. 80, n. 13. [Mr. A. S. Ramanaṭha Ayyar thinks that it is wrong to group together the Āṅaimalai, Ambāsamudram, Vēlvikuḍi, Madras Museum, Tirupparaṅgunram and Trivandrum Museum inscriptions as belonging to the same period. He suggests that the letters of the Māṅūr record which do not exhibit the older forms of *r*, *ṣ* and *ṇ* can favourably be compared with the writing in inscriptions of Mārāṇjadaiyaṅ (*Tromcore Archaeological Series*, Vol. IV, p. 119), Śaḍaiyamāraṅ (*ibid.*, pp. 121-122) and Vira-Pāṇḍya (*ibid.*, Vol. III, pp. 69 and 72).—Ed.]

² Cf. Krishna Sastri's remarks above, Vol. XVII, p. 292 and *South-Indian Inscriptions*, III, p. 442.

³ *Madras Epigraphical Report*, 1907, II, 21, is tentative on the point; 1929, II, 8, is more decisive.

⁴ *The Pāṇḍyan Kingdom*, Chap. IV, and pp. 253-5. [Mr. A. S. Ramanaṭha Ayyar is of opinion that the Māṅūr inscription must be attributed, palaeographically, to a later Mārāṇjadaiyaṅ, probably Parāntaka-Viraṇāriyaṇa Śaḍaiyaṅ, the brother of Varaguṇavarman of A.D. 862. He also considers that a few records of Mārāṇjadaiyaṅ which cite high regnal years, viz., Nos. 208 of 1916 (35th year), 431 of 1914 (35th +*), 12 of 1928-29 (35+6th year), 863 of 1917 (35+7th year), 605 of 1915 (43rd year) and 104 of 1905 (29th year), all of the Madras Epigraphical collection, are palaeographically similar to the Māṅūr record and may have to be ascribed to the king named above.—Ed.]

⁵ Above, Vol. XX, pp. 46-54; *Early Pāṇḍyan Chronology—Journal of Indian History* 1932 April.

⁶ In No. 64 of 1898 we have the phrase: *maṇṇāḍuvam iḍevanaiyem uḷḷitta oṇu paṇṇu*. Here *iḍevanai* would seem to be a unit of land other than a house-site. The word is evidently used in the sense of document or title-deed in an inscription (323 of 1910) of the reign of Kulittuṅga I in the phrases: *vilai iḍevanai-paṇṇiyem* and *iṇai-yili-iḍevanai-paṇṇiyem*, with which cf. *vilai-āvaṇam* (sale-deed).

Piṅgalam gives for the word *āvaṇam* the meaning of 'right (to property).' Speaking generally, *śrāvaṇai* like *āvaṇam* may be taken to denote right to property, and '*śrāvaṇai puḡu*' to mean, 'to enter upon and exercise the right of ownership'. The words *kachcham*¹ (agreement) and *kuttukkāl* (obstruction) may also be noted as perhaps interesting colloquialisms of the time.

The object of the inscription is to record a resolution of the *sabhā* of *Māpanilainallūr*. The resolution is called *vyavasthāi* in Sanskrit, and *kachcham* in Tamil. The resolution fixed the procedure to be followed in future meetings of the *sabhā* by laying down the minimum qualifications in terms of property, education and character, that would entitle persons to take part in the work of the *sabhā*. It also stated that no kind of *vāriyam* was to be assigned to a person who did not possess a full share in the lands of the village. This is one of the earliest uses of the term *vāriyam* known to South Indian Epigraphy. The *Ambāsamudram* inscription of the sixteenth year of Varaguna-Mahārāja mentions the *vāriyar* of the *sabhā* of *Ilaṅgōkkuḍi*. It is not easy to decide if these terms in these Pāṇḍya records refer to committees of the assembly in the same manner as the *Uttaramēṛūr* inscriptions of Chōja Parāntaka I belonging to a later century and another part of the country. It is not improbable that the earlier records only imply the choice of particular individuals for the performance of specified tasks, and that the *vāriyar* were individual officers carrying out the orders of the *sabhā* rather than an executive committee with wide discretionary powers such as the committees of *Uttaramēṛūr* undoubtedly were.² However that may be, it is clear that the present resolution of the *sabhā* of *Māpanilainallūr* forbade any responsible executive duties being entrusted in the future to persons who did not satisfy a minimum property qualification. Lastly, the resolution lays down the penalty of a fine of five *kāṭus* per head for failure to observe its terms and for wilful obstruction, and avers that, even after the penalty is enforced, the original terms of the resolution shall be acted upon.

This inscription is unique in the insight it gives into the actual working of the autonomous village assembly in *brahmadēya* villages under the early Pāṇḍyas. The existence of such *sabhās* is known from other records of the time like the *Ambāsamudram* inscription mentioned above, and an inscription from *Tiruchchendūr*.³ But the inscription edited here is the only early Pāṇḍya inscription giving particulars of the constitution and working of the *sabhā*. A meeting of the general body is summoned by the beating of a large drum—*peruṅguṛi śāṛṛi* (ll. 9-10)⁴. The assembly, *mahāsabhā*, met at the stated hour in a public place fixed beforehand,—here it was *Gōvardhana*,⁵ apparently signifying a Vishnu temple of which there seem to be almost no traces left at present.⁶ The rules made on this occasion by this *sabhā* show that while in the assembly, generally speaking, all land-owners were represented, still an active part in the deliberations of the assembly was allowed only to those persons the extent of whose property did not fall below a prescribed minimum and who, in addition, had attained a certain standard of education and possessed good character. The work of the assembly when it was not in session, including the carrying out of its decisions in particular matters, was apparently entrusted to *vāriyar* of its choice. Of the number and duties of the *vāriyar*, we derive no knowledge from the inscriptions of the time.

¹ Kittel notes in his *Kanarese-English Dictionary* that Kan. *kajja* is a derivative of Skt. *kārya*, and our *kachcham* may be the same word in another form. The expression *vīlai-pramāṇak-kachchatia* occurs in *South-Indian Inscriptions* Vol. I, No. 52, l. 4.

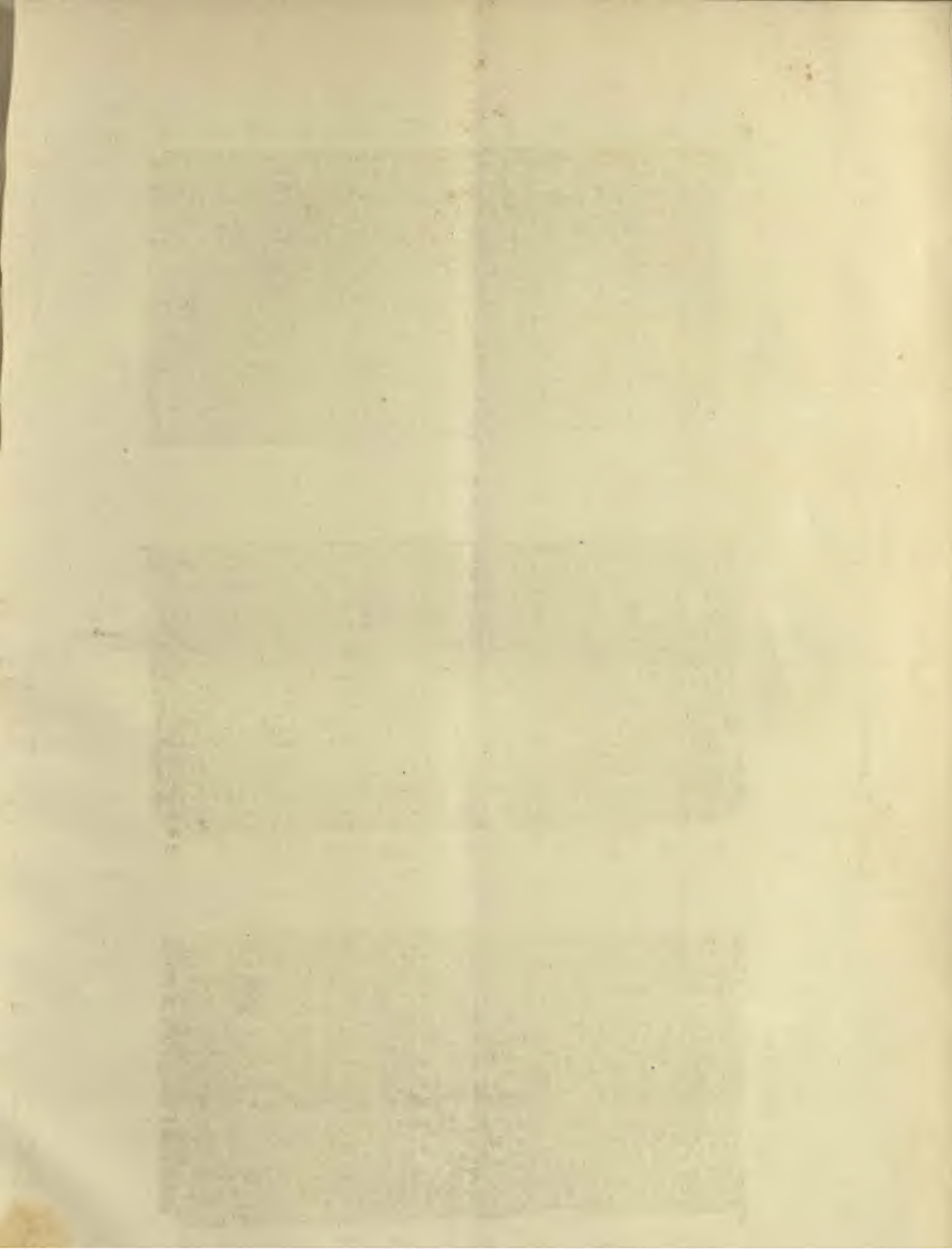
² See my *Studies in Chōja History and Administration*, pp. 82-3; 133-134.

³ No. 26 of 1912 and No. 156 of 1903 of the *Madras Epigraphical collection*.

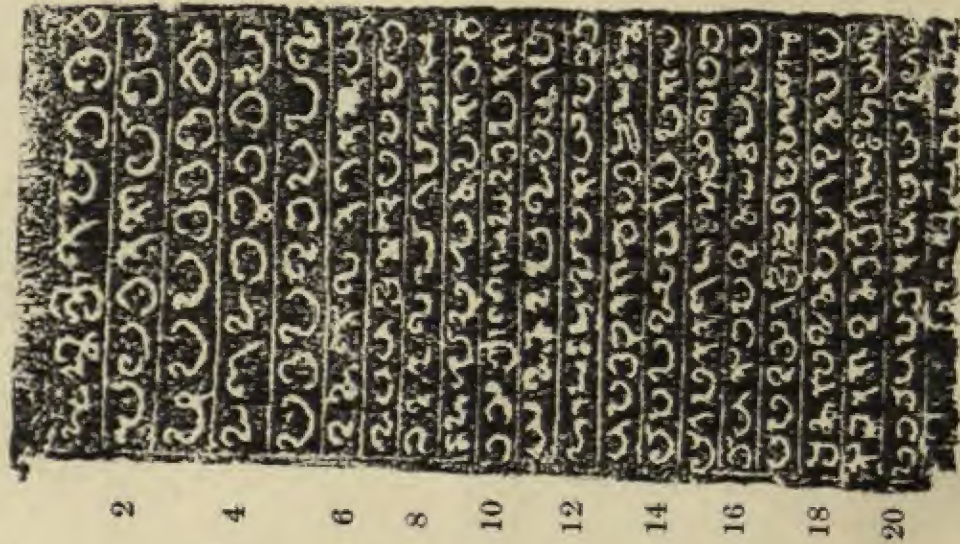
⁴ A Chōja inscription (103 of 1897) has the phrase: *dharmī-yādip-peruṅguṛi kōṭṭi*.

⁵ Cf. 64 of 1898 from *Uttaramēṛūr* saying: *emmūr śrī-gōvardhanattu Mahāveishṇukkoḷukku*.

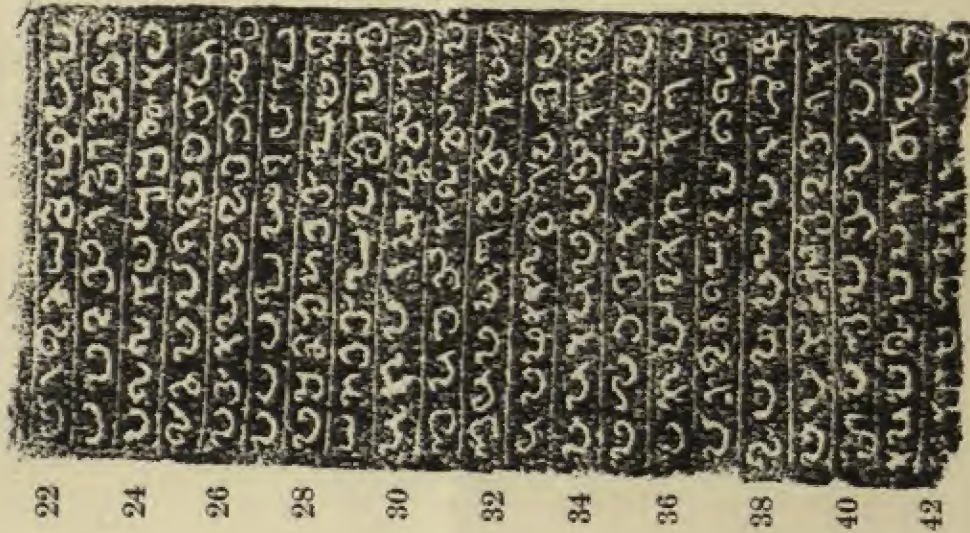
⁶ "The foundations of a few old buildings may be traced in the paddy fields to the west of the village, but it is now impossible to account for the 1008 Brahman houses which, according to a local belief, once existed on the site."—*Tinnevely Gazetteer*, p. 476.



First Side.



Second Side.



Third Side.



Of the geographical data supplied by the inscription, *Māṇanilainallūr* is obviously the present *Māṇūr*. The *nāḍu* in which this place was located bore the name *Kaḷakkūḍi*. Other places in *Kaḷakkūḍi-nāḍu* mentioned in the inscriptions are *Karuvānallūr*,¹ seven miles to the north of *Saṅkaranayinārkōyil*, and *Karavandapuram*,² which seems to have had the alternative name of *Kaḷakkūḍi* as can be inferred from the *Āṭaimalai* inscriptions.³ It has been suggested that *Kaḷakkūḍi* might be identical with the modern village of *Kaḷakkāḍu* in the *Nāṅgunēri* Taluk⁴. Considering that the *nāḍu* extended to the north beyond *Saṅkaranayinārkōyil*, it may be doubted if *Kaḷakkūḍi-Karavandapura* could be the same as *Kaḷakkāḍu*, too far south in the *Nāṅgunēri* Taluk. *Ambāsamudram* and *Sērmādēvi* to the north of *Kaḷakkāḍu* were part of *Muḷli-nāḍu*, and *Kaḷakkāḍu* is itself said to have been in the *Vāṇavaṇ-nāḍu*, in a record of a later date.⁵ There is a village called *Kaḷakkūḍi* in the *Tinnevely* Taluk itself, which may possibly have been the headquarters of the *nāḍu*.

TEXT.

First side.

- 1 Svasti śrī || Kō Māraṇja-
- 2 ḍaiyaṅku yāḍu
- 3 muppattāṇju
- 4 nāl nāṇ-pūrr-aṇu-
- 5 pattu-oṇbadu i-
- 6 n-nāḷāl Kaḷak[ku]ḍi-
- 7 nāṭṭu brahmadēyam Māṇa-
- 8 [ni]lainallūr māhāsa-⁶
- 9 bhaiyōm peruṇḡuri śā-
- 10 rri śrī-Gōva[r*]ddhanattu-kkū-
- 11 ḍi irundu ivv=ūr mā-⁷
- 12 hāsabhaiyōm kuḍi⁸ maṅṅā-
- 13 ḍuvadaṇukku śeyda vyavastai-
- 14 y=āvadu ivv=ur⁹ paṇḡḍai-
- 15 yār makkaḷ sabhaiyil maṇ-
- 16 rāḍukiradu oru dha[r*]ma[m*]-uṭpa-
- 17 ḍa Mantirabrāhmaṇam vallār su-
- 18 vṇittar=āy irappārē oru paṇ-
- 19 giṇḡkku¹⁰ oruttarē sabhaiyil
- 20 maṅṅāḍuvadāḡavum vilaiyum
- 21 [pratigrahamum strī-dhanamum-uḍai-]¹¹

Second side.

- 22 yār oru dhanmam=uppa¹²
- 23 ḍa Mantirabrāhmaṇam

¹ No. 424 of 1906 of the Madras Epigraphical collection.

² No. 418 of 1906 of the same collection.

³ *Ibid.*, Vol. VIII, p. 318 and n. 8.

⁴ No. 130 of 1905 of the Madras Epigraphical collection.

⁵ Read *ḥūḍi*. The suggestion may be made that *kuḍi-maṅṅāḍu* means: 'deliberate on the affairs of the village'; but there is no other instance of such usage.

⁶ Read: *ivv=ūr*.

⁷ Read *ṇukku*.

⁸ Conjectural reading based on l. 28 below.

⁹ *Ibid.*

¹⁰ Read *maḥā*.

¹¹ Read *uṭpaḍa*.

- 24 vallaṛ=āy suvri(ṛi)ttar=āy
 25 iruppārē maṇṇrāḍu-
 26 vadāgavum idaṇ=mer¹.
 27 paṭṭadu vilaiyālu-
 28 m pratigrahattālum sti-²
 29 dhanattālum śrāvaṇai
 30 puguvār muḷu śrāva-
 31 ṇai aṇṇi kāl śrāva-
 32 ṇaiyum araich=chirāvaṇai-
 33 yum mukkal śrāvaṇaiyu-
 34 m pugavum paṇikkavu-
 35 m perādā[r=ā]gavum pa-
 36 āgu vilaikku koḷpa-
 37 vār³ oru vēdam ell[ā]
 38 idamum sa-pariśiś[ṭ]a-
 39 m parikṣai tandārkkē
 40 śrāvaṇai paṇippadā-
 41 gavum ip=pariśu aṇ-
 42 ṇi śrāvaṇai pukkāriyum

Third side.

- 43 piṇṇaiyum ik=kach-
 44 chattil paṭṭa-pari-
 45 śē maṇṇrāḍuvadāga(v)-
 46 vum ip=pariśiṇā-
 47 l muḷuch=chirāvaṇai
 48 illādārai evvagai-
 49 ppaṭṭa vāriyamu-
 50 m ēṇṇapperādār⁴=āgavu-
 51 m ip=pariśu śeygiṇ-
 52 ṇarum aṇṇegru kuttu-
 53 kkāl śeyyapperādā-⁵
 54 r=āgavum kuttukkāl śey-
 55 vāriyum kuttukkāl śe-
 56 vvārkkū⁶ uṇavāyudani-⁷
 57 ppāriyum vevvēṇṇu-
 58 vagai aiyyaṇṇu k[ā]ḷu taṇ-
 59 ḍaṇ-gonḍu piṇṇaiyum
 60 ik=kachcha[t*]til paṭṭa-pari-
 61 śē śeyv(v)adāgavum i-
 62 p=pariśu paṇittu vyava-

¹ r looks like ṇ.² Read *stri-*³ Read *var.* [The impression reads koḷ(e)vār—Ed.]⁴ rra looks like rra; cf. rā in māra in l. 1. Likewise rā and dā look much alike.⁵ rā and dā look alike.⁶ Read *śeyvārkkū*.⁷ This reading is doubtful. Mr. G. R. Krishnamachari suggests that it may be read as upō[kaṁ]—in the sense of upōka; and that upōka-nippār may be rendered as those standing by or near, i.e., abettors.

63 *stai śeydōm mahāsabhaj-*

64 *yōm mahāsabhaiyār [pa]*¹

TRANSLATION.

Lines 1-14. Hail! Prosperity! the year thirty-five, and day four hundred and sixty-nine of (the reign of) King Mārañjadaiyan,—on this day, we, (the members of) the *mahāsabhā* of Māṇalainallūr, a *brahmadēya* in Kaḷakkuḍi-nāḍu, having proclaimed a general body meeting by beat of drum; and, having assembled in the sacred Gōvardhana, made the following resolution (*vyavasthai*) for conducting deliberations in the meetings of the *mahāsabhā* of this village:

Ll. 14-20. In the matter of the share-holders of this village taking part in the deliberations of the assembly, only those who are conversant with *Mantra-brāhmaṇa* inclusive of one *Dharma* and are of good conduct shall take part in the discussions of the *sabhā*, only one person (representing) a share;

Ll. 20-26. of those who own (shares) by purchase gift or dowry, only such as are conversant with *Mantra-brāhmaṇa* inclusive of one *Dharma* and are of good conduct shall take part in the deliberations;

Ll. 26-35. in the future, those who exercise their right of property (*śrāvṇai-puguvār*) (acquired) by purchase, gift or dowry, shall not, except by (possessing) full *śrāvṇai*, exercise their right and vote² (merely) in virtue of a quarter, half or three-quarters of a *śrāvṇai*;

Ll. 35-45. among those who acquire shares by purchase, the *śrāvṇai* shall be awarded only to such as have passed an examination in an entire Vēda together with the *Parīśiṣṭa*; and those who enter upon a *śrāvṇai*, by means other than the above, shall take part in the discussions only in accordance with the terms of this settlement (*kachcham*);

Ll. 46-51. in virtue of this arrangement, those who do not possess a full *śrāvṇai* shall not be selected to any kind of *vāriyam*;

Ll. 51-61. those who abide³ by this agreement shall not say 'nay' and cause any obstruction (to this arrangement); those who cause obstruction and those who abet the obstructionists⁴ shall be fined five *kāṣus* each, and even thereafter, the terms of this resolution (*kachcham*) shall be strictly observed.

Ll. 61-64. We, the members of the *mahāsabhā* ordered in this wise and made this settlement. The members of the *mahāsabhā*.....

No. 4 KHAROSHTHI INSCRIPTION ON A BEGRAM BAS-RELIEF.

By STEN KONOW, PH.D., OSLO.

Bēgrām, on the confluence of the Ghorband and Panjshūr rivers, has been identified with ancient Kāpiśi.⁵ The site has been explored by French archaeologists, and M. Barthou has, *inter alia*, unearthed a damaged sculpture in bas-relief,⁶ which has been interpreted as representing the Buddha's first interview with Bimbisāra or the invitation to preach addressed to Bhagavat by Brahmā and Indra. Gotama, with a moustache, is seated on a throne, raising the right hand in the *varada-mudrā* and resting the left, which is mutilated, on the lap. To the right stands

¹ The continuation on the fourth face seems to be built in.

² The word *paṣikkharum* in the context is not easy. I have taken it to mean 'declare one's opinion,' 'vote.'

³ The expression *ippariān śeygīrārūm* (ll. 51-2) is vague, but obviously it must refer to the persons who enter on *śrāvṇai* in an irregular manner, without passing the examination, and are left out of account for the *vāriyam*.

⁴ Lit. "Stand in intimate relation with those who cause obstruction."

⁵ Cf. A. Foucher, *Bulletin of the School of Oriental Studies*, VI, pp. 341 ff.

⁶ J. Hackin, *La sculpture indienne et tibétaine au musée Guimet*, Paris 1901, Pl. XI.

a person in royal attire, raising his hands in supplication, and to the left a somewhat defaced figure, in the same attitude, but apparently not a royal personage. In the background we see a Vajrapāṇi to the left, and another person to the right, and outside the group, to the right, is still another person, according to M. Hackin perhaps a monk. The height of the sculpture is 14½ inches.

Under the sculpture is an inscription in Kharōṣṭhī letters. The right-hand portion of the base is abraded, and the beginning of the record is therefore irreparably lost. If the whole base was utilized, we may reckon that approximately twenty *akṣaras* have disappeared.

What has been preserved covers a space 10½ inches long, with twenty-four letters, each about ¾ inches high. Professor Thomas has published his reading of the record from M. Hackin's plate, where, however, the last *akṣaras* are defaced.¹

I am indebted to M. Hackin for graciously allowing me to publish the inscription in the *Epigraphia Indica*, and to the authorities of the musée Guimet for kindly providing me with excellent photographs, from which the plate accompanying this article has been prepared.

Our inscription is the first Kharōṣṭhī record which has been found in, or in the neighbourhood of, ancient Kāpiśi. The excellent execution of the characters, however, shows that they are due to an experienced engraver, and we have no reason for doubting that Kharōṣṭhī was in common use in Kāpiśi and in the other towns along the old highroad to India, via Nagarahāra and Pushkarāvati.

According to M. Hackin, Professor Mironov has examined the Bēgrām epigraph and come to the result that certain cursive and late characters remind us of the Kharōṣṭhī documents from Niya, and that we must, consequently, think of a date towards the end of the Kushāna period, at least not earlier than Huvishka. This estimate cannot be far from the truth, though I cannot see any special resemblance to the Niya alphabet.

A priori we should be inclined to look for parallels to the characters of our record in inscriptions from places such as Wardak, Bīmarān, Haḍḍā and ancient Pushkarāvati, and though the materials at our disposal are limited, our search will not be quite in vain. The *ma*, with the tops bent slightly inwards, has its parallel on the Hashtnagar pedestal, where we also find forms of *da* and *pa* of the same kind as in our record. The angular *e*, with the *e*-stroke at the bottom, has exact parallels in Wardak, and also in Ārā, Naugrām, and Jauliā. *Ta* has an ancient shape, but the long *tu* reminds us of Wardak. *Ya* has its parallels on the Kanishka and Kurram caskets, and *ha* has the same shape as in Wardak. *Ṣa* is peculiar, the right-hand bar being shortened and bent backwards. Generally speaking, however, the characters make the impression of being traditional and little characteristic. They are perhaps somewhat later than the Haḍḍā inscription of the year 28, and earlier than the Mamāne Dheri pedestal of the year 89, though the highly cursive ductus of the last-mentioned epigraph makes it difficult to make any use of it for chronological purposes.

One of the characters occurring in our record is peculiar. The last word but one is evidently meant to be *pituno*. The first syllable is not, however, written in the usual way. Instead of the ordinary *pa* with the *i*-stroke we have *pa* with a St. Andrew's cross at the end of the stem.

The same sign has been found by Professor Rapson² in some few instances in the Kharōṣṭhī documents recovered at Niya in Chinese Turkestan, where it is used in words such as *alpa*, *ṣilpa*,

¹ *J. R. A. S.*, 1933, p. 415.

² *Kharōṣṭhī Inscriptions discovered by Sir Aurel Stein in Chinese Turkestan*. Transcribed and edited by A. M. Boyer, E. J. Rapson, and E. Senart, Oxford 1920-29, p. 316.

śilpiḡa, and accordingly seems to stand for *lp*. Another compound *lp*, formed in the usual way by placing *l* above *p*, is stated to occur in *[ka]lpitanti*, where the *i*-stroke has been added, but hardly anywhere to denote *lpa*.

Professor Rapson further draws attention to the fact that the St. Andrew's cross is used in a similar way in the coin legends of Wima Kadphises. In an earlier publication¹ he proposed to read the compound letter as *thph*, but now he prefers to read *[Ka]lpi(śa)*.

We should then have to draw the inference that the writer of our inscription had misunderstood the compound and wrongly used it for *pi*. But we should fail to understand why he did so. *A priori* we would be inclined to think that he knew it from words where it was actually pronounced *pi*.

The oldest known occurrence of the compound *akshara* containing the St. Andrew's cross is in the coin legends mentioned above. The name or title in which it is used is applied to two different rulers, whose names are best known in the forms Kujūla and Wima Kadphises. The word is known both from the Greek and from the Kharōshthī legends, and further from Chinese renderings.

In the case of Kujūla, the Chinese transcript points to *Kapa*; the Greek legends give *Kadaphes* and *Kadphises*, and in Kharōshthī we find *Kadapha*, *Kaphsa*, *Kasa*², etc. For Wima we have Chinese *Kāu-t'ien*; Greek *Kadphises*, and in Kharōshthī the form here discussed. There is nowhere any trace of a *l*, but several writings which point to a dental, and probably to a voiced dental fricative, a *ḡ*. And in this connection it should be borne in mind that the Kharōshthī *akshara* which most closely resembles the St. Andrew's cross is the dental *th*. *A priori*, therefore, Professor Rapson's old explanation would seem to be more likely than the new one.

We do not know the derivation or etymological explanation of the word. Professor Lévi³ has maintained that it means 'ruler of Kapiśā'. Whether he is right or not, it is highly probable that it was thus understood in Kapiśā itself, where it was perhaps also used about the successors of the two first Kushāpas. And in Kapiśā it could then hardly be pronounced otherwise than *Kāpiśa* or *Kappiśa*. Some of the coin legends also point to disappearance of the sound preceding *p* (*ph*). The writer of our inscription, which has been found in ancient Kāpiśī, would therefore be familiar with the use of the compound *akshara* as a rendering of the sound *pi*, and it is not to be wondered at that he took the St. Andrew's cross to be the sign of *i*, leaving out the *i*-stroke itself.

The result would be the same even if the cross originally stood for *l*. For it is almost certain that old *lp* became *pp* in the North-Western Prakrit. There are not, it is true, any instances of old *lp* in later Indian Kharōshthī inscriptions. But both Shāhbāzgarhī and Mānsehrā have *apa*, *kapa* for Sanskrit *alpa*, *kalpa*, respectively, and the Dutreuil du Rhins manuscript gives *apa* for *alpa* and *ṣagapa* for *saṃkalpa*. Moreover we find *atapī* for Sanskrit *akalpika*, side by side with 'Sanskrit' forms such as *kalpa*, *kalpī* in Saka, which language has been influenced by the North-Western Prakrit.

This state of things leads us to question the interpretation of our sign as *lp* in the Niya documents. The forms transliterated *alpa*, *śilpa*, *śilpiḡa* by Professor Rapson were pronounced *appa*, *šippa*, *šippiḡa*, respectively, in the dialect, and we may reasonably draw the inference that the other sign, *l* written above *p*, was used where a Sanskrit loanword was pronounced as in Sanskrit e.g., in *(ka)lpitanti*.

¹ *Actes du XIV^e Congrès des Orientalistes*, i, p. 219.

² I abstract from the form *Kasa* which Professor Rapson, *Kharōshthī Inscriptions*, p. 312, proposes to read on a copper coin, because the actual reading is not certain. To me it looks like *Kata*.

³ *J. A.*, cciii, 1923, p. 52=Sylvain Lévi, Jean Przyluski and Jules Bloch, *Pre-Aryan and Pre-Dravidian in India*. Translated by Prabodh Chandra Bagchi, Calcutta 1929, p. 120.

So far as I can see, our only key to the pronunciation of the compound *akṣhara* are the coin legends of Wima Kadphises. And we have no reason for assuming a pronunciation /p/ in them. If the letter was originally devised for writing foreign, e.g., Iranian, words containing the consonantal compound *ṣp*, which does not occur in Indian dialects, it is conceivable that it was locally pronounced /p/.¹ But it is hardly necessary to resort to such an assumption in order to explain the Niya writings. And in our record, at all events, the compound is meant to render *pi*.

With regard to **orthography** and **grammar**, we may note that no distinction has been made between the dental and the cerebral *n*. Thus we have *imeṇa kuśalamuleṇa*, but *pituno, danam-muḥe*. The last mentioned word illustrates the well-known tendency to nasalize a vowel before a nasal, and also shows that the nominative of *a*-bases ended in *e* and not in *o*, as is the rule in the western part of the territory in which the North-Western Prākṛit was in use. The dialect used in our inscription is, as might be expected, the same as in other Kharōṣṭhī inscriptions.

As has already been remarked, the beginning of the record, probably about twenty *akṣharas*, has disappeared. It probably contained a date, either in the old Saka or in the Kanishka era.

The inscription opens with a damaged *ya*, or apparently rather *ye*. It is evidently the termination of a feminine noun, in the genitive or in the locative. This word cannot be restored with any approach to certainty. If it was the last word of the date portion, we might think of *purvaye*, as in the Taxila Plate. Other dated inscriptions from Afghanistan, however, use *kṣhūṇimmi* and not *purvaye* after the date. Moreover, the ensuing dative *pujae* makes it probable that we should expect *purvāe* and not *purvaye*. The same consideration may be urged against restoring words such as *bharyaye* or *upasikaye*. We might think of *kuṣimbiniye* or of *kapiṭṭiye*, but we cannot say anything for certain.

The first complete word is *atariye*, which Professor Thomas is no doubt right in restoring as *Antariye*, the genitive of an elsewhere unknown name *Antari*. It is evidently the name of the donor of the sculpture, and dependent on the following *danam-muḥe*, gift.

The remaining words do not present any difficulty. They are : *imeṇa kuśalamuleṇa* [*pī*] *tuno pujae*. We might expect a *bhavatu* to follow, and there are perhaps some faint traces of three *akṣharas*, which might be read *bhavatu*, above the line, after *pujae*. My reading and translation are therefore :

TEXT.

. . . y[e] A[m]tariye danam-muḥe imeṇa kuśalamuleṇa pituno pujae [bhavatu]

TRANSLATION.

. . . gift of Antari ; through this root of bliss (may it be) for the worship of [her] father.

No. 5.—A NOTE ON THE MAMANE DHERI INSCRIPTION.

By STEN KONOW, PH.D., OSLO.

The Mamāne Dherī inscription of the year 89 of the Kanishka era was published by me in the *Corpus Inscriptionum Indicarum*, III, i, pp. 171 ff. A small portion of the record is so defaced that I could not make it out from the photograph and estampages at my disposal. I tentatively read the last word of this part as *puyae*. In the *Annual Report of the Archaeological Survey of India*, 1928-29, p. 142, Mr. M. Delawar Khan has contributed a note on the record, and a new

¹ Cf. *l* < *ṣ* in Pashto γḍ, Avestan gaḍa ; *l* < *m* Avestan dama, and vice versa, Sogdian ḍykh, Sanskrit *ṛkha* ; ḍakh, Sanskrit *lāka* ; ḍṣp, Sanskrit *kalpa*, etc.





From a photograph.

reproduction will be found on Plate LVIIIc. We are informed of the fact that Mr. N. G. Majumdar proposes to read *arogadakhinae* instead of *puyae*, and a careful comparison of the new reproduction with my plate shows that he is certainly right. With the exception of the initial *a*, all the *aksharas* can be traced. It is further possible to see that *arogadakhinae* was preceded by a word of three *aksharas*, the first of which must be *pi*, so that we can confidently restore *piduno* or *pituno*. This completes the record, which should accordingly be read :

Sam 20 20 20 20 4 4 1 *margasiras(r)a masi 4 1 ise khsunami*
niryaide ime deyadharme Dharmapriena shamanena piduno arogadakhinae
nae upajayasa Budhapriasa puyae samanuyayana arogadakhinae.

NO. 6—THAKURDIYA PLATES OF MAHA-PRAVARARAJA.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

These plates were discovered in November 1931 at *Thākurdiyā*, a village six miles from *Sāraṅgarh*, the chief town of a feudatory state of the same name in *Chhattīgarh*, C. P. They were kindly sent to me in January 1933, by Mr. R. D. Naik, B.A., LL.B., the *Diwān* of *Sāraṅgarh* at the instance of Mr. L. P. Pandeya, Honorary Secretary of the *Mahākōsala Historical Society*. They are now in the possession of the Chief of *Sāraṅgarh*, who has kindly permitted me to edit them.

They are **three copper-plates** each measuring 3·6" by 7·1". The first and the third are inscribed on one side only, while the second, which is somewhat thicker, is inscribed on both the sides. The edges of the plates are neither fashioned thicker, nor raised into rims. About 1" from the middle of the proper right margin each plate has a roundish hole about $\frac{1}{2}$ " in diameter for the ring on which the plates are strung. The ends of this ring, which is 8" in thickness and 3·2" in diameter, were secured in a circular seal of bronze 3·2" in diameter. About a quarter of the lower portion of the seal is broken off, but the emblem and the legend on it are intact. The ring was not cut when the plates were sent to me. The weight of the three plates is 70 *tolas* and that of the seal with the ring is 49 *tolas*.

The plates were much corroded when first found, but have since been cleaned by the Archaeological Section of the Indian Museum, Calcutta. The text of this inscription is, with a few exceptions, practically identical with that of the other inscriptions of the dynasty and there is no uncertainty in its reading. The symbol on the seal also closely resembles that on the other seals of the dynasty. It has already been described by Dr. Fleet¹ and Dr. Sten Konow². The concave and slightly countersunk surface of the seal is divided by two horizontal parallel lines into two equal parts. The upper half contains in relief the figure of *Lakshmi* with a halo surrounding her face, standing on a lotus and facing full front. She holds a lotus in her right hand and something circular in her left. On each side of her there is an elephant standing on a lotus, and holding a pot in his uplifted trunk to pour water on the head of the goddess. In the right as well as the left corner there is a water-lily.³ The lower half of the seal contains the legend in verse deciphered below.

The characters are of the box-headed variety of the Central Indian alphabet as found in the copper-plates of *Mahā-Jayarāja* and *Mahā-Sudēvarāja* and also in the silver coin of *Prasan-*

¹ *C. I. I.*, Vol. III, pp. 191 and 196.

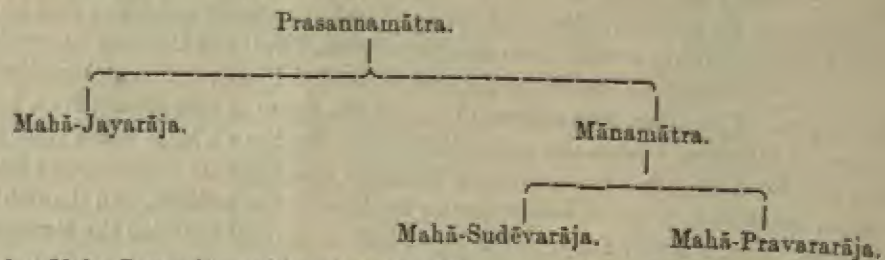
² Above, Vol. IX, p. 171.

³ In the seals described by Dr. Fleet and Dr. Konow there is a *śaṅkha* in the proper left corner.

namātra. They resemble in general the characters of the Rithapur plates of Bhavattavarman¹ and are somewhat more elongated and angular than those of the Siwanī² and Riddhapur³ plates of the Vākāṭaka king Pravarasēna II. As in the Ārang plates⁴ of Mahā-Jayarāja, in medial *i* the length is denoted by a dot in the middle of the circle which indicates its short form. The medial *ū* is denoted in two ways—the usual one of indicating length by a short stroke to the right as in *bhū* and *sū* (cf. *bhūtvā* l. 11 and *sūryya* l. 16) and the other in *chū* (cf. *chūḍamaṇi* l. 1) and *yū* (cf. *yūyam* l. 10). The medial *ṛi* is denoted by a flourish to the left; the medial *au* is tripartite (cf. *dhau* of *dhautā* l. 2). The sign for the cerebral *ḍ* occurs twice in *chūḍamaṇi* l. 1 and *Tuḍārāsh-ṛiya* l. 4. The *gh*, *p*, *s*, and *sh* are open at the top. The right arm of *l* goes over the letter in the form of a curve and appears as a vertical stroke to the left; *m* appears in its angular form, *n* with a loop and *t* without it. The loop of *kh* is larger than its hook. The final *t* as in *dadyāt* l. 17 and *vasāt* l. 19 is denoted by two vertical strokes on the top. The loop of *y* is complete in *Vāja-sanēyīnē* l. 9 and *deijāya* l. 13 and contains a dot in *sūryyasutāj-cha* l. 16. The final pause is denoted by two vertical lines, the first of which has a hook at the top. The numerical symbols for 3 and 2 occur in lines 22 and 23 respectively.

The language is Sanskrit. Except the legend on the seal and the usual imprecatory verses at the end, the whole inscription is in prose. As regards orthography, we have to note the reduplication of the consonant which follows *r* in *sarva* l. 8, *dharmmam* l. 13, *svarggē* l. 18, etc. *V* appears doubled after *anuvāra* in *paradattā[m*]vā* l. 20 and *saṁvatsara* l. 22. *B* is distinguished from *v* as in *sēk-āmbu* l. 2 and *bahubhir-* l. 19. *Ri* is used instead of the vowel *ṛi* in *srishṭaḥ* l. 10 and for the *rēpha* in *darīṣayati* l. 12 and *variśa* l. 17. The palatal *ṣ* wrongly appears for the lingual *ś* in *śashṭi* and *varika* l. 17 and the dental *s* for the palatal *ṣ* in *śasi* l. 6. The *visarga* appears superfluous after its change to *s* in *grāmaḥ stridāśa* l. 5; so also the *anuvāra* after its change to a nasal in *bhavamānti* l. 17 and *simamānta* l. 2, etc. One *d* is wrongly dropped in *tasmādevijāya* l. 13.

The plates were issued from Śrīpura by Mahā-Pravararāja on the second day of Mārgaśīrsha in the third year of his increasingly victorious reign. They record the donation of a village Āshāḍhaka in the *rāṣṭra* or sub-division named Tuḍā⁵ to a Brāhman named Purandara of the Parāśara-gotra of the Vājasaneyin (Śākhā of the Yajurveda). The importance of our inscription lies in this that it has brought to light the name of a new prince Mahā-Pravararāja in the dynasty of the so-called "Kings of Śarabhapura". Again, unlike the charters of the other kings of this dynasty, these plates have been issued from Śrīpura and not from Śarabhapura. From several plates of Mahā-Jayarāja and Mahā-Sudēvarāja, which have been published, we can make out the following genealogy:—



It appears that Mahā-Jayarāja was the elder son of Prasannamātra. He seems to have died without issue and was succeeded by his nephew Mahā-Sudēva. All the copper-plates of Mahā-Jayarāja and Mahā-Sudēvarāja are issued from Śarabhapura. This town has not been identified

¹ Above, Vol. XIX, p. 100.

² J. P. A. S. B., Vol. XX, pp. 53 ff.

³ C. I. I., Vol. III, p. 243.

⁴ C. I. I., Vol. III, p. 191.

⁵ [See p. 22 n. 1.—Ed.]

but Mr. L. P. Pandeya's suggestion¹ that it is represented by modern Śarabhagarh, the chief town of a big zamindari of the same name in the Gāngpur feudatory state in Orissa appears plausible. The town seems to have been founded by a king named Śarabharāja, just as Pravarapura was founded by King Pravaraśēna II of the Vākāṭaka dynasty. It is not known when this Śarabharāja flourished. He may be identical with Śarabharāja whose daughter's son Gōparāja fell in a fierce battle at Eran in the Saugor district of C. P., in which he assisted Bhānugupta as recorded in an inscription² at Eran dated G. E. 191 (510 A.D.). In that case he may have flourished in the latter half of the fifth century. Prasannamātra and his descendants were evidently born in the family of Śarabharāja and may not have been separated from him by many generations; for, as stated above, the characters of their charters closely resemble those of the Rithapur plates of Bhavattavarman which have been referred to the latter half of the fifth and first half of the sixth century A.D. The present plates seem to indicate that Mahā-Pravararāja, who evidently succeeded his elder brother Mahā-Sudēvarāja, removed the capital from Śarabhapura to Śrīpura which he himself may have founded.³ The town is not known to have been in existence before the fifth or sixth Century A.D. It is named after Śrī or Lakshmi who figures on all the seals of "the Kings of Śarabhapura". In the legend on the seal of the present charter Pravararāja is said to have won the earth with his arms. Such an expression does not occur in the legends on the seals of his brother and uncle. It seems, therefore, that Pravararāja extended his kingdom in the west and must have, therefore, felt the need of shifting his capital to a more centrally situated place like Śrīpura.

It seems that the dynasty came to an end soon after Mahā-Pravararāja; for no descendant of either Mahā-Sudēvarāja or Mahā-Pravararāja is known. By his conquests in the west Mahā-Pravararāja seems to have come into conflict with the Sōmavamśī kings of Bhāṇḍak and though he succeeded for a while, his dynasty seems ultimately to have been over-thrown by some Sōmavamśī king, probably Tivaradēva whose Rājim and Balodā plates are issued from Śrīpura; for he is the first king of the Sōmavamśī dynasty whose inscriptions are connected with that town. Besides, he describes himself as the lord of the entire Kōśala country⁴ in the Balodā plates and such a title he could have assumed only after conquering the territory now known as Chhattīsgarh, where Mahā-Pravararāja and his ancestors were ruling. Tivaradēva's Rājim and Balodā plates are inscribed in box-headed characters which appear to be later⁵ than those of the "Kings of Śarabhapura". None of the inscriptions of his predecessors at Bhāṇḍak or his successors at Śrīpura is in box-headed characters. It seems that these characters were in use in Kōśala owing to the influence of the Vākāṭakas; for from the Bālāghāt plates of Prithvīshēpa we learn that the king of Kōśala, who was probably one of "the Kings of Śarabhapura", was a feudatory of his father Narēndrasēna. When Tivaradēva conquered the territory he also at first adopted

¹ L. P. Pandeya—A Silver coin of Prasannamātra—*Proceedings of the Fifth Oriental Conference*, p. 461. [Dr. Sten Konow thinks that Śarabhapura may be identical with the present Śarabhavaram twenty miles north-west from Rajahmundry in the Godāvāri district of the Madras Presidency or one of the few other villages with a similar name in the neighbourhood (above, Vol. XIII, p. 106).—Ed.]

² *C. I. I.*, Vol. III, p. 91.

³ R. B. Hiralal who places Śarabhapur kings after the Sōmavamśī kings of Śrīpura identifies Śarabhapura with Śrīpura. He says "It (Śarabhapura) may perhaps have been a new name imposed on the conquered city of Śrīpura by the victor from the fabulous animal of that name who is believed to be a match for a lion with reference to the claim of the Sirpur dynasty to be Kēśarī" (above, Vol. XI, p. 186 footnote). This conjecture is rendered impossible by the discovery of the present plates; for, herein we find the city named as Śrīpura even by the last prince of the Śarabhapura dynasty. Secondly Tivaradēva and his successors who reigned at Śrīpura are not known to have ever assumed the title of Kēśarī.

⁴ Cf. "prāpta-sakala-Kōśal-ādhipatyāḥ" above, Vol. VII, p. 105.

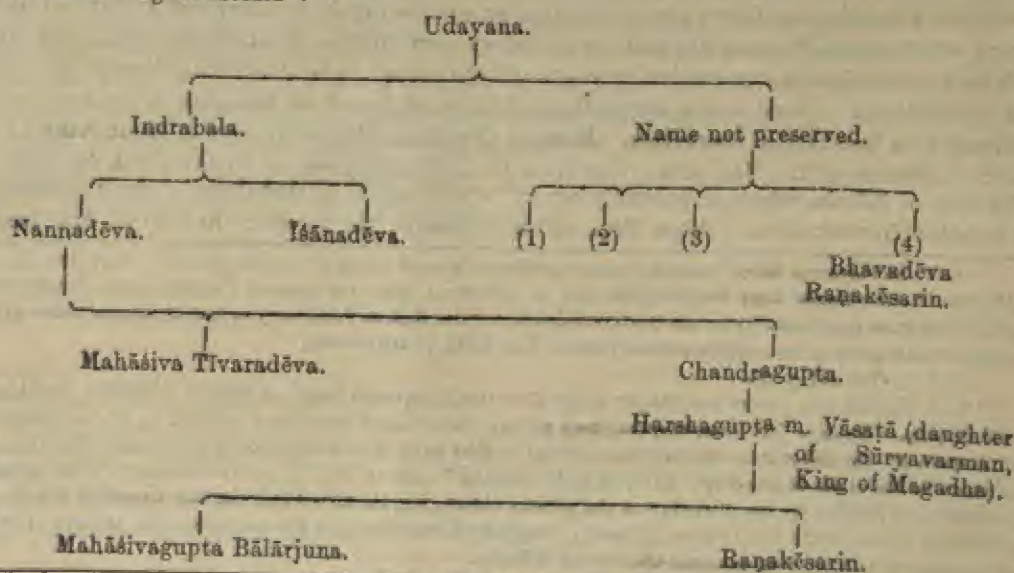
⁵ They are more elongated and angular in appearance than those in the charters of Śarabhapura kings. Again the passage *यावद्विजयिताराकिरचमतिहृतवीर्यस्यकारं जयदलितते तावदुपनीयः* which regularly occurs in the grants of Śarabhapura kings seems to have been borrowed in the Rājim and Balodā plates of Tivaradēva.

the same characters in incising his charters. His successors, however, seem to have reverted to the nail-headed characters which their ancestors were using at Bhāṇḍak.

It is necessary to discuss the question of the date of Tivaradēva at some length in order to fix the date of the present plates. While editing the Kudopali plates of Mahābhavagupta II, Prof. Kielhorn remarked: "The Rājīm copper-plate inscription of Mahāśiva Tivaradēva undoubtedly belongs to about the middle of the eighth century"¹. As he remarked elsewhere, this view was based on the evidence of palaeography, language and style. None of these grounds can, however, be regarded *now* as decisive. As stated above, both the Rājīm² and Balodā³ plates of Tivaradēva are inscribed in box-headed characters resembling those used in the charters of the Vākātaka kings. When Prof. Kielhorn wrote, the relation of the Vākātaka and Gupta kings was not known. He, therefore, accepted Dr. Fleet's identification of *Mahārājādhirāja* Dēvagupta, the maternal grand-father of the Vākātaka king Pravarasēna II, with Dēvagupta of Magadha, the son of Ādityasēna, mentioned in the Deo Bārnār inscription and assigned the Dudia plates of Pravarasēna II to the beginning of the 8th Century and the Rājīm plates of Tivaradēva to the second half of the same century. Since then the Poona and Riddhapur plates of Prabhāvatiguptā have definitely proved that *Mahārājādhirāja* Dēvagupta was none other than Chandragupta II. The Vākātakas were, thus, contemporaries of the Early Gupta Kings and their records must, therefore, be referred to the fourth and fifth centuries of the Christian era. As stated above, they are inscribed in box-headed characters. The plates of Tivaradēva, which are also incised in similar characters, can no longer be referred to the 8th Century on palaeographic grounds.

Nor is the evidence of language and style in favour of the late date. The charters of Tivaradēva are, indeed, composed in a style of high flourish, full of long compounds and puns; but so are those of many kings of Valabhī who flourished in the sixth and seventh century A.D.⁴. We must, therefore, look elsewhere for a more reliable evidence for fixing the date of Tivaradēva.

From several inscriptions found at Bhāṇḍak and Śirpur, we get the following genealogy of the Sūmavarṃśī kings of Kōśala⁵ :—



¹ Above, Vol. IV, p. 258.

² C. I. I., Vol. III, p. 291.

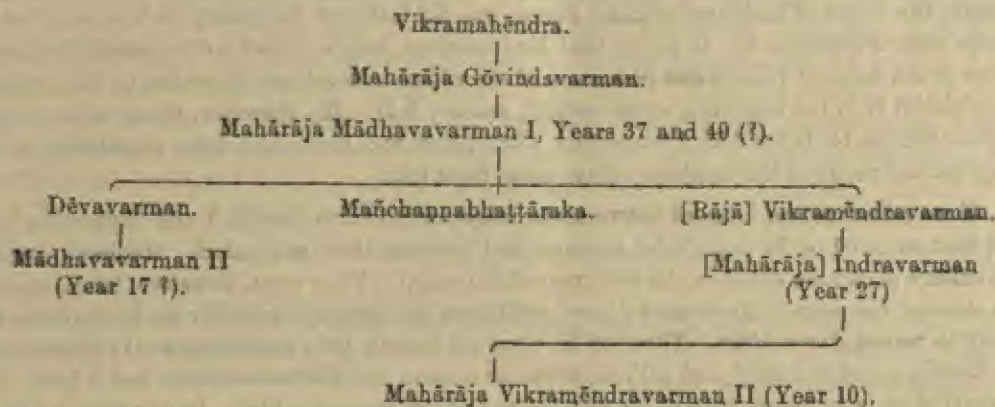
³ Above, Vol. VII, p. 102.

⁴ Cf. for instance, the description of Dhruvasēna II of Valabhī in the Botad plates of G. E. 310 (610-20 A.D.).

⁵ R. B. Hirral—*Descriptive list of inscriptions in C. P. and Berar*, second edition, p. 103.

From the Sirpur stone inscription of the time of Mahāśivagupta Bālārjuna, we learn that Bālārjuna's mother Vāsāṭī was the daughter of Sūryavarman "who was born in the family of the Varman kings, great on account of their supremacy over Magadha"¹. There is no king of this name in the dynasties of Magadha except the Maukhari prince Sūryavarman whose Harābhā stone inscription² incised in the reign of his father Śānavarman, is dated (Mālava) Śaṃvat 611 (555 A.D.). The name of this prince is not known from other records of the Maukharis. As Sūryavarman is called King in the Sirpur stone inscription above referred to, he may have succeeded his father and ruled for a short time, though, being a collateral, his name is not mentioned in the records of his brother or his descendants. Chandragupta, the grand-father of Mahāśivagupta Bālārjuna was thus a contemporary of Sūryavarman and flourished probably from 550 to 570 A.D. and his elder brother Tivradēva from 530 to 550 A.D.

The date thus arrived at for Tivradēva is corroborated by the evidence afforded by the records of the Vishnukundin kings. After examining all the available charters of these kings Mr. Dinesh Chandra Sircar has given the following genealogy³ :—



Māhārāja Mādhavavarman I was the most powerful king of the dynasty. He is described in his as well as his successors' records as one who had performed a thousand (*Agnishōma*) sacrifices and eleven *Aśvamēdhas* (horse-sacrifices). He is also described in his plates as "Trivara-nagara-bhavana-gata-parama-yuvati-jana-ciharaṇa-ratiḥ"⁴ or as 'Trivara-nagara-bhavana-gata-yuvati-hridaya-nandanah'⁵ i.e., as one who sported in company of (or delighted the hearts of) the best ladies in the mansions of the city of Trivara. This expression has not yet been satisfactorily explained. Dr. Hultzsch took it to mean that Mādhavavarman I lived at Trivaranagara, but he could not identify the city. It seems clear, however, that Trivaranagara means 'the city of Trivara', i.e., Tivradēva, King of Mahākōśala. But then what does the above expression signify? It cannot mean that Mādhavavarman married a lady from the family of Tivradēva; for the expression refers to a number of ladies (*yuvati-jana*) in the mansions of the city of Trivara, whom he delighted. We must, therefore, take the expression to refer to Mādhavavarman's victory over Tivradēva. Tivradēva was a powerful king. As stated above, he claims in his

¹ निषङ्गो मन्वादिपञ्चमदत्ता ज्ञातः कुर्वन् वयंशां पुष्कामिः कृतिभिः कृतौ ज्ञतमनःकम्बः सुधामोजिनाम् ।
वामासाय सुतां विनायल इव श्रीद्वयवर्मा इवः प्राप प्राङ्प्रसेसरश्चरतामर्वाविस्त्रवं पदम् ॥

² Above, Vol. XIV, p. 115.

³ *Ind. Hist. Quarterly*, Vol. IX, p. 278.

⁴ Pulombūru plates of Mādhavavarman, *Jour. Andhra Hist. Res. Society*, Vol. VI, p. 20.

⁵ Ipūr plates of Mādhavavarman, above, Vol. XVII, p. 336.

charters to have attained suzerainty over the whole Kōsala country. A victory over such a great king must be a source of pride to Mādhavarman. Hence we find it referred to in both his inscriptions. The idea that a victorious king captivates the hearts of young ladies of the enemy's city—nay even of the enemy's family—occurs sometimes in Sanskrit and Prākṛit literature¹. It would not, therefore, be wrong to suppose that Mādhavarman I vanquished Tivaradēva. In any case, he was his contemporary.

When did this Mādhavarman flourish? His Pulombūru plates² record that when he crossed the Gōdāvari to conquer the eastern region he donated the village Pulombūru in the Guḍḍavāḍi *vishaya* to Śivaśarman, the son of Dāmaśarman and grandson of Rudraśarman of the Gautama-gōtra and Taittiriya-śākā, on the occasion of a lunar eclipse which occurred on the full moon day of *Phālguna*. Again the Pulombūru plates³ of the Eastern Chālukya King Jayasimha I, which were discovered along with the above plates of Mādhavarman, record the grant of the same village to Rudraśarman, the son of Śivaśarman and grandson of Dāmaśarman of the Gōtama-gōtra and Taittiriya-śākā. From the details given above it is quite clear that Śivaśarman, the donee of Mādhavarman's plates, was the father of Rudraśarman who received the village from Jayasimha I. It seems that Rudraśarman who is called *pūrv-āgrahārīka* (former owner of the donated village) lost possession of the village in troublous times due to the invasions of Pulakēśin II in the beginning of the seventh century A.D. He, therefore, seems to have made representations to Jayasimha I some-time after peace and order had been established in the kingdom and received the *agrahāra* village again from him.

If we calculate the interval between the reigns of Mādhavarman I and Jayasimha I, we find that some 60 or 70 years must have elapsed between these two rulers. Mādhavarman's Pulombūru plates are dated in the 40th year of his reign⁴. They were, therefore, issued towards the close of his reign. He seems to have ruled over an extensive empire; for he performed as many as eleven *Āśvamedhas*. Three of his sons are known from inscriptions—(1) Dēvavarman (2) Mañchannabhātāraka⁵ and (3) Vikramēndravarman. As Mādhavarman had a long reign of more than forty years, none of his sons seems to have succeeded him. In any case, we do not know of any plates issued by them.⁶ Mādhavarman II, the grandson of Mādhavarman I, who calls himself the lord of Trikuṭa and Malaya mountains, seems to have held possession of the western provinces after the death of Mādhavarman I, while another grandson, Indravarman, seems to have succeeded him in the east. His plates are dated in the 27th regnal year. He is not likely to have reigned much longer, for his son Vikramēndravarman is said to have come to the throne when he was a mere boy.⁷ Vikramēndravarman's plates were issued in his tenth regnal year. The reigns of Indravarman and his son thus cover a little more than 37 years. As no successor of Vikramēndravarman is known, he seems to have been dethroned by Pulakēśin II, who placed his brother Kubja-Vishṇuvardhana in charge of the Eastern province, who reigned

¹ Cf. Rājasekhara's *Viddhasālabhāṣikā*, IV, 8 and *Gauḍavaṇa* (V. 1069).

² *Jour. Andhra. Hist. Res. Society*, Vol. VI, p. 17.

³ Above, Vol. XIX, p. 254.

⁴ I have accepted the view of Mr. D. C. Sircar, *Ind. Hist. Quarterly*, Vol. IX, p. 275.

⁵ The name of this prince occurs towards the end of the Ipūr plates (First set). Above, Vol. XVII, p. 334. None of his descendants are known.

⁶ It is noteworthy that no royal titles are prefixed to their names even in the records of their sons. [That no plates of these rulers have yet been found may not be taken as a proof that they did not rule. In the Rāmatirtham plates, Vikramēndravarman also bears the title of *rājā* like his son Indravarman who was the ruler and the donor of the grant.—Ed.]

⁷ परममाह्वरस्य महाराजस्य श्रीरुद्रभट्टारकवर्धनः प्रियवर्धपुत्री गच्छः शेषव एव सकलसुखासुखकृतस्य सुखगन्धारीपितृसकलराज्यभारः परममाह्वरी महाराजः श्रीमान् विक्रमेन्द्रवर्धन एवमाज्ञापयति.

for about 18 years (615-633 A.D.). As the Pulombūru plates of Jayasimha referred to above are dated in the fifth¹ regnal year, we can calculate the interval between the dates of the two sets of Pulombūru plates as follows² :—

	Years.
Indravarman	27
Vikramēndravarman	10
Vishnupardhana	18
Jayasimha	5
Total	60

As Mādhavarman I, Indravarman and Vikramēndravarman may have continued to reign for some years after their respective plates were issued, this figure may have to be increased by about ten years, i.e., a period of about seventy years may have elapsed between the gifts of Mādhavarman I and Jayasimha³. It appears that Śivaśarma was a young man of 25 to 30 years when he met Mādhavarman I in his expedition to the east, while his son was an old man of 50 to 60 years of age when he regained the lost *agrahāra* village from Jayasimha. Now Jayasimha issued his plates in circa 638 A.D. Deducting 70 years from this, we get c. 568 A.D. as the approximate date of Mādhavarman's plates. We find that there was a lunar eclipse in the month of *Phālguna* in 565 A.D. This may, therefore, be accepted as the date of Mādhavarman's plates. As these plates were issued in his 40th regnal year, we may accept 525-568 as the probable duration of Mādhavarman's reign⁴. We have fixed above 530 to 550 A.D. as the date of Tivradēva on the evidence of the Śirpur inscription, which we thus find corroborated by the date of Mādhavarman I, who, as described in his charters, was a contemporary of Tivradēva.⁵

¹ Agreeing with Mr. Somasekhara Sarma (*Jour. Andhra. Hist. Res. Society*, Vol. V, p. 183) I read the numerical symbol in Jayasimha's Pulombūru plates as 5.

² The years of Mādhavarman II's reign are not included here, as he was ruling in the west contemporaneously with Indravarman. [But cf. Dr. Hultzsch's view, above, Vol. XVII, p. 338.—Ed.]

³ [The argument does not appear to me as very convincing. If we have to allow other rulers between Mādhavarman I and Indravarman or even another ruler, viz. Vikramēndra, who also bears the title of *rāja*, the situation would become worse. It is very doubtful if Mādhavarman I could be so far removed from Jayasimha even if he was not actually the predecessor of the latter in time as Prof. Bhandarkar thinks. See his *List of Northern Inscriptions*, p. 291, n. 3. Moreover, there were other lunar eclipses in *Phālguna* between 565 and 638 A. D.—Ed.]

⁴ Agreeing with Mr. D. C. Sircar, I have identified Mādhavarman of Pulombūru plates with Mādhavarman I mentioned in the Chikkula and Ipūr plates (First set) on the ground of similarity of description. Mr. J. Dubreuil, who distinguishes between them, places Mādhavarman I about 450 A.D. The tradition in the *Sihalamāhātmya* of Śrī-Parvata on which he relies (*Ancient Hist. of the Deccan*, p. 73) is worthless for historical purposes. Prabhāvatiguptā was not known as Chandravatī and was, moreover, a devotee of Vishnu and not of Śiva. See her Riddhapur plates. If Mādhavarman I owed his throne to a Vākātaka prince, it must be to Hariśhēna (c. 500-530 A.D.) who conquered the Āndhra country. The Vākātaka princess whom he married was probably Hariśhēna's own daughter.

⁵ The late Dr. Hiralal accepting Kielhorn's date for Tivradēva placed the Śirpur Lakshmana temple inscription of Tivradēva's grand nephew in the eighth or ninth century A.D. (Above, Vol. XI, p. 184). But the characters of the inscription which closely resemble those in the Ganjam plates of the time of Saśāṅka (619-620 A.D.) are decidedly earlier. Dr. D. R. Bhandarkar's identification of Chandragupta mentioned in the Sanjan plates of Amoghavarsha I (Śaka Samvat 793) with Tivradēva's brother (Above, Vol. XVIII, p. 240) cannot be accepted; for that Chandragupta, who is mentioned with Nāgabhatta in the inscription was probably a king of Central India, and not of Kōśala. It is noteworthy in this connection that Kōśala is mentioned subsequently in the description of the later conquests of Gōvinda III. Trivara who is mentioned in the Kondedda, Nivāṇ and Puri plates as defeated by the Sailōdbhava king Dharmarāja *alias* Mānabhatta was probably a descendant of the earlier Tivradēva who issued Rājim and Balodā plates. We know of several instances of such repetition of names in the dynasty of the Sōmavamśī kings of Kōśala and Orissa to which Tivradēva belonged.

We have shown above that Tivaradēva flourished later than the "Kings of Śarabhapura" and was probably responsible for their overthrow. Mahā-Pravararāja, the donor of the present plates, is the last known king of the Śarabhapura dynasty. He seems, therefore, to have flourished in the beginning of the sixth century (circa 515 to 535 A.D.).

The overthrow of the kings of Śarabhapura by Tivaradēva accounts for the war between Mādhavavarman I and Tivaradēva. As we have seen the kings of Śarabhapura were probably feudatories of the Vākātakas. In the beginning of the sixth century the power of the Vākātakas was declining. The reign of Harishēṇa the last known Vākātaka king came to an end about 530 A.D. Mādhavavarman I who is known to have married a Vākātaka princess, probably a daughter of Harishēṇa, seems to have taken vengeance for the destruction of the kings of Śarabhapura by invading the kingdom of Tivaradēva and occupying his capital for a while as suggested in his Pulombūru and Īpūr plates.

As for the geographical names occurring in these plates Śrīpura is modern Śirpur in the Raipur District of C. P. Tuṇḍā¹ which gave its name to the district in which the donated village was situated, may be identified with one of the villages named Tuṇḍa, Tuṇḍra, Tundri or Tuṇḍra-gaon in the vicinity of Seorinārāyan about 25 to 30 miles from Thākurdīyā. It may be noted in this connection that the Tuṇḍāraka-bhukti mentioned in the Śāraṅgaḍh plates of Mahā-Sudēva has been identified by R. B. Dr. Hiralal with Tundra 6 miles south of Seorinārāyan. The village Chullapṇaraka granted in that charter may be identified with Childa 82°31' and 21°30'. The village Āshāḍhaka granted in the present plates may be represented by modern Asoud 82°54' and 21°45', about two miles to the north of the Mahānadi, which is within a distance of fifteen to twenty miles from the villages Tuṇḍa, Tundra, etc., mentioned above.

I edit the inscription from the original plates.²

TEXT.

The Seal.

- 1 मानमात्र[सु]त[स्त्रे]दं स[सु]जीपाञ्चितचिते: [1*]
- 2 [त्री]मयवरराजस्य शासन[+*] शत्रुशासन [+*] [1*]³

First Plate.

- 1 श्री⁴ स्वस्ति [1*] श्रीपुरादिक्रमोपनतमामं⁵न्तमकुटचूडा⁶मणिप्रभाप-
- 2 मेकां⁷स्वधौतपादयुगलो रिपुविलासिनोमीमं⁸न्तोदरणहेतुः⁹-
- 3 र्वसुवसुधागोप्रदः¹⁰ परमभागवतो मां¹¹तापितृपादानुध्यातः
- 4 श्रीमहाप्रवरराजः तुडाराद्वि¹²थापादके प्रतिवासिनः समाज्ञा-
- 5 पयति [1*] विदितमस्तु वो यथास्माभिरयं ग्रामः¹³स्त्रिदशपतिसदन-
- 6 सुखप्रतिष्ठाकरी यावद्विंशसि¹⁴ताराकिरणप्रतिहतघोराश्वका-

¹ [Correct reading appears to be Tuṇḍa.—Ed.]

² The excellent facsimiles, which accompany this article, were kindly supplied by Mr. K. N. Dikshit, M. A., Superintendent, Archaeological Section of the Indian Museum, Calcutta.

³ Metre : Anuṣṭubh.

⁴ Expressed by a symbol.

⁵ The *anuvāra* is superfluous.

⁶ The engraver first wrote *śhā* but afterwards corrected it as *śā*.

⁷ The *vicarpo* is superfluous.

⁸ दः which was first omitted is written below the line.

⁹ Read माता¹⁰

¹¹ [Reading is तुडाराद्वि.—Ed.]

¹² Read शत्रु¹³

2 2 4 6

Second Plate: First Side.

8
9
10
12

8
10
12

Second Plate: Second Side.

14 14
 16 16
 18 18

Second Plate : First Side.

- 7 (रं) जगदवतिष्ठते तावदुपभोग्यः सनिधिः सोपनिधिरचाटभटप्रावे-
 8 श्वः सर्वकरविसर्जितः मातापितोरात्मनश्च पुन्या(ष्वा)भित्तये पराम-
 9 रसगोत्राय बाजसनेयिने भट्टकपुरन्दरस्वामिने ताम्र'मा-
 10 सनेनातिस्मिष्ट' [1*] ते यूयमेवमुपलभ्य आत्मायवणविधेया
 11 भूत्वा यद्योचितं भोगभागमुपलभ्य सुखं प्रतिवक्ष्यथ [1*] भविष्यतश्च भू-
 12 मिपालाननुदरिष्य'यति [1*] दानादिस्मिष्टमनुपालनं पुराणा

Second Plate : Second Side.

- 13 धर्मेषु निश्चितधियः प्रवदन्ति धर्मं [1*] तस्मादिजाय' सुविशदकु-
 14 लयुताय दत्तां भुवं भवतु वोमतिरेव गोप्तुं [1*] तद्वद्विरप्येषा दत्ति-
 15 रनुपालयितव्या [1*] व्यासगीतांश्च श्लोकानुदाहरन्ति [1*] अग्नेरपत्न्यं प्र-
 16 थमं सुवर्णं भूर्वर्णवी सूर्यसुताश्च गावः [1*] दत्तास्त्रयस्तो-
 17 न भवन्ति' लोका यः काञ्चनं गाञ्च महीञ्च दद्यात् [1*] शष्टो वरिष्ठस-
 18 हस्राणि स्वर्णं मोदति भूमिदः [1*] षाच्छेत्ता चानुमन्ता' च तान्मेव नर-

Third Plate.

- 19 के वसेत् [1*] बहुभिर्स्वसुधा दत्ता राजभिः [1*] सगरादिभिः [1*] यस्य य-
 20 स्य यदा भूमित(स्त)स्य तस्य तदा फलं [1*] स्वदत्तां परदत्ताब्वां' यज्ञा-
 21 द्रश्च युधिष्ठिर [1*] महो¹⁰ महिमतां चैव दानाच्छेयीनुपाल-
 22 नमिति [1*] ¹¹समुखात्रया प्रवर्त्तमानविजयसर्व¹²सर ३ मार्ग-
 23 शीर्ष दि २ उक्लिष्य¹³ शीलसिद्धेन¹⁴ ।

¹ Read राम°² Read 'सुष्टः³ Read सुपनयनः⁴ Read दशयति⁵ Read हिजाय⁶ Metre : Vasantatilakā.⁷ The *anuvāda* is superfluous.⁸ Read वष्टि वर्ष°⁹ Read परदत्तां वा.¹⁰ Read महो.¹¹ Read समुखात्रया.¹² Read संस्कार.¹³ Read उक्लीष्य.¹⁴ [Plate shows Qāla.—Ed.]

No. 7.—DAYYAMDINNE PLATES OF VINAYADITYA-SATYASRAYA; ŚAKA 614.

By R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription¹ is engraved on three copper-plates discovered at Dayyamdinne a village in the Adoni taluk of the Bellary District. It is noticed in the *Annual Report on South-Indian Epigraphy* for the year 1916 and described as follows: "The ends of the ring are fixed into the bottom of an almost circular seal, one inch in diameter, bearing on its counter-sunk surface the crude figure of a standing bear facing the proper right, as in the case of the Harihar Grant of Vinayāditya-Satyāśraya published in *Indian Antiquary*, Vol. VII, pages 300 ff. The plates measure between $8\frac{7}{8}$ " and 9" in breadth and between $3\frac{3}{4}$ " and $3\frac{1}{2}$ " in height. The ring, which is oval in shape, measures $4\frac{1}{2}$ " and $3\frac{1}{2}$ " in diameter and is about $\frac{1}{4}$ " thick. The plates and the seal weigh 112 tolas". The inscription is edited below for the first time from the ink-impressions prepared in the office of the Assistant Archaeological Superintendent (now Superintendent) for Epigraphy, Madras.

The inscription is in a fairly good state of preservation though some letters in the second plate are damaged and rendered indistinct. Only one side of the first and last plates bears writing. The characters belong to the southern class of alphabets and resemble closely those of the Sorab and Harihar grants, which belong, like the present one, to the Chālukya king Vinayāditya-Satyāśraya. The language is Sanskrit. Excepting the invocatory verse at the beginning and benedictive and imprecatory verses at the end, the record is throughout in prose. In respect of orthography it may be remarked that the consonants *ṣ*, *t*, *d*, *n* and *v* are doubled after *r* as in *ārṇṇavam* (l. 1), *kīrtti* (l. 14), *Sēnānīr-ddaitya-balam* (l. 19), etc. The rules of *sandhi* are not strictly observed, as for instance in *pañchāśad-nivartana* (ll. 29-31). There are numerous clerical mistakes in the record owing to the carelessness of the engraver.

The object of the record is to register the grant of fifty *nivartanas* of land each, to Dūśaśarman and Kappāśarman of the Kauśika-gōtra, and Sarvaśarman of the Ātrēya-gōtra, in the eastern quarter of the village Uḷchal in Najavāḍi-vishaya, and fifty *nivartanas*, to Sarvaśarman of the Gārgyāyana-gōtra, in the southern quarter of the same village, made by the Western Chālukya king Vinayāditya-Satyāśraya who was encamped at Talayakhēḍa-grāma near the northern bank of the Tagara river. The grant was made at the request of a certain Marḍḍakārī, on the full-moon day of Āshāḍha in Dakṣiṇāyana-kāla falling in the twelfth year of Vinayāditya's reign, when six-hundred and fourteen Śaka years had expired. The record was composed by Śrī-Rāmapuṇya-vallabha who also wrote the other charters of this king.

The details of date given in the present record have been calculated by the late Mr. L. D. Swamikannu Pillai² whose remarks on them run as follows: "If the reference were to Śaka 614 (expired)...the Āshāḍha full-moon would be that which fell on June 4 (Adhika-Āshāḍha)..... or that which fell on July 4 (Nija-Āshāḍha).... Neither day would be the summer solstice whether of the tropical or sidereal sun. But if we took Śaka 614 as referring to the current Śaka year, i.e., to A.D. 691-92, then Āshāḍha full-moon would have been on June 16, A.D. 692³ which would be.....very near the tropical summer solstice". It is proved in the sequel that the intended date of the record must be July 4, A.D. 692, and that *Dakṣiṇāyana-kāla*

¹ C. P. No. 7 of 1915-16.² M. E. R. 1916, App. G, p. 102. *Indian Ephemeris*, Vol. I, part ii, p. 35.³ It ought to be A.D. 691, since the commencement of the year (Chaitra, Śuk. 1) fell in March A.D. 691.

cited in the record must be taken to mean a day in *Dakṣiṇāyana*¹ and not a day of *Dakṣiṇāyana-saṅkrānti*. It may be noted that the record does not mention the *Dakṣiṇāyana-saṅkrānti* as such but specifies the day as falling in *Dakṣiṇāyana* only.

The charter is important as it helps us in determining the date of accession of Vinayāditya with greater certitude than hitherto. So far six² dated records of the king have come to light. But owing to the irreconcilable regnal years given in them it has not been possible to ascertain his initial year definitely. In this set of six are included the Jejūri copper-plates recently published in this journal³ whose date has added further difficulties in solving the problem. But if we study all the dates of Vinayāditya with reference to the details contained in the Dayyamdinne plates, we arrive at a definite result, as shown below, viz., some day between *Āshāḍha* *śu.* 2 and *Āshāḍha* *śu.* 15 of Śaka-Samvat 603 expired, i.e., between 22nd June and 4th July of A.D. 681 for the commencement of the first current year of the king.

According to the Sorab grant,⁴ Śaka 614 expired, *Dakṣiṇāyana-saṅkrānti*, Rōhiṇī, Saturday fell in the 11th regnal year of the king. This date corresponded to Saturday, 22nd June, A.D. 692, on which day the *tithi* was *Nijā-Āshāḍha* *śu.* 2. The present charter bears the same Śaka date and was issued on the full-moon day of *Āshāḍha* in *Dakṣiṇāyana* which, however, is stated to have fallen in his 12th regnal year. Of the two alternative equivalents for the *Ādhika*- and *Nijā-Āshāḍha* in that year, viz., 4th June and 4th July A.D. 692, the latter has to be accepted since 4th June would neither be a day of *Dakṣiṇāyana-saṅkrānti* nor a day in *Dakṣiṇāyana*; for *Dakṣiṇāyana-saṅkrānti* took place, as stated above, only on the 22nd day of that month. Further, 4th June could not have fallen in his 12th year since his 11th year lasted till at least 22nd June. Thus the dates of these two grants, combined, yield the initial date to fall sometime between 22nd June and 4th July A.D. 681. This starting point of Vinayāditya's reign agrees perfectly well with the dates given in his Lakshmēśvara inscription,⁵ and the Karnūl⁶ and Harihar⁷ grants. The Togarchēḍu⁸ grant and the Jejūri plates, however, point to some day between 18th October A.D. 678 and 2nd July A.D. 679 for the first year of the king. This day probably marks the time of Vinayāditya's nomination to the throne during the lifetime of his father.⁹ It may be remarked that the Śaka years quoted in the Lakshmēśvara inscription and the Togarchēḍu grant must be considered as referring to the current years and not expired ones. Dr. Kielhorn¹⁰ is inclined to take this view in regard to the former record. These

¹ Such citations are not rare in inscriptions. See for example App. G to *M. E. R.* for 1916, p. 101, No. 561 of 1915. The gift in the present case might have been actually made on the day of *Dakṣiṇāyana-saṅkrānti* and issued on the date recorded in the plates. See also above, Vol. XV, p. 253.

² There are two forged grants of the same king which are noticed in *M. E. R.* for 1906, No. 12 of App. A and *ibid.*, for 1917-18, No. 3 of App. A. In *Ind. Ant.*, Vol. XL, p. 240, is noticed the Paṭṭā grant of this king dated Śaka 617 corresponding to his 14th regnal year.

³ Above, Vol. XIX, p. 62.

⁴ *Ind. Ant.*, Vol. XIX, p. 149.

⁵ *Ibid.*, Vol. VII, p. 112.

⁶ *Ibid.*, Vol. VI, p. 89.

⁷ *Ibid.*, Vol. VII, p. 300.

⁸ *J. B. B. R. A. S.*, Vol. XVI, p. 242.

⁹ See below, p. 29.

¹⁰ Kielhorn's *List of Southern Inscriptions*, App. II, p. 2.

results will become clear from the following classified table of dated records of Vinayāditya in which the corresponding initial years also are shown :

Inscription,	Regnal year.	Details of date.	Approximate English equivalent.	Initial day of the first current year.
1. Jejjūri Plates . .	9	Saka 609 (expired), Āshāḍha, śu. 15.	2nd July, A.D. 687	(I) Between 18th October, A.D. 678, and 2nd July, A.D. 679.
2. Togarchēdu grant . .	10	Saka 611 (expired), Kārttika, śu. 15.	18th October, A.D. 688. (Fleet; 3rd November, A.D. 689). ¹	
3. Lakshmiśvara inscription	5	Saka 608 (expired), Māgha, śu. 15.	20th January, A.D. 686. (Fleet; 3rd February, A.D. 687). ¹	(II) Between 22nd June and 4th July, A.D. 681.
4. Karndi grant . .	11	Saka 613 (expired), Māgha, śu. 15.	10th January, A.D. 692.	
5. Sorab grant . .	11	Saka 614 (expired), Dakṣiṇāyana- sukrānti, Satur- day, Rōhiṇī.	22nd June, A.D. 692	
6. Dayyandinne plates . .	12	Saka 614 (expired), Āshāḍha, śu. 15, Dakṣiṇāyana-kālā.	4th July, A.D. 692	
7. Harihar grant . .	14	Saka 616 (expired), Kārttika, śu. 15.	9th October, A.D. 694.	

The record is interesting in other respects also. While recounting the achievements of Vikramāditya the present inscription, like all the other records of Vinayāditya, states that he captured Kāñchīpura after defeating the Pallava king who had become the cause of disgrace to his family, subdued the three kings (*dharaṇīdharatraya*)² Pāṇḍya, Chōḷa and Kēraḷa and made the inexorable Pallava bow to his feet. Vikramāditya's own records,³ however, are unanimous in proclaiming that he acquired for himself the fortune of his father which had been concealed by (the confederacy of) three kings (*aramipatitraya*)³ and defeated the enemy-kings in country after country. The Gadvāl plates⁴ of his 20th year (A. D. 674) add that he inflicted a crushing defeat on Pallava Narasiṃhavarman, Mahēndravarmān and Išvarapōtavarmān and seized their capital Kāñchīpura. Thus, the defeat of the Pallavas and the capture of Kāñchīpura being common in both the accounts, the confederacy of three kings mentioned in the epigraphs of Vikramāditya must evidently refer to the Pāṇḍya, Chōḷa and Kēraḷa given in his son's records. Fleet's opinion that the three princes were Pallava Narasiṃhavarman, Mahēndravarmān and Išvarapōtavarmān is untenable. It is impossible in the scheme of Pallava chronology to suppose that Narasiṃhavarman and Mahēndravarmān had died and Paramēśvaravarman's rule had already commenced by A.D. 655 in which year Vikramāditya had acquired his hereditary provinces after subduing the confederacy. For

¹ *Dyn. Kan. Dist.*, pp. 368 and 369.

² According to Pāṇini द्विवचनं तद्वचनम् (१५)२१२३ the terminations त्वत् and ष्वत् convey the same meaning. Hence the two expressions occurring in the two acts of inscriptions must be taken to give the same sense.

³ See for instance, above, Vol. IX, pp. 96 ff.

⁴ *Ibid.* Vol. X, pp. 100 ff.

according to all authorities¹ on Pallava chronology Narasimhavarman's reign alone extended beyond A.D. 655. As stated above, Vikramāditya recovered his territory from the Pāṇḍya, Chōla and Kēraḷa kings, and not from the Pallavas, which fact leads us to suppose that the Chālukyan territory was not in the possession of the Pallavas in or immediately before A.D. 655. The Pallava grants,² however, assert that Narasimhavarman defeated Pulakēśin II in the battles of Pariyaḷa, Maṇimaṅgala and Sūramāra and destroyed Vātāpi. In some inscriptions³ he is given the epithet *Vātāpi-koṇḍa*. This is fully borne out by the existence of a rock-inscription at Bādāmi of this Pallava king, written in the Pallava-Grantha characters of the period.⁴ This event is supposed to have taken place after the visit of the Chinese pilgrim Hiuen Tsiang to the court of Pulakēśin II i.e., in about A.D. 643. It is not, at present, possible to guess under what circumstances the Pallava hold was displaced and the three confederates occupied the Chālukyan country in the intervening period.⁵

Another noteworthy point in the present record is the expression *Trairājya-Pallava*. Vinayāditya is stated to have vanquished, at the command of his father, the over-grown army of Trairājya-Pallava and brought his country into a state of peace and quiet. Scholars are divided in their opinion regarding the significance of the term *Trairājya*. Fleet,⁶ Kielhorn⁷ and Krishna Sastri⁸ have taken it to refer to the three South-Indian powers, viz., Pāṇḍya, Chōla and Kēraḷa. Dr. Dubreuil⁹ has posited that the three kings who constituted *Trairājya* were the Pallava, the Pāṇḍya and Siṅghaḷa Māpavamma. Recently, an endeavour has been made by a writer to show that this term as well as the expression *avaniṣpati-tritaya* refer to the three branches of the Pallava dynasty ruling over three different regions of their kingdom¹⁰. One of them ruled, according to him, over Toṇḍai-maṇḍalam and the Tamil country with its capital at Kāñchī, another governed the modern Guntur and Nellore districts and formerly issued its grants usually from Mēnamātura, Tāmbṛāpa and Palakkada, and the third had under its control the modern Ceded Districts probably with the exception of Cuddapah. The views of either of the last two scholars are wholly untenable as they lack the support of historical facts of the period and of the proper interpretation of the texts of inscriptions in which the word occurs. This term is found used, besides in the Chālukya inscriptions, also in

¹ K. V. S. Aiyar's *Historical Sketches of the Ancient Deccan*, p. 41; Dubreuil's *Ancient History of the Deccan*, p. 73.

² Kūram, Kāśākuḍi and Vēlūrpūlaiyam grants. (*S. I. I.*, Vols. I, pp. 148 ff., II, No. 73, and p. 503).

³ *E.g.* *S. I. I.*, Vol. II, No. 73.

⁴ There are also some minor inscriptions at Bādāmi written in this script, see *op. Ind. Ant.*, Vol. X, p. 61.

⁵ It is not impossible that soon after the occupation of Vātāpi by Narasimhavarman I after A.D. 642, the Pāṇḍya, Chōla, and Kēraḷa who were biding a favourable opportunity to avenge the defeat inflicted upon them by the Pallava monarch (see the Kūram plates), joined themselves into a confederacy and, after subduing the Pallavas whose resources had probably been exhausted in their conflicts with the Chālukyan army, marched as far north as Vātāpi, shattered the Pallava hold on it and finally took possession of the Chālukya territory. This supposition would explain the variant statements contained in the Chālukya as well as the Pallava epigraphs and the description of the Pallavas as the cause of disgrace and destruction of the lunar family of the Chālukyas would also be accounted for.

⁶ *Dyn. Kan. Dist.*, p. 368.

⁷ Above, Vol. V, p. 202 n.

⁸ Above, Vol. XI, p. 341 n. 1. See also Hultzsch, above, Vol. IX, p. 101 n. 5 and Pathak, *ibid.*, p. 205, n. 4.

⁹ *The Pallavas*, p. 44.

¹⁰ *The Madras Christian College Magazine*, January 1920, pp. 6 and 8. The author presumes that "the Chōlas did not exist as a political power during the seventh century A.D." (p. 4). This is wrong. They are referred to as an independent ruling family in almost all the records of Vinayāditya and his successors. There is nothing to indicate in the Gadval grant that the Chōlika-vishaya had been directly governed by the Pallavas of Kāñchī, as supposed by him.

the Malēpāḍu plates of Puṇyakumāra (Cir. 8th century¹ A.D.), the Viṣṇupurāṇa² and Jinasēna's Ādipurāṇa³ (9th century A.D.). In the Viṣṇupurāṇa, the word occurs along with Mushika in the passage⁴ वैराज्यं मुषिकजदमदाङ्गककाङ्क्षयो भीरुवति । Fleet has identified Mushika with a part of the Malabar coast between Quilon and Cape Comorin.⁵ *Trairājya* should, therefore, be naturally located near it. Further the word is explained by the commentator of Jinasēna's Ādipurāṇa as referring to Chōḷa, Pāṇḍya and Kēraḷa. It is therefore reasonable to think that *Trairājya* of the Chāḷukya inscriptions refers to these three countries only. This view finds considerable support from the analogous expression राज्यत्रये occurring in Vikramāditya (I)'s records which in the context means the administration of the three kings (चक्रवर्तिवर्तिव्य), viz., Pāṇḍya, Chōḷa and Kēraḷa.

From the foregoing discussion it may be said that the constituents of *Trairājya* were not the Pallava, Pāṇḍya and Siṃhaḷa Mānavamma as postulated by Dr. Dubreuil. If the Ceylon king had actually joined the confederation, this remarkable event would have been mentioned in the *Mahāvamsa* as an important achievement of Mānavamma.⁶ Further the Pallava could not have formed a member of the *Trairājya* since he is mentioned separately. The contention that the *Trairājya* was composed of three kings ruling over three different parts of the Pallava kingdom is similarly untenable⁷ for the above-mentioned reasons. According to this view, we ought to find the existence of the Pallava sway over the Nellore, Guntur and the Ceded Districts in and before A.D. 643 when the confederation is supposed to have temporarily subverted the Chāḷukya power. But this is not the case. The situation of stone inscriptions and of villages granted in copper-plate records⁸ of this early period would show clearly that parts of the Guntur, Nellore and the Ceded Districts had already been conquered by Pulakēśin II in his famous *dig-vijaya* and become subject to the Chāḷukya rule.

The defeat of the three powers, namely, the Pāṇḍya, Chōḷa and Kēraḷa by Vinayāditya appears to have taken place after the date of the Gadvāl plates (A.D. 674) since it is not alluded to there. After the victorious campaign of the Chāḷukya king into the Pallava and Chōḷa countries in that year, the Pallava king Paramēśvaravarman must have mustered his forces and sought the assistance of the Chōḷa and the other two powers of South India in order to give a crushing blow to their common enemy Vikramāditya. The combined forces of these four powers entered the Chāḷukyan territory and probably sacked and captured the 'city of Raṇarasika' on this

¹ Above, Vol. XI, p. 337.

² Chapter 4-24-67 of the Veṅkaṭēśvara Press edition.

³ Chapter XXX, verse 35. This reference was pointed out by Pathak above, Vol. IX, p. 205.

⁴ Mr. K. P. Jayaswal adds कौराज्य to this in his quotation from the same Purāṇa (*J. B. O. R. S.*, Vol. XIX, p. 129).

⁵ *Dyn. Kan. Dist.*, p. 281. See Mr. K. V. S. Aiyar in *J. R. A. S.* April 1922, p. 175 and also Nanda Lal Day's *Geographical Dictionary of the Ancient and Medieval India*, p. 134. [*Musikanagara* is mentioned in the Hathī Gumpā Inscription of Khāravela, see above, Vol. XX, p. 77 and note 3.—Ed.]

⁶ Dubreuil does not discuss the composition of *atranipati-tritaya* which, as pointed out above, signifies the same three powers as *Trairājya*. It is impossible that the Siṃhaḷa king Mānavamma who ascended the throne in A.D. 668 (Hultzsch)—according to Dubreuil in A.D. 660 and A.D. 691 according to Wijesinha—could have entered the alliance as a crowned king and helped the Pallava Narasiṃhavarman I in defeating the Chāḷukyas in about A. D. 643.

⁷ Fleet originally held the same opinion but subsequently abandoned it (*Dyn. Kan. Dist.*, p. 362 n.).

⁸ See, for instance, the Koppāram plates (above, Vol. XVIII, pp. 237 ff.), the Niḍuparra grant (*ibid.*, p. 55), the Chendalār plates of Sarvaśōkāditya (*ibid.*, Vol. VIII, p. 238), the Annāvarāma inscription of Vikramāditya (*Nellore Inscriptions*, Darśi 2; and Dr. Venkatarāmanayya's *Trilōchana-Pallava and Korikōḷa-Chōḷa*, p. 16), the Gooty inscription and the Sorab grant of Vinayāditya, and Nos. 333, 343, 359 and 364 of 1920 of the Madras Epigraphical Collection.

occasion. They were routed by Vinayāditya probably in A. D. 678-79, when he was nominated to the throne as indicated by his Jejūri plates and the Togarchēdu grant.

Of the geographical places mentioned in the record *Taḷayakhōḍa-grāma* has been identified by the late Rao Bahadur Krishna Sastri with *Thairkeḍḍa* on the north bank of the river *Tēr* (*Thairna*).¹ Dr. Fleet has identified *Naḷavāḍi-vishaya* with portions of the Anantapur and Kurnool Districts.² *Uḷchal* which was situated in this *vishaya* is probably to be identified with *Ulachāla*³ in the Kurnool taluk of the Kurnool district. If this is correct, Fleet's identification of the *Naḷavāḍi-vishaya* will be confirmed. Recently two inscriptions of the Nala dynasty have been obtained, viz., the *Rithāpur*⁴ plates of Bhavattavarman and the *Podūgadh* inscription⁵ of his son Skandavarman, which locate their kingdom somewhere in the Central Provinces on the side of Yeotmal, and *Podūgadh* in the Jeypore Agency. It is too premature to establish any connection between the *Naḷavāḍi-vishaya* and the Nala country since they are far removed from each other. The present record contains the second known reference to *Naḷavāḍi-vishaya*, the first being found in the Kurnool plates⁶ of Vikramāditya I.

TEXT.

Second Plate ; Second Side.

- 22 विना(न)-
 23 यादित्यसत्याययत्री[४*]यिवीवन्नभमहाराजाधिराजपरमेश्वरभ-
 24 दारकस्त्वानिवमाज्ञापयति[१*] विदितमस्तु वोस्माभिः चतुर्हशोत्तरषट्कते-
 25 षु शक्यवर्षेष्वतीतेषु प्रवर्द्धमानविजयराज्यसंवत्सरे द्वादश(शि) वर्त्तमा-
 26 ने तगरनद्युत्तरसमीपे तक्रयखेडग्राममधिवसति विजय-
 27 स्तम्भादारे आषाढपौर्णिमास्यां दक्षिणायनकाले महंकारीवि[ज्ञा]पनया

Third Plate : First Side.

- 28 नलवाडिविषये उक्त्वञ्जनामग्रामे कौशिकगोत्राय दूतग्रन्थे पूर्वस्या-
 29 न्दिशि राजमानेन पञ्चाशद्वि(त्रि)वर्त्तनक्षेत्रं अपि च कौशिकगोत्राय कण्ठग्र-
 30 म्(श्र्म)णे राजमानेन पञ्चाशद्वि(त्रि)वर्त्तनक्षेत्रं अपि च आनेशगोत्राय स-
 31 र्वश्र्मणे राजमानेन पञ्चाशद्वि(त्रि)वर्त्तनक्षेत्रं अपि च गाम्यायणगोत्र-
 32 सव(र्व)श्र्मणे दक्षिणस्यान्दिशि राजमानेन पञ्चाशद्वि(त्रि)वर्त्तनक्षेत्रं
 33 सर्ववाद्य(धा)परिहारं दत्ता(त्ता)नि [१*] वेदव्यासेन व्यासेनोक्त[म्।*]

अस्मद्वंश(श्र्मै)र-

34-36 Imprecatory verses.

- 37 क्रिमि[ः*] श्रीरामपुण्यव[ज्ञ]भसेना . राजन(जेन) लिखितं [१*]

¹ *M. E. R.*, 1916, p. 130.

² *Bom. Gaz.*, Vol. I, pt. ii, p. 363.

³ *Alphabetical List of Villages in the Madras Presidency*, Kurnool district, p. 5.

⁴ *Above*, Vol. XIX, p. 100.

⁵ *M. E. R.*, 1922, p. 80, No. 283; *above*, Vol. XXI, pp. 155 f.

⁶ *J. B. B. R. A. S.*, Vol. XVI, pp. 225 f. Since the Madakasira taluk now belongs to the Anantapur district, Anantapur should be substituted for Bellary in Fleet's identification of this *vishaya*.

⁷ Lines 1 to 22 are a reproduction of the first eighteen lines of the Jejūri plates (*above*, Vol. XIX, pp. 53-4).

No. 8.—SILAHARA CAVE INSCRIPTIONS.

By PROF. D. R. BHANDARKAR, Calcutta.

The inscriptions which are edited here for the first time were found in Caves at *Silaharā* in the Rewah State, Central India. More than twenty-five years ago a rubbing of one of these records was sent by a schoolmaster to Rai Bahadur Hiralal, the celebrated archaeologist of C. P., who in his turn some time ago brought it to the notice of the Government Epigraphist, Dr. Hirananda Sastri. During the year 1927-28, the latter officer visited the caves and published an account of the same together with a summary of their inscriptions on pp. 186-8 of the *Archæol. Surv. Ind., An. Rep.*, of the same year. The estampages which he took during his official visit to the monuments were kindly made over to me for detailed treatment, and the present paper is the result of it.

The caves at *Silaharā* are about sixteen miles to the north-east of Jaithāri, a station on the Katni-Bilaspur Branch of the Bengal Nagpur Railway. It lies between Latitude 23° 2' North and Longitude 81° 50' East. They are a group of four artificial caves with traces of one more excavation and are situated on the east bank of a small river called the *Kēvāñ*, presenting a picturesque view. The name *Silaharā*, as suggested by Dr. Sastri, is probably a modern form of *Silāgrīha* which occurs as *silāgahā* in these inscriptions. Of these four monuments, only three, namely, the *Sitāmāḍi*, the *Durvāsā* and the *Chēri-Gōḍaḍi* Caves are well preserved. The fourth has a hole in the roof of one of its cells. The first three caves only contain inscriptions, some of which are in the *Brāhmī* script, and some in the 'Shell' characters. Here, we are concerned only with the inscriptions in the *Brāhmī* script.

From the form of the letters all these inscriptions except one seem to belong to the first century A.D. What is **paleographically** worthy of note about them is that the characters *p* and *r* have occasionally flat and angular bases and that the base-line of *n* also is sometimes slightly curved. These peculiarities are first clearly noticeable in the cave inscriptions of *Ushavadāta*, which pertain to the beginning of the second century A.D. But there they appear as the permanent and not incidental forms of those letters. Moreover, besides *p* and *r*, the letters *kh*, *gh*, *j* and *m* are found in *Ushavadāta*'s epigraphs invariably with flat and angular bases, which are not noticeable at all in our cave inscriptions. The inference is not unreasonable that our epigraphs are slightly earlier in date than those of *Ushavadāta*; and if the latter belong to the first quarter of the second century, we cannot be far from right if we assign the *Silaharā* inscriptions to about the **middle of the first century A.D.**

Other paleographic peculiarities also deserve to be noticed. Thus *d* consists of two curves,—one concave and one convex, joined in one way or the other and thus giving rise to two different forms of *d*. Similarly, the letter *t* appears in two different forms. The character *m* in *Sivamita* in No. 3, l. 3, is unlike *m* in other places in these inscriptions, and as such is worthy of note.

These are seven inscriptions. All of them except two bear more or less the same import. They are engraved in the inner walls of the caves, the *Durvāsā* containing one, and the *Chēri-Gōḍaḍi* two and the *Sitāmāḍi* three. The last of these caves has one more inscription but incised on a pillar and with a different import. All these records are complete as far as they go, but the longest and most detailed of these is that engraved in the *Durvāsā* Cave. In the *Sitāmāḍi* Cave, however, while one inscription is complete, the other has apparently not been fully incised, supposing of course that the whole of it has been copied in the estampage before us. The object of the inscriptions is to record the excavation of caves by the *amātya* Maudgaliputra Mūladēva of the *Vatsa-gōtra*, while *Svāmīdatta* was the ruler of the kingdom. Who this *Svāmī-*

datta was is not known. We know of only one Svāmidatta who according to the celebrated Allahābād Pillar Inscription was king of Kōṣṭūra in Dakṣiṇāpatha and was conquered by Samudragupta who flourished in the fourth century A.D. But the Svāmidatta of our inscriptions must have lived in the first century. And there is neither epigraphic nor numismatic evidence to point to any king of this name during this period.

As we have just seen, the caves were excavated, not by the king Svāmidatta, but by his minister Mūladēva, whose pedigree for three generations has been given. He was son of Sivamita (=Sivamitra), grandson of Sivadata (=Sivadatta), and great grandson of Sivānandī (=Sivānandī). It is worthy of note that the terms used for 'grandson' and 'great grandson' are *natika* (=naptika) and *panatika* (=pranaptika), but they are obviously used in the sense of *pautra* and *prapautra*. These last words no doubt generally occur in the inscriptions of Aśoka, but they are sometimes replaced by the other words also in some versions of his edicts (cf. e.g., the Girnār with the other copies of RE. IV.).

What the original object of these excavations was may be now briefly considered. The inscriptions found in the Chēri-Gōdaḍi and Sītāmāḍi Caves simply say that they were *silāgahā* or rock mansions, but that engraved in the Durvāsā Cave describes it as *ārāmaṃ pavatē* or 'pleasure-house on the hill'. There can be little doubt that they were intended as dens for mirth and frolic. This inference is supported by Inscriptions Nos. 6—7 in the Sītāmāḍi Cave. They are no doubt engraved in characters of the second century A.D., and are thus one century posterior to the other epigraphs. Nevertheless, they are sufficiently close in time to the others. Now one inscription reads *Yuvati-mālē* = *Yuvati-mālē*. *Mālē* means "a high ground, rising or elevated ground". The word occurs in v. 16 of Kālidāsa's *Meghadūta*, where the word is thus explained by Mallinātha: *śaila-prāyam-unnata-śhalam*, 'an elevated hilly place.' Consequently *Yuvati-mālē* is to be understood as denoting some hill place for meeting young women. The other inscription reads *Udaya-tārā*, 'the Rising-Star', which apparently is the name of some female artiste. The Silaharā Caves thus seem to have been excavated for sportive and merry-making purposes and continued as such for at least a century more. All the caves except one that have so far been discovered were intended as religious edifices. If we take the Buddhist caves, they were either *chaityas*, 'worship-halls' or *layanas* 'residences for monks'. If we take the Brahmanic or Jaina caves, they were cut to serve as temples or abode of ascetics. The only exception just referred to is the two caves of Rāmgarh, called Sītā-bhēṅgā and Jōgīmārā¹. The former of these was apparently an amphitheatre, and the latter a love den. Both have an inscription each. That in the first contains some verses in praise of poetry. That in the second purports to say that there was a *dēvadāsī*, Sutanukā by name, who was loved by Devadīna, native of Bārāṇasī and a banker (*rūpadakṣha*) by profession.² It appears that the Jōgīmārā Cave was excavated originally by Devadīna for gratifying his amorous propensities. The Silaharā Caves also were perhaps cut for the same purpose, and served as pleasure retreats to Mūladēva, minister of Svāmidatta.

This Mūladēva, as stated above, has been described both as Vachha (=Vātsa) and Mogaliputa (=Maudgaliputra). The first is a patronymic and shows that he belonged to the Vatsa-gōtra, that, in other words, he was a Brāhman. The second is a metronymic and means "son of (a woman) of the Mudgala or Maudgala family". Mudgala is a section of both the Bharadvāja- and the Atri-gōtra.³ Maudgala again is a section not only of the Bharadvāja or the Vasishṭha, but also of the Bhṛigu-gōtra.⁴ The mother of Mūladēva may have belonged to any one of these

¹ A. S. I., *Ann. Rep.*, 1903-04, pp. 74-5 and pp. 123 ff.

² Lüders, *List of Brāhmī Inscr.*, No. 921. I, however, differ from the Professor in regard to the interpretation of *rūpadakṣha*. For this technical sense of the word *rūpa*, see my *Carmichael Lectures*, 1921, pp. 124 ff.

³ *Gōtra-pravara-nibandha-kadambā*, p. 63, l. 9 and p. 81, l. 9.

⁴ *Ibid.*, p. 62, l. 5; p. 119, l. 14; and p. 37, l. 5.

gōtras except Bhṛigu. She could not have come of the Bhṛigu, because her husband, being a Vātsa, was a Bhṛigu.¹ Let us in this connection discuss the significance of the Vedic metronymies which occur in cave and such early inscriptions. Bühler says in one place that "numerous instances in the northern and southern inscriptions show that the queens and princesses were frequently called by the Vedic *gōtra*-names, such as the Gautamī, the Vātsī, the Vāsishthī, the Gārgī, etc."² The remark is true so far as it goes, but he forgets that the Brāhmaṇ women also had such *gōtra*-names. One such instance is of course furnished by our inscriptions which call Mūladēva's mother Maudgalī; another, by a Nāsik Cave record which speaks of a Brāhmaṇ Aśvabhūti as Vārāhīputra³; and a third by a Maṭṭhāli pillar inscription in Monumental Prākṛit which mentions the Brāhmaṇ grantee Nāgadatta as not only of the Kauṇḍinya-*gōtra* but also as Kauśikīputra.⁴ Now, the first question that here arises is: what was the use of these metronymies at all? There can be but one reply. When and where polygamy is in vogue, it is absolutely necessary to distinguish the sons of one wife from those of another. The practice is still prevalent in Rājputānā. If a Rājput prince marries more than one princess, they are always distinguished one from the other, according as she is a Hāḍī-ji, Rāṇavat-ji and so forth. Such must have been the case in Ancient India also. Kings certainly married more than one queen who were therefore known by the family names of their fathers. But it is worthy of note that this polygamy was present in Ancient India not only among the Kshatriyas but also among the Brāhmaṇs as the three instances adduced above clearly show.

The second question that now arises is this. If the Brāhmaṇs have metronymies derived from the Vedic *Gōtras*, that is just what might be expected. But why should such *gōtras* be in vogue among the Kshatriyas, at any rate among the members of the ruling class? Let us take for example the Śātavāhana family, whose inscriptions have been found in the Nāsik, Kārle and Kapheri Caves. The earliest of them is called Gautamīputra; his son, Vāsishthīputra; and one of their successors, Māḍharīputra. These metronymies are clearly formed from the Brahmanic *gōtras*, and the wonder of it is how they are found in a ruling dynasty. In explanation of this fact it has been argued by some that the Śātavāhanas were of the Brāhmaṇ caste,⁵ and in support of this position our attention has been drawn to two passages from Nāsik Cave Inscription 2*. The first, which is from l. 5, is *khatiya-dapa-māna-mādanasa*, "of (Gautamīputra), who humbled the pride and arrogance of the Kshatriyas". From this it is inferred that Gautamīputra could not have been a Kshatriya. For, if he had been a Kshatriya, there would have been no propriety in his saying that he put down the pride and conceit of the Kshatriyas. What was he then by caste? Is there anything in that inscription which throws light upon the subject? We are thus referred to a second passage in the Nāsik Inscription, namely, *ekabamhagasa*, which has been rendered by Senart as "the unique Brāhmaṇa". Some scholars are thus of opinion that the Śātavāhanas were undoubtedly Brāhmaṇ by caste. It is true that in this translation of the passage Senart practically follows Bühler, who renders it by "of him who alone (was worthy of the name of) a Brāhmaṇa"⁶. But it is forgotten that the word *bamhaga* of the Prākṛit original can be equated not only with the Sanskrit *Brāhmaṇa* as was done by Bühler and Senart but also with *brahmanyā* as was first suggested by R. G. Bhandarkar, who

¹ *Ibid.*, p. 33, l. 10.

² Above, Vol. I, p. 394.

³ Lādera, *loc. cit.*, No. 1131.

⁴ *Ibid.*, No. 1190.

⁵ H. Raychaudhuri's *Political History of Ancient India*, pp. 280-1.

⁶ Above, Vol. VIII, p. 60.

⁷ *Arch. Surv. West. Ind.*, Vol. IV, p. 110.

translates it by "the only supporter of Brāhmaṇas"¹. Bhagwanlal Indraji, however, takes *bamhaṇa* as equivalent to *Brāhmaṇa*, but takes the expression to mean 'the only holy man'.² Personally I would prefer the first. But whatever interpretation is approved, this much is certain that *bamhaṇa* need not necessarily be taken as equivalent to *Brāhmaṇa* and can also stand for *brahmaṇya*, and thus the prop in support of the Brāhmaṇ origin of the Śātavāhanas becomes feeble and shaky. How then, it may be asked, are we to explain the first of the passages which has been quoted from Nāsik Cave Inscription No. 2 and which represents Gautamīputra to have humbled the pride and arrogance of the Kshatriyas? Even if we take the word *Kshatriya* here in its usual sense, namely, the second of the four castes, the passage in question at the most would prove that Gautamīputra was a non-Kshatriya, but not necessarily that he was a Brāhmaṇ. Are we, however, compelled to take this word in this sense? Cannot *khatiya* (= *Kshatriya*) bear any other signification? In this connection we must remember that there was a tribe called Kshatriya or Kshattri, mentioned both by foreign writers and in Sanskrit literature. Thus Arrian who wrote an account of Alexander's invasion of India says that when this Macedonian emperor was in camp on the confluence of the Chenab and the Indus, he received deputies and presents from Ksthroi (Khathroi), an independent tribe of Indians.³ The same tribe is apparently mentioned as Kshatriyas by Ptolemy.⁴ As has been pointed out by Mr. K. P. Jayswal⁵, they appear to be mentioned by Kauṭilya along with the Kāmbojas and Surāshtras as the Saṃghas subsisting both upon agriculture and arms. They are no doubt the Kshattri described in the *Manusmṛiti*, and the Kshatriyas of the later inscriptions (see e.g., the Lāḍnū Inscription of Śādhārāṇa⁶ who and his ancestors are spoken of as Kshatriyas of the Kāśyapa-gōtra). They appear to be represented by the Khatri of the modern day. Originally, however, they formed an independent tribe living not far from the confluence of the Chenab and the Indus. It will thus be seen that this tribe may very well have been the Kshatriyas whose pride and conceit Gautamīputra Śātakarṇi crushed down. If the latter went on conquering as far northwards as the Śakas, Yavanas and Palhavas, there is nothing strange in his putting down the Kshatriyas who lived in their neighbourhood just as the Mahākshatrapa Rudradāman is reputed to have exterminated the Yaudhēyas⁷. No irrefragible evidence is thus forthcoming from Nāsik Cave Inscription No. 2, or, for the matter of that, from any source, which demonstrates that the Śātavāhanas were Brāhmaṇs. On the other hand, there is a passage in the same Nāsik Cave Inscription which is worth considering here. It is the passage where Gautamī Balaśrī is called *rājarishi-vadhusadam akhilaṃ anuvīdhīyamānā*, "wholly conforming to the title 'wife of the Royal Sage'". It may be pertinently asked: what is meant by a *Rājarishi* (Royal Sage)? It may be contended that the term simply denotes 'a sage-like king', be he a Brāhmaṇ or a Kshatriya. But it has to be remembered that *Rājarishi* is always employed in contradistinction to Brahmarshi which unquestionably means 'a Brāhmaṇ Sage'. The use of the term *Rājarishi* is thus enough to show that the Śātavāhanas were not Brāhmaṇs.

Or we may set aside the Śātavāhanas for a while and consider the Ikshvākus of the south whose inscriptions have been found in the Āndhra country at Jaggayyapēṭa and Nāgārjunīkoṇḍa. That the Ikshvākus were the Kshatriyas of the solar race is too well-known to be pointed

¹ Trans. Inter. Cong. Ori., London, 1874, pp. 310-11.

² Bomb. Gazet., Vol. XVI, pp. 552 and 554.

³ McCrindle's *Ancient India: Its Invasion by Alexander the Great*, p. 156.

⁴ Ind. Ant., Vol. XIII, p. 360.

⁵ Hindu Polity, Pt. I, p. 60.

⁶ Above, Vol. XII, pp. 23 ff.

⁷ Above, Vol. VIII, p. 44, l. 12.

out. And yet we have in this dynasty three kings, two of whom bear the metronymic Vāsishṭhi-putra and one Māthariputra.¹ Related to these Ikshvākus are personages holding titles of nobility such as Mahā-sēnāpati and Mahā-talavara. Even they bear such metronymies. If we turn westwards again and consider the cave inscriptions, we find that even there, feudatory chieftains styling themselves as Mahārāṭhi, Mahā-sēnāpati and Mahā-bhōja possess similar metronymies. The question therefore arises: how were these Vedic metronymies in vogue among the ruling classes most of which were presumably Kshatriya by caste? According to Bühler, "the explanation is no doubt that these *gōtras* originally were those of the Purōhitas of the royal or noble families, from which the queens were descended, and that the kings were affiliated to them for religious purposes, as the Śrautasūtras indicate".² But was it so really from 150 B.C. to 250 A.D.? Bühler is apparently taking his stand upon the Śrautasūtras. What the Śrautasūtras, however, lay down in the case of a Kshatriya or a Vaiśya is the adoption, not of the Gōtra but of the Pravara of his Purōhita. Thus the Baudhāyana Śrautasūtra³ says: *Kshatriya-Vaiśyāṇāṃ purōhita-pravarāḥ bhavat-īti vijñāyatē*. The Āpastamba⁴ has: *atha yēśhāṃ (=Kshatriyāṇāṃ) mantrakṛtō na syuḥ sa-purōhita-pravarās-tē pravṛṇīṣṭan*. From these quotations it is clear that what a Kshatriya borrowed from his Purōhita for religious purposes was, not his Gōtra, but his Pravara. It may perhaps be argued that one set of Pravaras presupposes one specific Gōtra only, so that when that Gōtra name is pronounced, only that particular set of Pravaras is indicated. Nor is this argument well-founded. One instance will suffice for our purpose. Let us take the Māthara-gōtra from which the metronymic Māthariputra is derived. It has the three Pravaras: Kāśyapa, Āvatsāra and Naidhrava. But, these Pravaras, Māthara possesses in common with at least eighty other Gōtras, such as Kāśyapa, Chhāgari and so forth. There is no such thing as one set of Pravaras for one Gōtra and one Gōtra only. Even supposing that a Kshatriya affiliates himself to his Purōhita's Gōtra for religious purposes as Bühler supposes, why should that Gōtra be binding upon the Kshatriya for secular purposes, why in other words, should the Kshatriya avoid marriage, not in his proper exogamous group, but in the same Gōtra as that of his Purōhita, though the Gōtra is natural to a Brāhmaṇ but an extraneous something which is foisted upon him? Nowhere is it laid down in any Sūtra or similar writings, explicitly or implicitly, that a Kshatriya, like his Purōhita, shall not marry in the same Vedic Gōtra. Besides, it is not a fact that even in this period the member of a ruling family had a metronymic invariably derived from a Brahmanical Gōtra. Two instances will suffice to prove our point. There is an Amarāvati Buddhist sculpture, the inscription on which records the gift of an *upāsaka* Buddharakshita, who is therein called Gomādiputa.⁵ It is evident from this that his mother was Gōmādi which no scholar has yet been able to explain. The term Gōmādi indicates that she belonged to the Gōmāda family which, however, is not known to be any Vedic Gōtra. It may however be contended that this Buddharakshita originally was not a Brāhmaṇ or a Kshatriya, and so his metronymic has no bearing upon our discussion. Let us therefore take another, namely, Gotiputa, which, we find, was borne by persons of three different ranks, namely, by a king, a Mahārāṭhi and a goldsmith. Possibly this goldsmith also was neither a Brāhmaṇ nor a Kshatriya, and may therefore be set aside. But what about the king and the nobleman styling themselves Gotiputa which has been equated by scholars with Gaupṭiputra, son of a woman belonging to the Gupta race. Surely Gupta, Gota, or Guta has not yet been

¹ Above, Vol. XX, pp. 16 ff.

² Above, Vol. I, p. 394.

³ *Pravara-praśna*, 54.

⁴ *Pravara-kleśa*, 15.

⁵ *Lōdara*, loc. cit., No. 1271.

shown to be the name of any Vedic Gōtra. This clearly shows that we have personages of the ruler or nobility class bearing a metronymic not connected with any Vedic Gōtra. Again, let us see who was this ruler that called himself Gotiputa. The inscription which makes mention of him is engraved on the pillar of a *tōraṇa* which was originally found at Bharaut but which is now exhibited in the Indian Museum, Calcutta. It records that the gateway was erected by Vātsiputra Dhanabhūti, son of Gotiputa Āgaraju (= Gaupitiputra Aṅgāradyut), and grandson of the king (*rājan*) Gārgiputra Viśvadēva, during the rule of the Śuṅgas.¹ As Viśvadēva is here called a *rājan*, there can be no doubt that his son and grandson pertained to a ruling family. And further it is worthy of note that whereas Viśvadēva and Dhanabhūti are styled Gārgiputra and Vātsiputra, showing that their mothers bore the Vedic Gōtra, Aṅgāradyut alone is styled Gotiputa showing that his mother belonged to the Gupta family which was anything but a Vedic Gōtra. The other instance of the occurrence of Gotiputa as a metronymic is supplied by the epigraph on the lion column standing in front of the *chaitya* cave at Kārle. It says that the column was set up by one Agnimitrapaka (Agnimitra) who was a Mahārāṭhi and a Gotiputa, which Prof. Lüders takes to mean 'son of a *Gaupī*'.² Mahārāṭhi denotes a feudatory rank. Agnimitra was thus a feudatory chief, and yet he bears a metronymic which is in no way derived from a Vedic Gōtra. A third non-Vedic metronymic which may be considered here is that furnished by an inscription on a relic casket found in Sonari Stūpa No. II near Bhilsā. It mentions the name of a Buddhist Missionary who is described as the teacher of all Himalayan countries. His personal name is not given, but he is called Kotiputa and Kāsapagota.³ His metronymic merits special notice as his original caste is here specified. For we have just seen that he is called Kāsapagota which means that his father was a Brāhman. But what was he from his mother's side? She was evidently a 'Koti' which is taken by Prof. Lüders as equivalent to Kauntī. But the Professor does not explain what he means by Kauntī. Kauntī, as it is, has to be derived from Kunta, but Kunta as the name of a family or a clan is unknown. The only clan name that approximates to it is Kunti, a Yādava clan, whose ruler, Kuntibhōja, being childless, adopted Kuntī, the first wife of Pāṇḍu. It will thus be seen that the word Kuntī itself means "(a woman) descended from Kunti". The Buddhist missionary Kāsapagota would thus have been called Kuntiputra, and not Kauntiputra, if his mother had pertained to the Kunti lineage. Perhaps the best explanation of the metronymic Kotiputa is to say that his mother belonged not to the Kunti, but to the Kota, clan. That Kota was the name of a ruling family is clear from the fact that their coins have been found round about Delhi and in Eastern Panjāb.⁴ Besides, the celebrated Allahābād Pillar Inscription speaks of Samudragupta as having captured a scion of the Kōta family.⁵ The Kotas and the Guptas thus were both ruling families in the fourth century A.D. And if they were so ruling side by side in that century, there is nothing unreasonable in supposing that both the clans were in existence about the beginning of the Christian era. The metronymic Kotiputa therefore had better be equated with Kautiputra and the inference drawn that the mother of the Buddhist teacher Kāsapagota came from the Kota family. But whatever the correct explanation of Kotiputa may be, this much is certain that the mother of the Buddhist missionary belonged to a non-Vedic Gōtra.

The above discussion is enough to convince any one that members of the ruling and nobility classes bore metronymics which were sometimes Vedic and sometimes non-Vedic. Similarly,

¹ *Ibid.*, No. 687.

² *Ibid.*, No. 1093.

³ *Ibid.*, No. 138.

⁴ Smith's *Catalogue of the Coins in the Indian Museum, Calcutta*, pp. 259 and 264.

⁵ Fleet's *C. I. I.*, Vol. III, p. 6, l. 14.

we have just seen that the Buddhist saint who is described as the teacher of all Himalayan countries was born of a Brāhmaṇ father as his patronymic Kāsapagota shows, but that his mother was a Kshatriya woman as she was a Kota by extraction. The conclusion is therefore irresistible that in the ancient period ranging from circa 150 B.C. to circa 250 A.D. there were many inter-caste marriages, which were not only *anuloma* but also *pratiloma*. The history of the Ikshvākus of South India clearly shows that the Brāhmaṇs were ready to give their daughters in marriage to the Kshatriyas if they but belonged to the ruling family.

TEXT.

Inscription in the Duvāsā Cave.

No. 1.

- 1 Sāmi[da]te rajam kārayamhātammhi Sivānaṁdi-panatī[k]ena
- 2 Sivadata-natik[e]na
- 3 Sivamī[ta]-putena
- 4 [Vachhena] M[o]galiputena
- 5 [Mūla*]d[e*]v[e*]na arāmaṁ pavate ropāpita[m]

Inscriptions in the Chēri-Gōdaḍi Cave.

No. 2.

- 1 [Sivā][naṁd*]i-[pa*][na]t[i]k[e*][na]
- 2 Sivadata-natikena Si[vamita-putena*] [Vachhena*]
- 3 [Mo*][ga]liputena amache[na] Mūladevena si[lāga]hā [kā]ritā.

No. 3.

- 1 Sivānaṁdi-panatikena
- 2 Sivadata-natikena
- 3 Sivamita-[putena]¹;

Inscriptions in the Sūāmāḍi Cave.

No. 4.

Sivānaṁdi-panatikena Sivadata-natikena Sivamita-putena Vachhena Mogaliputena
Mūladevena amachena silāgahā kāritā.

No. 5.

Sivānaṁdi-panatikena Sivadata²

No. 6.

Yuvati-māle³

No. 7.

Udaya-tārā⁴

¹ This whole line has been faintly engraved.

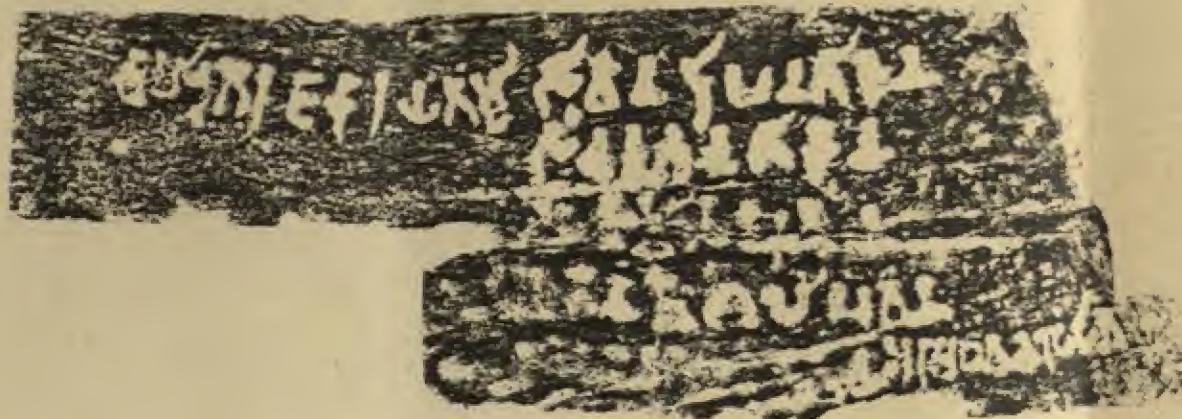
² The remainder has not been either engraved in the Cave or copied in the estampage.

³ On a pillar, in characters slightly later, probably of the second century A.D.

⁴ On the east wall, in characters of the second century A.D.

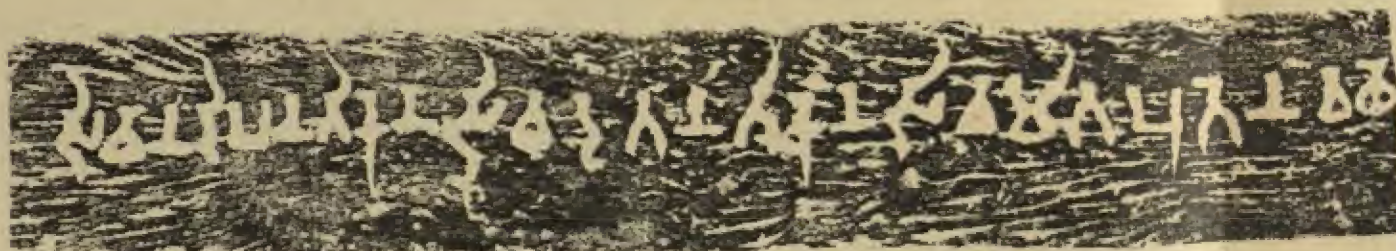
SILAHARA CAVE INSCRIPTIONS.
Inscription in the Durvasa Cave.

No. 1.

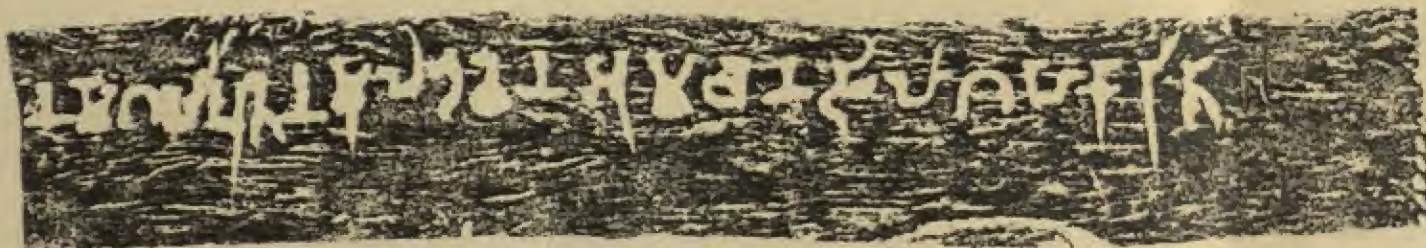


Inscriptions in the Sitamadi Cave.

No. 4.—First Section.



No. 4.—Second Section.



No. 6.



No. 7.



come from Magadha or its neighbourhood in Eastern India. Uduppur is evidently the Uddandapura of inscriptions and Otantapuri of the Tibetan writers and is identified with the modern Bihār.¹

Bendall has already pointed out that this script has no connection with Nāgarī but is the immediate offspring of an ancient form of the Brāhmī. Devoid of the wedges it conforms, on the whole, to the script used in India during the 4th century A. D. but what seems strange is that it has so far been found usually in the dedicatory inscriptions engraved on statues coming from Eastern India which can only belong to the period between the 8th and the 12th centuries A. D. The main features of this script have already been discussed by Bendall and Bühler and the latter scholar has drawn attention to the characteristic points of this script which indicate its southern origin. Till we are in possession of further facts we cannot trace the gradual development of this script nor can we fix with certainty the date of its introduction. If the identification of this script with the *Bhaikshukī lipi* of Albirūnī is correct then this script must have been used in Eastern India side by side with the Eastern Nāgarī which is the usual script found in the inscriptions of that period.

It may not be out of place here to point out a parallel instance that we find in the Śāradā script. Though a descendant of the Western Gupta alphabet it is found employed in Kashmir and in the north-eastern Punjab only from the 9th century A. D. In this case too we perceive that from the end of the 13th century to the 15th century Śāradā and Nāgarī were used simultaneously at least in the Kāngra² District. This fact, however, does not preclude the possibility that both the arrow-head and Śāradā scripts might have been used as literary scripts from an earlier period though they came to be employed as epigraphical scripts only at a later period.

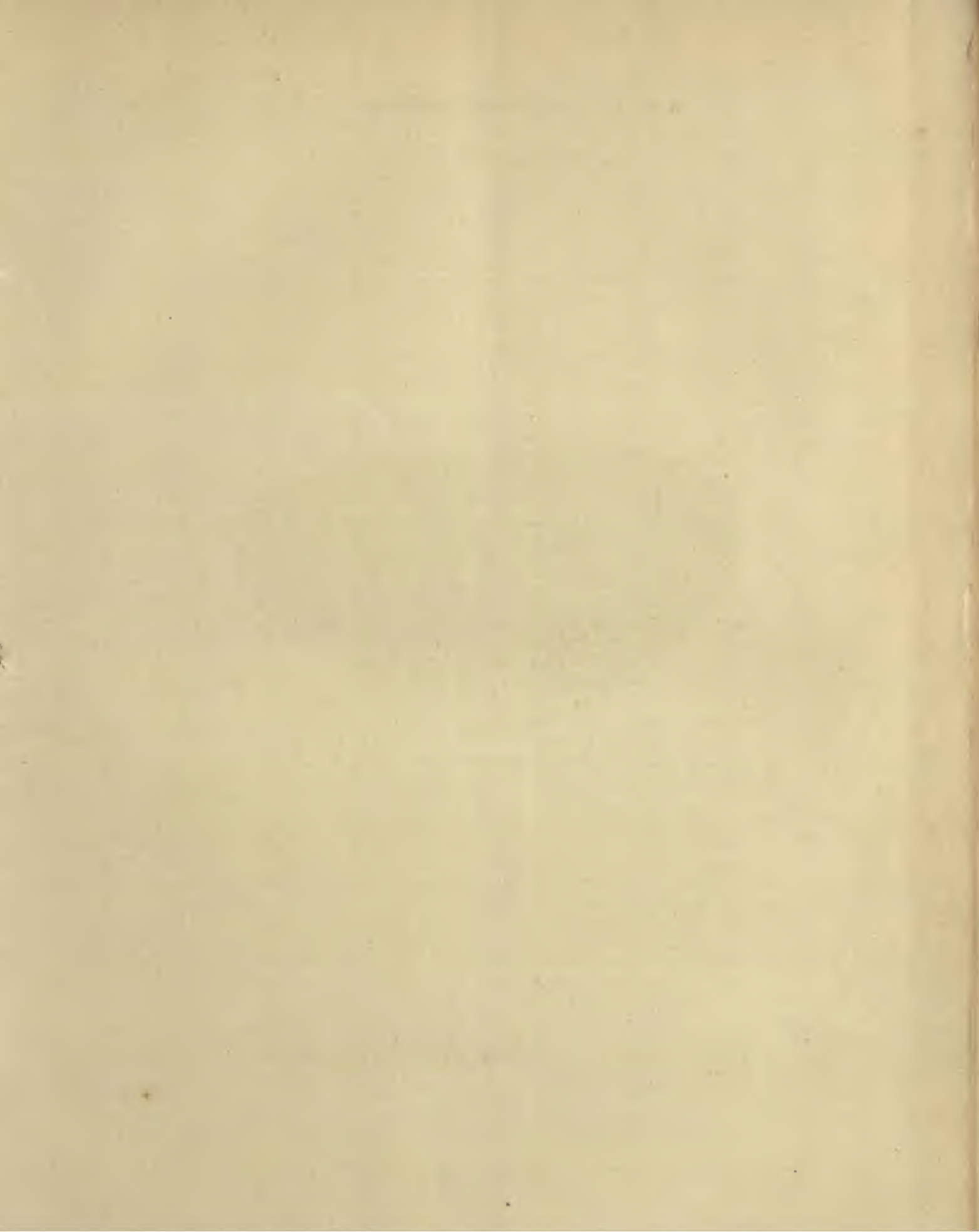
I have already pointed out that the script of this inscription is very similar to that of the Gayā inscription referred to above and Bendall's general remarks on the palaeography of the latter will be applicable to the present inscription also. Here I shall notice only the points of difference found in the letters of these two inscriptions or those points which have not been dealt with by Bendall before. Thus *k* in the Gayā inscription is, as in the Kushāna and Gupta scripts, written with a curve at the lower end but in the present inscription this curve is differently shaped and the stroke to the right is not noticeable. *Ch* and *j* are more angular in this inscription than in the Nepalese manuscript while *ā*, *r* and *n* have all curves at the lower end. *Ṇ* in the present inscription is more akin to the form found in the manuscript than to that in the Gayā inscription. *N* is as in the manuscript with no loop to the left. *P* has two forms: where it is joined with the vowel *ā* it is open to the right and is distinguishable from *d* only by a small cross stroke across the end of the hook to the right; in other cases it has a wedge to the left. *B* is similar to *p* in shape the only difference being that it is closed at the top. The loop in *m* is much bigger here than in the Gayā inscription. *L* is of the same type as we find in the Allahābād pillar inscription of Samudragupta and also in the Pāhārpur copper plate inscription.³ In conjunction with the vowel sign *ā* the consonants have usually a wedge to the right (cf. *ḍē*⁴ in l. 3).

The inscription is written in correct Sanskrit and bears no date. It opens with an assertion of the impermanent nature of an individual being. Such an averment is quite in keeping

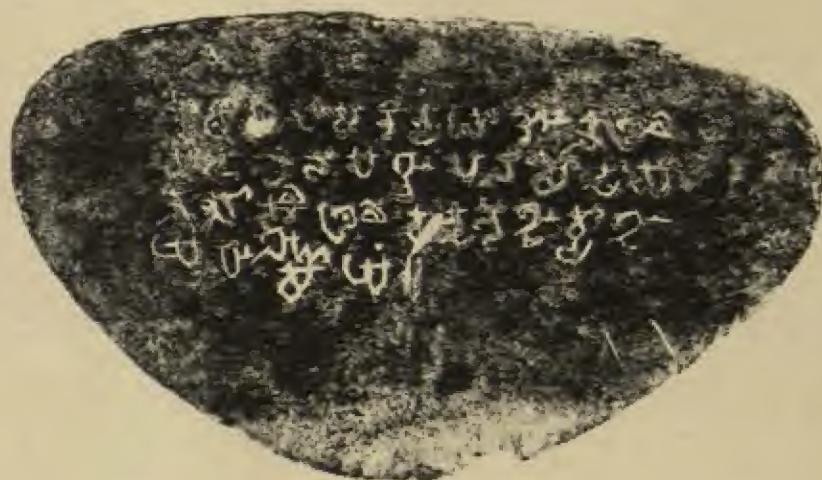
¹ *Ind. Ant.*, Vol. XLVII, p. 110. According to the author of *Pag Sam Jon Zang* Otantapuri was the name of a great shrine situated in the neighbourhood of Nālandā. According to him *Otanta* means 'the soaring on high' (Skt. *uddayan*?). This name was given to this shrine because of its loftiness—See *Pag Sam Jon Zang*, ed. S. C. Das, Index, p. ciii.

² See Vogel, *Antiquities of Chamba State*, Part i (A. S. I. New Imperial Series, Vol. XXXVI), p. 44.

³ Above, Vol. XX, pp. 61 ff and Plate.



A BUDDHIST INSCRIPTION FROM KARA.



with the Buddhist doctrine according to which the realization of the impermanent nature of all things leads to the attainment of right knowledge. After this short introductory sentence, the inscription registers the gift of the queen¹ **Chandalladēvi** who was a lay worshipper and the wife of the *Rāṇaka* **Mahipāla**. No further details of the donatrix or her husband are given in the inscription. We cannot trace this Mahipāla in any other inscription known to us but the title *Rāṇaka* shows that he was at the most a feudatory of some paramount ruler. This title is found so far as the inscriptions of Bengal, Bihār and Orissa are concerned only from the 9th century onwards.² Till further evidence is forthcoming we cannot say definitely who was the overlord of this *Rāṇaka* Mahipāla.

TEXT.

- 1 N[ā]ma-[rū]pam-anityam | Rāṇaka-śrī-
- 2 Mahipāla-ba(va)dhū-paramōpāsī-
- 3 ka-rājñī-śrī-[Cha]ndalladēvyā dē-
- 4 ya-dharmō-yaṁ||

TRANSLATION.

The individual being (lit. name and form) is impermanent. This is the religious gift of the queen (*Rājñī*) **Chandalladēvi**, a devout female lay worshipper and the wife of the *Rāṇaka*, the illustrious **Mahipāla**.

No. 10.—TINNEVELLY INSCRIPTION OF MARAVARMAN SUNDARA-PANDYA I.

BY

K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

The subjoined inscription of **Māravarman Sundara-Pāṇḍya I** is engraved on the outside of the west wall of the second *prākāra* of the Nelliappar temple at **Tinnevely**. It was copied in 1894 by the Madras Epigraphical Department³ and the text of it is given in Tamil in the *South-Indian Inscriptions*, Volume V⁴. So far, no inscription of this king has been edited critically in the pages of this Journal or the *South-Indian Inscriptions*. For the highly interesting information which the record contains, both in its historical introduction and in its grant portion, it is taken up here for publication.

The inscription consists of 28 lines of writing. It is in **Tamil** prose and verse. Though the alphabet employed is Tamil, Grantha letters are used in writing Sanskrit words such as *svasti śrī* (l. 1), *āṣṭagatīṅga* (l. 21), *Rājārāja-cchaturvēdimaṅgalam* (ll. 22, 24), *viśeṣa-pūjai* (l. 24), etc. The introductory portion alone runs from line 1 to line 20 and is composed in Tamil verse of *Agaval* metre. It contains more than 125 metrical lines. The name of the poet that composed it is not given as is the case with all Tamil inscriptions; but there is no doubt that it is a creditable piece of work. The rest of the inscription is in prose.

¹ The inscription uses the term *Rājñī* which has evidently been used as the feminine form of *Rāṇaka*.

² Cf. the inscriptions of the Palas of Bengal and Magadha and those of the Sēna, Varman and Chandra kings of Bengal. The Bhāṣja kings Śatrabhaṣja and Raṇabhaṣja bore the title of *Rāṇaka* (*Bhandarkar's List*, Nos. 1490, 1492-95). This title is also found in the Ganjām and Bānpur Plates of Daṇḍīmahādēvi. The Rajput title *Rāṇō* evidently originated from *Rāṇaka*.

³ No. 140 of the Madras Epigraphical Collection for 1894.

⁴ No. 431 on pages 155-157.

There are several mistakes of commission and omission in this record, especially in the verse portion of it. While some of them are due to the negligence and ignorance of the engraver, others must be attributed to the scribe that committed the record to writing and passed it for being incised on stone. Though the mistakes are too many to be catalogued here, attention may be drawn to a few. Under mistakes of spelling may be noted *malar-tāmarai* (l. 4) where *r* takes the place of *t*, *Puliyūr-tiru* (l. 7) where *r* has to be replaced by *it* and *malar-chēvēvaḍi* (l. 8) and *tirkum* (l. 11) where *r* has to be corrected into *r* and *rk* respectively. *Sūram* and *puruṣai* in line 6, *tiri*, *tīliya* in line 10 and *mukkaḥ* (l. 12), *ōna* (l. 11), *polavar* (l. 17), *y-aruvayar* (l. 19) are mistakes for *suram*, *purīṣai*, *tirai*, *tiriya*, *mukkaḥ*, *ōda*, *pulavar* and *y-arivaayar*. Under omission of letters and words, the following may be cited :—*yu* is omitted after *kāvi* (l. 5), *v* is omitted in the middle of *de* of *kkuradeṅgaḥ* (l. 11), *mādamum* is omitted before *māligai* (l. 5) and *nu* is omitted after *ma* in *iyamakku* (l. 13). For wrong insertion of letters see *mudaliya(r)* (l. 3), *dāṇḍ(u)daḡam* (l. 10), *kāḥi(kkī)rril* (l. 12) and *kum(sa)ba* (l. 17). Errors in grammatical forms are found in *vēndargaḷaikkurra* (l. 11) which must be *vēndargaḷukku-urra*, *māvēḷaikkku* for *mār-veḷukku* (l. 10) and *vaḍa-Koṅgaṇṇai* (l. 11) which must be *vaḍa-Koṅgaṇ*.

In the purely eulogistic account which runs from line 1 to line 4, the panegyrist states that when this king was crowned, the bow and the tiger, which are the crests of the Chēra and Chōḷa kings,¹ disappeared; and the fish, which is the crest of the Pāṇḍya,² sported on the golden mountain, i.e., Mēru; the Tamil and Vēdic literature prospered; and all kings paid their tributes. Reference is made to the garland of Indra worn by the Pāṇḍya. From line 4 commences the historical portion. On being crowned, the king is said to have sent a large army against the Chōḷa country, to have set on fire *Taṇjai* (i.e., Tanjore) and *Urandai* (i.e., Uraiyūr), the principal cities of the Chōḷas, to have destroyed many tanks, rivers and water sources, halls, fortifications, towers, theatres, mansions, palaces and pavilions, to have ploughed the enemy's country with asses, to have driven the Chōḷa king into the forest and to have taken away his crown. The victorious Pāṇḍya king is then said to have gone to *Āyirattai*³ where he performed the anointment of heroes; to have entered the sacred city of *Puliyūr*,⁴ i.e., Chidambaram, and paid obeisance to Śiva dancing with his consort in the golden hall⁵ of the temple; and to have finally reached *Poppamarāvati*. While staying in the last-mentioned place, the Pāṇḍya king sent word to the Chōḷa promising to give back *Sōṇāḍu* and the crown which he had lost. On hearing it, the Chōḷa returned with his wife, and presenting his legitimate son first, himself remaining behind, prostrated under the victorious lion-throne of the conqueror and begged. After removing the heat of *Vaḷavaṇ* (i.e., Chōḷa) caused by his flight and loss of territory with a libation of water, the Pāṇḍya gave back to the Chōḷa king's legitimate son the crown and the expansive country (of *Sōṇāḍu*). In support of this gift, he is also reported to have given a royal writ impressed with the fish seal, the title *Chōḷapati* and his ancient city.

¹ On this account the Chēra is called *Vīlataṇ* and the Chōḷa *Puliyagarudāṇ*.

² *Mīraṇ* is one of the names of the Pāṇḍya.

³ At the end of the introduction, this place is called by its other name *Mudikoṇḍaśōḷaparam*.

⁴ *Vyāghrapuri* is the name given to it in Sanskrit. The hymns of the *Dēvāram* refer to it by the names *Tilai* and *Puliyūr* and speak highly of the dance of Śiva in this place. One of the verses of *Sundaramūrtti-Nāyapār* describes the place thus: *Maṅṅa-ḷagaḥ-kāṭal pāṇḍar-ṇimaiyār-Pallavarukku-tirai kōḍa mappavarai marukkaḥ-cheyyam perumaiyār-Puliyūr-chēḥiṇṇambalatt-emberumōṇṇai-jperṇam-aṇṇṇai*—

⁵ While the *Tiruvāḷaṅḡḍu* grant states that the Chōḷa king *Parāntaka I* covered the *śabha-sālā* with gold, the *Leiden* plates say that he covered the temple at *Vyāghraśrāhāra* (i.e., *Puliyūr*) with gold. One of the stone inscriptions of *Tirugōkarṇam* in the *Pudukkottai* State, dated in the 12th year of *Rājācārivarman Kulōttuṅga (I)*, informs us that that king covered the large hall at *Chidambaram* with gold (No. 411 of the *Madras Epigraphical Collection* for 1901).

In the abstract of the historical introduction given above, one point that is particularly worthy of note is that when the Chōla king begged in the manner aforesaid, viz., by presenting his son first, the libation of water was made to himself, while the crown and kingdom were bestowed on his legitimate son.

Now comes the question of the identification of the Chōla king and his legitimate son, that are referred to as having been the recipients of the ignominious honour. There is some difficulty with regard to this. As both Māṇavarman Sundara-Pāṇḍya I and Rājārāja III count their regnal years from A.D. 1216, it would be natural to say that the invasion undertaken by the former was against the latter, and that the latter and his son were the ill-fated persons referred to. That this answer, though natural, is superficial and incorrect, and does not take into consideration all the factors that really count in the matter, will be evident from the sequel. In the first place, it is necessary to know when the Pāṇḍya king effected his conquest of the Chōla territory and took the Chōla king's crown and country, and when again he restored them. This last point could be answered by observing the order of mention of the events in the introduction or better still by noting the earliest year in which these events are found registered in the king's inscriptions. The narration of the events in the introduction shows clearly that the invasion of the Chōla country was undertaken immediately after the Pāṇḍya king's coronation. It appears also that the restoration of the captured country was not delayed long, for we are informed that after taking the country the Pāṇḍya king went to Āyirattaḷi and had his anointment performed there, went to Puliyūr and paid obeisance to the god Naṭarāja, probably as a thanks-offering, and proceeded to Poṅṇamarāvati where he, inviting the Chōla king, presented to him—or rather his son—the crown and kingdom. The numerous stone inscriptions of the king range in date from the 2nd¹ to the 24th² year. In the earliest of these, viz., the one dated in the 2nd year, '*Śōṇāḍu koṇḍa*' (who took the Chōla country) occurs. As such, the country must have been taken in A.D. 1216-17. Since this event, which happened soon after Māṇavarman Sundara-Pāṇḍya I assumed regal powers, '*Śōṇāḍu koṇḍa*' became the short title and distinguishing mark of the king. And it is particularly worthy of note that even the inscriptions which commence with the introduction *Pāmaruviya* and register all his achievements, when they come to mention the name of the king, mention him with this short title. It thus appears that '*Śōṇāḍu koṇḍa*' had become almost a part of his name, that being the first great achievement. As the presentation of the Chōla country is specifically stated to have been made to Kulōttuṅga III in two stone inscriptions³ and as his latest inscriptions show that he reigned for 40 years⁴, i.e., until A. D. 1217, it is clear that the country was given back soon after it was taken in 1216-17. There is no doubt that the Chōla opponent of Māṇavarman Sundara-Pāṇḍya I was Kulōttuṅga III and not Rājārāja III, for even though the latter's regnal years are counted from A.D. 1216, his actual rule commenced two years later. Here it may be noted that in the case of most South Indian kings—especially the Chōlas—we know that the regnal years are counted not from the actual date of accession to power but from a prior date which we may take to be the year of their nomination. In some cases, these two dates are very near each other, while in others they are abnormally distant. The specific mention of the fact noted above, viz., that the Chōla country was given back to Kulōttuṅga III precludes our carrying the event to a later date than A.D. 1216-17 up to which only Kulōttuṅga III's inscriptions are found and nothing can be argued

¹ No. 549 of the Madras Epigraphical Collection for 1926.

² No. 394 of the same collection for 1917.

³ No. 72 of the same collection for 1924 and No. 9 of 1926.

⁴ No. 282 of the same collection for 1909.

from the omission of the epithet '*Śaṇḍu vaṅgi*' (who presented the Chōla country) in the records of Māṇavarman Sundara-Pāṇḍya I dated prior to the 6th year.¹ Generally, the capturing of a country may be said to have been accompanied by the giving it back to the defeated king on his owning the overlordship of the conqueror and perhaps also on his agreeing to pay a stipulated tribute. Now can it not be said that Rājārāja III was the legitimate son of the Chōla king that had the strange honour of being invested with a crown by the enemy Māṇavarman Sundara-Pāṇḍya I under very humiliating conditions? One of the points in favour of this view is that Rājārāja III counted his regnal year from A.D. 1216 when the capture of the Chōla country and its restoration by the Pāṇḍya seem to have been effected. Another may be found in the statement of reasons for the second war against the Chōla which certainly took place in the reign of Rājārāja III. The very words of the inscription are "*muṇṇam namaḥku muḍi vaṅguṇ-śhēvaḍi-kkiḷ inṇam vaḷipaḍuvōm eṇṇādu ēral eḍir lellād-īrai marutta Śenni vīdu tūsi*," etc. "The Chōla (meaning Rājārāja III) who did not mind remaining submissive under the feet of him who formerly gave him his crown, refused to obey his commands, denied him tribute and sent a large army with a vanguard (against the Pāṇḍya)." This clearly suggests that it was to Rājārāja III that Māṇavarman Sundara-Pāṇḍya I gave the crown.

Lines 11 to 13 report that the Pāṇḍya king successively liberated from prison the North and South Koṅgu kings, and attended by these, he entered the palatial city of Madura and received their homage.² At Madura he heard them describe the ancient limits of their territories, and not being satisfied with the fairness of the division, he made a redistribution, made them agree to it and sent them away warning that if any of them should ever transgress the new limit, he would be made a feast for the god of Death. From the last statement it is clear that the kings of the two Koṅgus fought against each other, one encroaching on the limits of the other, and that Māṇavarman Sundara-Pāṇḍya I had to interfere in their politics. It is, however, not known how both the kings found themselves in prison. As regards the identification of the Koṅgu kings that are referred to, we might point out that the ruler of South Koṅgu was certainly **Vīrarājendra**,³ whose accession took place in A.D. 1207. Like his predecessor **Vīra-Chōla**, he claims to have ruled over the two Koṅgus⁴; and his latest year of reign known so far is the 45th⁵ corresponding to A.D. 1253. But it is likely that he lived two years more.

The king of North Koṅgu whom Māṇavarman Sundara-Pāṇḍya I rescued from prison may refer to one of the Adigaimān rulers of Tagaḍūr who had possession of North Koṅgu from very early times⁶ or to one of Koṅgu-Chōla origin that might have had an independent rule over any part of that province. So far, we know none of the latter. If the reference be to the former, the king may be either **Viḍugāḍaḷagiya-Perumāḷ** who figures as a subordinate of the Chōla king Kulōttuṅga III in his 22nd year⁷ (A.D. 1200), or his immediate successor. This **Viḍugāḍaḷagiya-Perumāḷ** (called also **Viḍugāḍaḷ**, **Viḍugāḍaḷagiyaṇ** or **Vyāmuktaśravaṇḍjjvala**) is

¹ Nos. 241 and 364 of the Madras Epigraphical Collection for 1916.

² The conquest of the two Koṅgus is also referred to in Nos. 72 of 1924 and 9 of 1926.

³ No. 135 of the Madras Epigraphical Collection for 1909 from Komaralūgam is dated in the reign of Tribhuvanaśhaktavarman Kōṇēriṇmaikōṇḍāḷ Vīrarājendra and couples the 25th year of his reign with Śaka 1153 (= A.D. 1231).

⁴ No. 106 of the same collection, dated in the 20th year, gives him the title 'who ruled the two Koṅgus together'. A number of records attribute to him the surname Rājākēśarivarman (see Nos. 121, 128 and 136 of 1909).

⁵ No. 136 of the Madras Epigraphical Collection for 1906 from Koḷumam. No. 144 of the same collection is dated in the 21st year of Parākēśarivarman Tribh. Vīra-Chōla 'who ruled the two Koṅgus together'.

⁶ A. R. on Epigraphy for 1906, Part II, para. 34.

⁷ Above, Vol. VI, pp. 332-3, and S. I. I., Vol. I, Nos. 75 and 76.

described as the son of **Rājarāja Adhikan**¹ (Adhika, Adhikēndra, Adigaimāṇ or Adhikēśa) and a lineal descendant of the Kēraḷa king **Elīṇi**² (Yavanika). His capital was **Tagaḍai** or **Teg-Tagaḍai**, i.e., Dharmapuri in the Salem district and his inscriptions are found at Kambayanallūr, Tirumalai, Cheṅgama, Puṅgaṅūr, Laddigam and Agastyakoṇḍa, written in Sanskrit and Tamil verse.³ The range of his inscriptions, his descent from Elīṇi and his capital Tagaḍai clearly show that he was the ruler of Koṅḡu (North). As a Chōḷa feudatory, he appears to have restored the Chōḷa dominion in the Gaṅga territory, being entrusted with the charge of it. He claims to have overcome the Kāḍava, the Magada and the Gaṅga.⁴

Now a word may be said about the relationship between the Koṅḡu and Pāṇḍya kings. While the South Koṅḡu king Virarājēndra lived during the time of Māravarman Sundara-Pāṇḍya I, by whom he was liberated from prison and was honoured out of friendship, his predecessor Vira-Chōḷa was a contemporary of the Pāṇḍya king Jaṭavarman Kulaśēkhara I. This is made plain by the fact that a certain chief by name Śōḷaṅ Śilamban *alias* Virachōḷa-Laṅkēśvaradēva, who calls himself one of the *sāmantas* of the South Koṅḡu king Perumāḷ Vira-Chōḷa, figures in a third year record of Jaṭavarman Kulaśēkhara I corresponding to A.D. 1193, as donor of a gift to the temple of Mūlasthānamuḍaiya-Paramasvāmin at Tepkarai near Shōlavandān, 15 miles from Madura, the capital of the Pāṇḍyas.⁵ This chief continued to live in the reign of Virarājēndradēva and made gifts in his 20th year to the temple of Tiruvālandurai-Uḍaiyār at Tiruvālandurai.⁶ The successor of Virarājēndra was Vikrama-Chōḷa, who ascended the throne in A.D. 1255.⁷ He was the contemporary of Māravarman Sundara-Pāṇḍya II and Māravarman Vikrama-Pāṇḍya, and stood in the relation of *machchunayār* (brother-in-law) to both of them.⁸ At his influence, these Pāṇḍya kings made provisions for the maintenance of *maṭhas* in Tinnevely and other places in the Pāṇḍya country where ascetics lived and *tirujñānam* was taught.⁹ In the war of the Pāṇḍya succession, which commenced in about A.D. 1167-68 preceding the reign of Jaṭavarman Kulaśēkhara I and which was waged between Parākrama-Pāṇḍya assisted by the Singhalese generals Laṅkāpura-Daṇḍanātha and Jayadratha-Daṇḍanātha on the one side, and another Kulaśēkhara on the other side, the latter is said to have been succoured by two Koṅḡu kings who are stated in the *Mahāvarṇsa* to be the two brothers of his mother.¹⁰ Thus, it would be clear from what has been said above, that, bound by ties of near kinship, the Pāṇḍya and Koṅḡu kings were helping each other and were maintaining cordial relationship for nearly a century from A.D. 1167-8.

Lines 14 to 16 describe a fresh war with the Chōḷa king, who, it is said, not only did not obey the commands of his Pāṇḍya overlord who gave him the crown, but refusing to pay the usual tribute, sent forth a large army with a vanguard against him. These were immediately put

¹ This chief figures as a subordinate of Kulōttuṅga III in the latter's 10th and 20th years of reign (No. 536 of the Madras Epigraphical Collection for 1902 and No. 115 of 1900).

² Ancient Tamil literature reveals the name of some kings that ruled over Koṅḡu with their capital at Tagaḍūr. One of them was Elīṇi. It is interesting to note that he is styled a Kēraḷa.

³ Nos. 544, 545, 547, 552 and 555 of the Madras Epigraphical Collection for 1906 and *Madras Epigraphical Report* for 1900, paras 31 and 32.

⁴ No. 552 of the Madras Epigraphical Collection for 1906.

⁵ *S. I. I.*, Vol. V, p. 110, No. 296. The inscription is dated in the 21st year of Jaṭavarman Kulaśēkhara I and has the introduction *Pūṭala-maḍandai*.

⁶ No. 106 of the Madras Epigraphical Collection for 1909.

⁷ No. 555 of the same for 1905 dated in the 2nd year and Śaka 1179, and No. 578, dated in the 7th year and Śaka 1185.

⁸ *A. R. on S. I. Epigraphy* for 1930, Part II, para. 12, and *S. I. I.*, Vol. V, No. 421.

⁹ *Ibid.*

¹⁰ *Sketches of Ancient Deccan*, pp. 155 and 157.

to route and many of the cavalry, elephants, chariots and infantry were cut to pieces and the field was made a feasting ground for kites and crows. After the success in this war, the Pāṇḍya king is reported to have received a *paraṇi*, a particular kind of Tamil poem, composed in honour of himself celebrating all his heroic actions. This second war with the Chōḷa king was no doubt conducted against Rājarāja III, for it seems to have taken place some years after the first war and at a time when Kulōttuṅga III had ceased to rule. The introduction ends saying that the Pāṇḍya king, seated along with his queen Ulagamūḍudaiyāl, was crowned in the hall at Muḍikonḍasōḷapuram, at all the entrances of which he had ordered golden pillars of victory to be put up.¹

A word may now be said about the second war of Māravarman Sundara-Pāṇḍya I with the Chōḷas. The one permanent theme of the imperial Chōḷas from the time of Parāntaka I down to Rājarāja III was the subjugation of the Pāṇḍya country and they had several times defeated the Pāṇḍyas in battle. As such, Rājarāja III must have felt keenly the pitiable position of owning the overlordship of, and paying tribute to the Pāṇḍya king to which he was reduced by the daring act of Māravarman Sundara-Pāṇḍya I committed at the end of the reign of Kulōttuṅga III. The inscription under publication, as we have already noticed, gives clear evidence that he wanted to free himself from this plight by refusing to pay the tribute and by sending a contingent of forces against the Pāṇḍya. Tamil inscriptions do not help us much to determine exactly when it was done. But it can be fixed within narrow limits from other sources as we shall see presently. The Hoysāḷa king Narasiṃha II, who stood in the relation of father-in-law to the Chōḷa Rājarāja III, is said to have marched on the island of Śrīraṅgam² in about A.D. 1222 and soon after, i.e., in A.D. 1224 assumed the title 'the establisher of the Chōḷa country'.³ This and the other claim of his that he was the thunderbolt in splitting the rock that was the Pāṇḍya, shows that he was requisitioned by the Chōḷa king to help him against his enemy the Pāṇḍya king Māravarman Sundara-Pāṇḍya I. Our inscription states that the Pāṇḍya king waged a deadly war with the Chōḷa and caused great damage; but the fact that the Hoysāḷa king was able to establish a new capital soon after in the Tamil country on the borders of the Chōḷa and Pāṇḍya territories, i.e., at Kaṇṇaṇūr *alias* Vikramapura, 5 miles from Śrīraṅgam, shows that the allied forces of Narasiṃha II and Rājarāja III gained their object. Thus the second encounter of Māravarman Sundara-Pāṇḍya I with the Chōḷas, which was more in the nature of repulsing an attack made by the latter, might be placed in the period A.D. 1223 to 1224. The earliest inscription that refers to Kaṇṇaṇūr is dated in Servadhārin (=A.D. 1228) and it states that Vira-Sōmēśvara was ruling at the place⁴. But as Narasiṃha's reign lasted till A.D. 1233, Kaṇṇaṇūr should have been made a Hoysāḷa capital during his time and Vira-Sōmēśvara stationed there to guard the Chōḷa king from being molested. In fact we are given to understand that it was Vira-Sōmēśvara that built the new capital in the country which he had conquered by the power of his arm,⁵ showing thereby that he took an active part in the war undertaken by his father. Here we may fitly consider one other claim of Narasiṃha and of his enemy Peruḷjiṅga. While the former calls himself 'a very Janārdana in destroying the demon

¹ It must be noted that this portion is found in earlier records immediately after describing the first war with the Chōḷa, where its proper place is, and! being almost in the form of introducing the king is bodily removed at the end of all introductions, earlier or later.

² Above, Vol. VII, p. 162.

³ *Ibid.*, and *Bombay Gazetteer*, Vol. I, Part II, p. 507.

⁴ *Bombay Gazetteer*, Vol. I, Part II, p. 507.

⁵ *Ibid.*, p. 503.

Kaiṭabha in the form of the Kaṭava king¹, the latter is styled *Kaṇṭa-bhūpa-māna-mardana* and *Pāṇḍya-maṇḍala-sthāpana-sūtradhāra*.² These claims are sufficient to establish the fact that the Pāṇḍya king Maṇavarman Sundara-Pāṇḍya was allied with the Pallava Peruñjūga even before the latter actually assumed regal powers.

The grant portion of the inscription gives us to understand that in the 20th year and 374th day of the king's reign, when he was pleased to remain on the reclining seat of Maṇavarāyaṇ in the hall of the bed-chamber of the palace (or temple) at Tirunelvēli in Kīl-Vēmba-nāḍu, both the *dēvakanyis* of the temple of Tirunelvēli-Uḍaiyār and Śaṅkaraṇ Aḷagiyaperumāl alias Maṇavarāyaṇ of Kālaḍi, the Premier, made a request that certain lands of Kayattāṅkuruchchi, which formed part of the *ṛvita* not only of the latter but also of his great grandfather Maṇavarāyaṇ, who like him held the office of the Premier, should be made tax-free and given to the temple to meet the expenses of offerings and worship to the image of Śolkaṇār which the Premier had caused to be set up in the temple: and the king complied with their request. It is worthy of note that the chief office of Premier of the country was held by Maṇavarāyaṇ and his great grandfather. In fact, some of the offices in early times were hereditary and persons appear to have been given the necessary training and education to hold them.

The geographical names that occur in the inscription are Tanjai, i.e., Tanjore, Urandai, i.e., Uraiyūr,³ Āyirattai, which was also called Muḍikonḍaśōlapuram and of which Palaiyāru formed part,⁴ Puliyūr, i.e., Chidambaram, Poṅnamarāvati⁵ in the Pudukkottai State, Madurai, i.e., Madurai, Kālaḍi⁶ which is situated in the Travancore State, Tirunelvēli, i.e., Tinnevely, Kayattāṅkuruchchi, also in the Tinnevely district, Veṭṭaiyūr alias Mummaḍi-śōlanallūr and Śaṅkarapāṇinallūr among villages; and Mīlalai-kūṛṅgam, Tīrumallī-nāḍu, Kīl-Vēmba-nāḍu and Śevvirukkai-nāḍu among divisions.

TEXT.

- 1 Svasti śrī [i*] Pū-maruviya Tiru-maḍandaiyum Puvi-maḍandaiyum puyatt-iruppa nā-maruviya Kalai-maḍandaiyum Jaya-maḍandaiyum nalañ-chirappa kōl-ā[r*]nda [śiṭṭa]-ppu[li]yūñ-koḍu[ṇ]-chilaiyūñ-kulaind-o[ḷippa] vā-ā[r*]nda por-[ki]rimēl vari-kkayaḷḷaḷ viḷaiyāḍa iruñ-kaḍal-va-
- 2 [lai]yatt-iṇid-aṛam peruga-kkaruñ-Kali kaḍindu śeñ-kōl naḍappa oru-kuḍai-niḷall⁷=iru-nīlañ-kulira mū-vagai-t-Tamiḷu-muṛaimai[yi] viḷaṅga nāl-vagai-Vēdamu[m*] navinṭ-uḍaṇ vaḷara ai-y-vagai-vē[viyūñ]-chey-viṇaiy-iyarra aṛu-vagai-chehamaiyamum aḷaguḍaṇ tigeḷa eḷu-
- 3 vagai-[ppāḍa]ḷum=iyaluḍaṇ parava eṇ-ḷiśaiy-aḷavuñ=chakkarañ-chella-kKoṅgaṇar Kalīṅgar Kōśalar Māluvar⁸ Śiṅgaḷar⁹ Teliṅgar Kīṇṇara[r*]¹⁰

¹ *Ibid.*, p. 507.

² *S. I. L.*, Vol. IV, No. 1342-B.

³ It is a suburb of Trichinopoly and the ancient capital of the Chōḷas.

⁴ This is evident from No. 72 of the Madras Epigraphical Collection for 1924 and from No. 9 of the same collection for 1925. The place is bereft of early inscriptions at present.

⁵ The inscriptions of this place are registered as Nos. 2 to 23 of the Madras Epigraphical Collection for 1909.

⁶ This is reputed as the birth place of Śrī-Śaṅkarācārya and is stated to be on the bank of the Pārṇā river in the Kēraḷa country (see Vidyāraṇya's *Śaṅkara-dīpikāya*).

⁷ Read *nīḷal* as in No. 372 of *S. I. L.*, Vol. IV.

⁸ *Māluvar* is the reading in No. 300 of *S. I. L.*, Vol. V.

⁹ *Śiṅgaṇar* is the form in No. 300 of *S. I. L.*, Vol. V.

¹⁰ *Kīṇṇarar* may be replaced by *Śiṅgar* as in No. 372 of *S. I. L.*, Vol. IV, and No. 300 of *S. I. L.*, Vol. V.

Gujjarar Villavar Magadar Vikkalar Šembiyar Pallavar muda-
liya(r) pā[r*]ttivar ellām=uraiv-iḍam-arul-epa oruvar-mugg-oruvar muṇai¹
'muṇai kaḍava tan-tirai'²

4 ku[ṇa][r*]nd=iṇaiṇcha ilaṅ-oli-maṇi-muḍiy-Indiraṇ pūṭṭiya polaṅ³-kadir-āram
mārvipir-poliya paṇi-malar⁴-rtāmarai=tTisaimugaṇ paḍaitta Maṇu-neṇi
talaiṇṇa maṇi-muḍi šūḍi=pPoṇṇi-šūl-nāṭṭu⁵=ppuliy-āṇai⁶ pōy-agala Kappi-
šūl-nāṭṭir=kayal-āṇai kai(y)vaḷara⁷ veṇ-chiṇav-ivuliyum

5 vēlamum⁸ paraparappi⁹=tTañjaiyum=Uṇḍai[ru]ṇ-chen-talal koḷutti kāvi¹⁰-nīlamum
niṇru kavin=iḷarṇa¹¹ āviyum=ārum=aṇi-nir-nalaṇ¹²=aḷittu kūḍamum=mā-maḍiṇu=
gōpuramum=āḍ-araṅgum¹³ māḷigaiyum maṇḍapamum pala iḍittu toḷudu=
vand-aḍaiyār nirupar-tan=tōgaiyar=aḷuda kaṇṇir=āru parappi=kkaḷu-

6 dai-koṇḍ=u[lu]du kavaḍi viḥchi¹⁴=chChembiyaṇai=chchipam viriya¹⁵=pporuḍu
šūram¹⁶ pugav-ōṭṭi paṇi-maṇi-muḍi paṇittu=pPāṇaṇukku=kkuḍutt-arul
pāḍ-arūṇ-chirappir=parudi-vāṇ-rōyum¹⁷=āḍaga-ppuruṣaiy¹⁸=Āyirattaiyil¹⁹ šērā-
Vaḷa[vaṇ] abhiṣhēka-maṇḍapattu virā(a)bhishēkam paṇṇi²⁰ puga[ḷ] virittu
nāḷum

7 para-rāsar nāma-ttalai piḍuṇgi miḷun=ta[ru]kaṇ-mada-sāṇai²¹ mēl-koṇḍu nir-
āḷi-vaiyya-muḷudu[m] podu[v-i]ḷitta²² kūṇ-āḷi[ru]ṇ=cheyya-tōḷumēy²³ koṇḍu-
pōy ayyappaḍāda²⁴ [a]ru-maṇai-tēr-andaṇar vāḷ deyva-pPuliyār=tiruv-
ellaiyu[t]=pukku²⁵=ppoṇṇ-am[ba]ḷam poliya āḍuvār pūvaiyuḍaṇ ma-

¹ The letter mu is written below the line.

² The letter r is entered at the beginning of l. 4.

³ No. 372 of *S. I. I.*, Vol. IV, has *purai* in place of *polāṅ*.

⁴ Read *malar-ttā*.

⁵ *Nāṭṭir=pul* is the reading in No. 372 of *S. I. I.*, Vol. IV.

⁶ *Āṇai* is the Tamil form of *āṇā* through its Prakrit equivalent. No. 300 of *S. I. I.*, Vol. V has *yāṇai*, which is evidently a mistake of the engraver.

⁷ *Kayal viṇaiyāda* is the reading in No. 300 of *S. I. I.*, Vol. IV.

⁸ The *ē*-sign of *tē* is entered at the end of line 4.

⁹ Before *parappi* the letters *para* may be taken as having been wrongly entered or read as *pār*.

¹⁰ After *kāvi*, the syllable *yum* has been omitted.

¹¹ No. 372 of *S. I. I.*, Vol. IV, has *iḷappa*, while No. 300 of *S. I. I.*, Vol. V, agrees with our text.

¹² While No. 372 of *S. I. I.*, Vol. IV, agrees with our text, No. 300 of Vol. V has *nīlaṅ* and No. 520 of 1911 has *araṅ* meaning 'protection'.

¹³ The word *māḍamum* has been omitted before *māḷigaiyum*. Cf. Nos. 300 and 372.

¹⁴ *Vāṭi* is the reading in the Tiruppārkaḍal inscription. See also text-line 16, below.

¹⁵ No. 372 has *chipam-iriyā* and No. 300 *-piriyā*. No. 520 gives *-eriyā*.

¹⁶ Read *šūram*.

¹⁷ It is only *rōy-āḍaga* in No. 372 of *S. I. I.*, Vol. IV.

¹⁸ Read *purisai*.

¹⁹ The reading *Šēravalavan* is clearly wrong. Note that *šērā* rhymes with *virā*, but not *šēra*.

²⁰ The word *paṇṇi* is replaced by *ḷeyḍu* in Nos. 300 and 372.

²¹ Read *yāṇai* as in No. 372.

²² Other readings of *iḷitta* are *aḷitta* (300) and *eḷitta* (No. 372).

²³ No. 300 has *mēl* for *mēy*.

²⁴ The reading *adaiyappaḍāda* given in No. 300 is an evident mistake.

²⁵ *Puguḍu* is the reading in No. 520 of 1911.

- 8 *ṇṇun=tiru-mē[ṇi]* *kaṇḍu* *ma[ṇa]ḥ=kaḷippa¹=kkōla-malar-māl-A[ya]ṇuḥ=*
kuḷir-talāy-Mālum ariyā malar-ohchēva[ḍi] *vaṇaḥ[ga]²* *vāṇḍu-ārai-y-aṇṇa-*
tuyil-ōliya vaṇḍ=ēḷuppum pūṇ-kamala-vāvi-śūl *Poṇṇamarāpati[yi]³* *ott-*
ulagan-tāṇḍum=u[ya]⁴]-⁵Mēruvai=kkuṇḍu⁶ *vaitt-apaiya śōḍi-maṇi-maṇḍapatt=*
irunū⁷
- 9 *śōlai-mali paḷa-nar-Chōṇāḍun=tāṇ-iḷanda⁸* *mālai muḍiyun=tara⁹* *varuḡaveṇr-*
al[ai]ppa¹⁰ *vāṇa-nilai kulaiya Vāḷa[giri]kk¹¹=appuṇattu=ppōṇa* *Valavaṇ*
urimaiyuḍaṇ¹² *pugundu perṇa pudalvaṇai niṇ-pēr-eṇṇu¹³* *muṇ kātṭi-*
verriy-ariy-apai-kkūl *viḷundu toḷud-irappa-ttāṇ-ōḍi* *mugṇ-¹⁴iḷanda vemmai-y-*
- 10 *elāṇ¹⁵=kaiyy-agala dāṇ-¹⁶ō[u]daka[m]* *paṇṇi taṇ-ḍār-muḍi[yu]ḍaṇē* *viṭṭa¹⁷* *agal¹⁸*
iḍaṇ-taṇ mār-vēḷaiḱku¹⁹=ttiliya²⁰ *iṭṭapaḍikk=eṇṇum idu piḍipāḍ-āḡav-*
eṇa=ppoṇḡu-ti[ri]²¹=āḷattu=ppū-pālar toḷa²² *viḷaṇḡuṇ=cheṇ-kayal-koḇḍ-ūṇrun=*
tirumugamum²³ *paṇḍ-iḷanda Chōḷapati-y-enṇu[m²⁴]* *nāmamun-toṇ-nagaru-miḷa*
- 11 *valaṇḡi viḍai-kuḍuttu viṭṭ-arulī [i²⁵]* *ōṇa²⁶=kkaḍar-pāriḷ vēṇḍarga[ai]kk²⁷*
urraḍeḍḡa[²⁸] *[ti]ṭṭkun²⁹=kaḍavuḷ=ivaṇ-eṇṇ-eṇṇi-tta[ai]y-uṇṇ-aḍaiyā[d]ār³⁰* *taṇḍal-*
iḍai[yi]r-kilāiy-urṇena³¹ *muḷuduṇ-kēṭṭ-arul eṇṇ-eṭti³²* *vaṇaṇḡum* *Vaḍa-*
Koṇḡaṇṇai³³ *ārai-yum mīṭṭu³⁴* *kaḷaṇ-kol-arū-niru³⁵=ttōḷ-mālai kaḷitt-el-*
valaṇḡi-

¹ *Kaḷippa* is found in Nos. 300 and 372.

² Read *vaṇaṇḡi* as in the other two inscriptions.

³ *Patiyil* is replaced by *paṭiyadaināḍu* in No. 520 of 1911.

⁴ *Mā* takes the place of *uṇ* in No. 300.

⁵ *Koṇḍu* (No. 300) and *kuṇḍu* (No. 372) are other forms that occur.

⁶ Read *irundu* as in the other two inscriptions.

⁷ *iḷandu* is the reading in No. 520 of the Madras Epigraphical Collection for 1911.

⁸ *Toruga varuga* is the reading in the above.

⁹ *Māna* is another reading (No. 520 of 1911).

¹⁰ *Vāṇagiriḱk* is the reading in No. 372 of *S. I. I.*, Vol. IV, but it is *Vāḷagiri* in No. 300 of *S. I. I.*, Vol. V.

¹¹ Nos. 372 and 300 have *oḍum* in place of *uḍaṇ*. No. 520 of 1911 adds *tān* to *oḍum*.

¹² *Eṇa* is the reading in No. 520 of 1911.

¹³ The insertion of *ṇ* after *ni* in No. 372 is not supported by the reading of the other two inscriptions, viz., Nos. 300 and 431.

¹⁴ Of *ye* the *e* sign is at the end of line 9 and *y* at the beginning of the next line.

¹⁵ Delete *u*.

¹⁶ *Viṭṭa* may be taken as the hardened form of *viṇḍa* adopted for metrical purposes.

¹⁷ No. 372 has *puḡal*.

¹⁸ Read *viṭṭukka*: No. 520 also reads *viṭṭaiḱku*. Other inscriptions read *māraṇṇaiḱku* which must be corrected into *māraṇṇaiḱku*.

¹⁹ Read *tiriyo*.

²⁰ Read *tirai*.

²¹ Read *tōl* as in Nos. 372 and 300.

²² The letters *pa* and *ḍi* are entered below the line.

²³ Read *ōḍa* as in No. 520 of 1911.

²⁴ Read *vēṇḍargaḷakk*.

²⁵ The reading *kkurraṇṇai* obtained by deleting *de* in the *S. I. I.*, Vol. V, is clearly wrong. The engraver has omitted *v* between the *e* sign and *d* of *de*. This supplied, the reading would be *urraṇ-ēḍaṇṇai*. It is to be noted that *ēḍa* rhymes with *ōḍa*.

²⁶ Read *tirukku*.

²⁷ No. 520 of 1911 has *aḍaiyār* for *aḍaiyāḍār*.

²⁸ Read *urraṇṇa*.

²⁹ In place of *eṇṇ-eṭti* No. 520 has *eṇa-kkai*.

³⁰ Read *Koṇḡaṇṇai* as in No. 520 of 1911 instead of *koṇḡa[ṇ]ṇai* of the *S. I. I.*, Vol. V. The text may also be read *Koṇḡaṇṇaṇ*.

³¹ There seem to be mistakes in the passage immediately following *mīṭṭu*.

³² Read *tiru*.

- 12 y-aruliya piṇ[ṇ*]=oru-nāḥ piṇṇ-āra-muḥaṇḍu muraṣa=kkadaṇ-rāpai-[muṇ] pugundu
Teṇ-Koṭṭa[ṇ*] vand-iṭṭa deṇḍaṇḍukku miṇ-poṇḡa-chchāṇḍiya¹ ābarapaṇ-
takkad-e[ṇa] vaḥaṇḍi ā[rā]da² peru-naṇbiḡ³=avaṇ śiraiyu-miṭṭu Tirumāl⁴
yiru⁵-maruṇḍu Śandira-Śūriya[r*] śēvikka śēṇ-kaṭ-karu[mā]-kaḷi[kki]rriḷ⁶
varu-Muṭkaṭ⁷-kaḍavuḷ-ēṇa māḍa-Maduraiyir-
- 13 tāp pōṇdu [pu]vaṇḍi[yi]ḷē⁸ *kūḍa-iru-Koṭṭaraḥ[yuṇ=ku]mbiḍu-koṇḍa[varkku] tollai-
ppuvi[kku]m=iṇaṇḍāmar=tāṇ⁹=chōṇṇa ellaikku=ṇirpa īśainḍiṭṭu perpa¹⁰-kkōṇḍ-
ivaṇṇu¹¹ śēyyāḍ=oliyil iyamakku¹² veru¹³-vāl-virund-ākkudu[m=u]maiṇ-ēṇa
viṭṭ-aruli muppa[m*] namakku muḍi-vaḥaṇḍu[ā*]=[chē]vaḍi-kkiḷ iṇṇa-
- 14 m vaḷipaḍuvōm=ēṇṇāḍu piṇ[ṇ=o]ru-nāḥ kāva[la]nadu Pupa[1*]-nāḍ-e[ṇ*]ṇuṇ-
kaḷiyāl=ēval=ēdir-śēḷḷāḍ¹⁴=irai maṇutta Śeppi viḍu tūṣiyum pār-aṇiyum
[okka-chchu]ṇṇḍ=oduṇḍi vāṣiyum vāraṇamum tērum-aḍaṇ-karu[va]-kkā-
lāṇum¹⁵ veṭṭ-uṇṇa=kkāṇ[ṇ-i*]raṇḍu-mayaḍ[ga-k]kaḷi-[k*]koṇḍu¹⁶ vēḷā-valaiyattu
viḷnd=avaṇ pōy mey
- 15 naḍuṇḍa a[m]b-arundum=ā[r*]tta-kaḍal-maṇḍalikaṇ¹⁷-uḍal vem-parund¹⁸-uṇ[ṇa] a-
kkaḷattil āṇaiyir veṇ-maruppuṇ=kaiyyuṇ=ku[ṇ]raitt-eṇḡaḷ Miṇavaṇḍu pāl-
kuḍam-ām=ēṇṇu tāṇ vīraṇ-kōṇ¹⁹ [m]āḡa-muḡaḍu taḍavi māḷai maḍu-
kkum kāḡa-neḍum-pandaṇ d-āḍalum kūḡaiyum pāḍaluṇ-
kaṇḍum kēṭṭuṇ-kaḷitta ḍḍal-karuṇ-kūṇ-
- 16 dal veḷḷ-eyiṇḷ śēvvāy periyā śūlakkavalli²⁰ pālī kolḡa ēṇa vāḷtti veṇ-
ru²¹ vagaiyil miḡaiy=oliya vēṇḍalaṇ=kkōṇṇu²² śiṇaṇ-taṇiyā=kkōṇ-
raṇa²³=neḍu-vāḷ uyaṇḍu śēṇ-kurudī-nīr=itt=oli-śeydu tegu-pulattu veṇ-
kavaḍi²⁴ vitta vīra-muḷud-eḍuttu=ppāḍum paraṇi tāp pār-vēṇḍar kēṭ-
pikka āḍuṇ=tirumaṇ-

¹ Read *chāṭṭiya*.

² *Yāṭṭa* is the reading in No. 520 of 1911.

³ *Naḷpill* is the reading in the above.

⁴ The metrical line commencing with *Tirumāl* occurs as under in No. 520 of 1911. "*Tirumāl-Nāḡ-muḡaṇḍu=chēvikka=chchēṇ-kaṭ*."

⁵ Read *iru*.

⁶ Read *kaḷirriḷ*.

⁷ Read *Muṭkaṭ*.

⁸ This has been read as *kāḷṇuk* by mistake in *S. I. I.*, Vol. V, No. 431.

⁹ Read *rāṇ*.

¹⁰ There seems to be an engraver's mistake here which is not apparent. Perhaps *m=ēṇṇa-kkōṇḍ* or *mēṇḍ* is intended.

¹¹ Read *ivaṇṇu*.

¹² Read *Iyamakku*.

¹³ Read *ver-vēḷ*.

¹⁴ Another variant is *koḷḷāḍ* (No. 520 of 1911). ¹⁵ Read *kāl-āḷum*.

¹⁶ Instead of *kāṇṇ-iraṇḍu* *kkaiy-koṇḍu*, No. 520 of 1911 has *kaṇḍu bayāṇ-koṇḍu* which is metrically a better reading.

¹⁷ *ḡ-kuḍal* is a variant (No. 520 of 1911).

¹⁸ The metrical line *tem-parund*, etc., *-kaḷattil* is better expressed in No. 520 of 1911 which gives the reading *tem-parundum pēyum vīruṇḍ-uṇṇa ākkuḷatta*. It is clear from this that there is an omission of *m-pēyum vīruṇḍ* in our text.

¹⁹ No. 520 of 1911 gives the variant *tam vīraṇ-koḷ* for *tāṇ vīraṇ-kōṇ*.

²⁰ *Śūlakkavalli* is replaced by *śūḷattai vēḷ* in No. 520 of 1911.

²¹ For *veṇṇu vagaiyil* No. 520 has *veṇṇum vagaiyag*.

²² Read *koṇṇu*.

²³ The syllable *va* is omitted in No. 520 of 1911.

²⁴ *Āḍaḍi* is synonymous with *uṇṇā-āḍaḍu* and *veḷ-varaḡu* (*Purapporuḷ*, VI, 26).

- 17 japa-nirga¹ maṇ-kuṭira āṅg-avan *tiṇai-kkaṭṭaṇattu karpu taṇakk=āṅṇāy
 āṅg²-urimai-kkuṭāmm=oru-kai-tiṇai³=koṇḍum=uri-maṇi-ppaṭṭaṇ-katti muṇḍi
 āṭṭi mārbil [a]ṇaittu Vaḷavanavaṇ=mudal-dēviy=enru pēg⁴-perra⁵ vaṇji
 mudalāya pey-vaḷaiyār poṇḍu-puṇar-kum[sa]ba⁶ mudalāya polavar⁷
 puga[li]
- 18 maṇḍala[ā*]gaḷ eṭṭum maṇi-kk[ai*]-talatt=ā[n]di koḍi-koṇḍa nerri niraitta
 *gōpuraṇ=chūḷ **Muḍikoṇḍasōlapura**-maṇḍapattu puguttu⁸ tiṇaitoruni
 śom⁹-por-cheya-tta[mbam] nāṭṭi vāgai-kkadir-vēl vaḍa-vēndar tam pāda[m]-m=
 ēga-ttaḷaiy-āṇiya¹⁰ vira-kkaḷal-aṇindu viḷaṅgiya maṇiy-āṇi¹¹=viraśiṇḍā-
 saṇattu
- 19 vaḷaṇ-keḷu-kavariy=iru-maruṅg=āsaippa kaḍal-egga muḷaṅguṇ=kaḷi-nall-iyāṇai vaḍa-
 pula-vēndar¹² maṇi-ppuyam piriya ilaṅgu-kuḷaiy-aruvā¹³ toḷudu nira-
 eṭṭum¹⁴ **Ulagumuḷududaiyāroḍum** viṇṇ-irunḍ-aruliya śrī-kō-Mārapaṇ[ma*]r-
 āṇa Tribhuvanachchakravarttiḡaḷ śrī-Śōṇāḍu koṇḍu **Muḍikoṇ-**
- 20 **ḍasōlapurattu** virar-abhishēkam paṇṇi aruliya śrī-Sundara-Pāṇḍiyadēvaṇku
 yāṇḍu 20-vadu nāḷ 374-ṇāl **Kiḷ-Vēmba-nāṭṭu=tTirunelvēli-kkōyir-**
paḷḷiyarai-[k*]kūḍattu=ppaḷḷippaṭa[m*] Maḷavarāyaṇi eḷundaruḷiy=i[ru]ṇdu Uḍai-
 yār-Tirunelvēli-uḍaiyar=kō[vi]r-pati-pā[da]māla=p-
- 21 [pa]ṭṭi-uḍ[ai]=ppa[ṇ]ch-ā[chā]riya-dēvarkaṇmigaḷ śey[ya]-tṭiruvāy-moḷind-aruliṇa-paḍi
 [K]āḷaḍi-chChāṇkarap **A[ḷa]giya[p]e[rumā]ṇ-āṇa** **Ma[ḷa]varāyar** pūḷiṭṭu
 i-kkōyilil āsrayaliṅgam-āga eḷundaruḷivitta **Śokkanār(r)kku** tiruppa[ḍimār]r-
 uḷiṭṭu vēṇḍum niva[n]daṅgaḷukkum i-
- 22 var piṇḍa Śadaiyattu-nāḷ viśēsha-pūjai śeyya amudupaḍi śāttappaḍiy-
 uḷiṭṭu vēṇḍuvapavukkum **Muḷli-nāṭṭu Irājarāja-chchaturvō[di]maṇḍala-**
ttu piḍāgai **Kayattāṇkuṇuchchiyil** kō[r*]-paśāṇam viḷaiyu[m*] aḷattu
 maṇḍala-mudapmai[k]ku ivar pitākkaḷ appāṭṭi¹⁵ar Maḷava[r]-
- 23 āyaṇku jīvitamāy [pi]ḍbu iyaṇku maṇḍala-mudapmaikku jīvitamāy varu-
 giṇa nilattu talai-varuśai¹⁶ nilattilō i[v]v-ūr kaḍamaiy=irukkuṇ-kōḷāḷ
 oṇṇ-āṇai¹⁷-vō[li] nilam irubad-āvaḍin edirām-āṇḍu-mudal antar[ā]yamum
 uḷudāṇ-kuḍiyum utpaḍa-ddēvadāṇa iraiy-iliyāy irupadāga i-

¹ *Niril maṇai* is the reading in No. 520 of 1911.

² There must be a better reading for the passage that follows *tiṇai*.

³ Read *āṅṇam*.

⁴ No. 520 of 1911 has *oḍukka-kkai* for *oru-kai-tiṇai*.

⁵ Read *pēr*.

⁶ *Kuḍutta* is a variant.

⁷ Read *kumba*.

⁸ Read *polavar*.

⁹ Delete the first *g* and read *gōpuraṇ*.

¹⁰ Read *pugundu*.

¹¹ Read *śem*.

¹² Read *āṇaiya* as in No. 520.

¹³ *Maṇiy-āṇi* is replaced by *kadir-maṇi* in No. 520 of 1911.

¹⁴ The letters *tam* are inserted in No. 520.

¹⁵ Read *arivaiyar*.

¹⁶ *-ēṭta* is the reading in No. 520 of 1911.

¹⁷ Read *varisai*.

¹⁸ Read *arai*.



- 24 *ḍa-ṣṣeṣa-vēṣum-eṣṣu* ivar namakku-chchoppamaiyil i-ddēvaṟku-tiru-ṣṣaḍimāṟṟ-
u||ittu vēṇḍun-nivandaṅga|ukkum ivar ṣṣaḍ[ai*]yattu-nā| viśēsha-
ṣṣūjai śeṣya amudupaḍi śāttu[ṣṣaḍi] u||ittu vēṇḍuvavavukku[m] Mu||i-
nāttu Rājarāja-chchaturvvēdimaṅgalattu ṣṣiḍā-
- 25 *gai* Kayattāṅ[ku]ruchchiyil kār-ṣṣāṅgam viṣaiyum nilattu maṅ[ḍa]la-mudaṅ-
maikku ivar ṣṣitākka[|] appāṭṭa[ṣṣaḍi] **Maṣavarāyaṟku** jivitamāy ṣṣiṅbu
ivaṟku maṅḍala-mudaṅmaikku j[|]vi|tamāy varuṅiṟa nilattu talai-varuśai¹
nilatti[ṣṣe] ivv-ūr kaḍamaiy-iṟukkuṅ-kōṭāl oṅṟ-arai-vēli nilam iv-
- 26 *v-āṇḍu-mudal* antarāyamum uḷudāṅ-kuḍiyum uṭpaḍa dēvadāṅgay-iṟaiy-iliyā[ṣṣaḍi]y-
iṟuppadāga iṭtu variyilār eḷutt-iṭṭa uḷ-variyyum nam ḍaiyum tara-
[ch]choppōm kai-kkoṇḍu tiruppaḍimāṟṟ-u[|]*||ittu nivandaṅga| śella-ṣṣappu-
gav-eṣṣum iṣ[ṣaḍi] Sandir-Ādittavaṟ-chhelvad-ā
- 27 *ga* kalliluṅ-chchembilum vēṭṭivittu-kkoḷgav-eṣṣu tiruvāymolind-aruḷipapaḍikku
ivai Tirumalli-nāttu-tTaḍaṅgaṅnichchirṟūr-uḍaiyāṅ **Śōraṅ** Uyyaniṅ-
ṟāḍuvāṅ-āga Kurukulattaraṣaṅ eḷuttu — ivai Miḷalai-kkūṟṟattu K[|]-
kūṟṟu Veṭṭohiyūr-āga Mummudiśō-
- 28 *lanallūr* Vēḍanūruḍaiyāṅ Araiyāṅ Sivallavaṅ-āga M[āḍavarājaṅ] eḷu[t]tu ||
Ivai Śevvirukkai-nāttu-chChakkarapāṇinallūr Ara[ṣṣaḍi]yāṅ² Viradamuḍichchāṅ-
āga Pallavarājaṅ eḷuttu |||³ā-

TRANSLATION.

(Lines 1—4.)—Hail ! Prosperity ! The goddess of Wealth abiding on the lotus flower and the goddess of the Earth, residing in his arm ; the goddess of the Arta abiding on the tongue and the goddess of Victory, growing in their excellence ; the angry tiger filled with strength and the fierce bow, hiding themselves, being shattered ; the scaly fish sporting on the shining golden mountain (i.e., Mēru) ; Virtue increasing abundantly on the earth surrounded by the expansive ocean ; the righteous sceptre swaying (in all directions) driving away the black Kali (age) ; the wide earth becoming cool under the shade of (his) single parasol ; the three kinds of Tamil⁴ glowing in order ; the four kinds of the Vēdas⁵ being learnt (by students) and growing simultaneously ; the five kinds of sacrifices⁶ being performed in accordance with (established) practice ; the six kinds of faiths being⁷ finely expounded ; the seven kinds of music⁸ spreading along with iyal ; (his) disc moving as far as the eight quarters ; all kings such as the Koṅkapa, Kaliṅga, Kōsala, Māluva, Śiṅgaḷa, Teliṅga, Kinnara, Gurjjara, Villava, Magada, Vikkala, Śembiya and the Pallava, bringing with them the tributes due, and rushing before one another and praying for places to be assigned for their residence ; the beautiful garland set with lustrous

¹ Read *varici*.² Read *Araiyāṅ*.³ In continuation of this is engraved an inscription of Tribhuvanaśaḥakravartin Kōṣērinnmaikoḍāṅ.⁴ These are *iyal*, *itai* and *nāḍugam*.⁵ These are the Rīg, Yajus, Sāman and Atharvan ; the upa-Vēdas are also four, viz., Āyur-, Dhanur-, Artha- and Gāndhārva.⁶ *Vēṭṭi* means *yāga* or *yajña*. The reference is apparently to the five *yajñas*, viz., Brahms, Daiva, Bhūta, Pitri and Mānuṣa.⁷ These are Bhairava, Vāma, Kāḷamukha, Māvirada, Pāśupata and Śaiva. There are six other *Śaṁayas*, viz., Lōkāyata, Bauddha, Jaina, Mīmāṃsā, and Bhāṭṭāchārya or Māyāvāda.⁸ As *pāḍal* is here distinguished from *iyal* (prose), it must have reference to *itai* (music). As such, the seven kinds of music correspond to the seven *svaras*, viz., Niskāda, Rishabha, Gāndhāra, Shadja, Mādhyama, Daivata, and Pañchama. Cf. *Eḷu-vaṟai-pāḍal* with *ēḷ-itai* in *Ēḷṣaimōgaṅ* and *Ēḷṣaivallabhi*.

gems put on by Indra¹ shining in his breast; (*the Pāṇḍya*) was crowned to widen the path of Manu who was brought into existence by Brahmā residing on the dew-settled lotus flower.

(Ll. 4—8.)—Causing the tiger to be removed from the country surrounded by the Poppī (*i.e.*, the Kāvēri), and the fish to spread in the country surrounding Kappi² (*i.e.*, Kanyākumārī), sending forth (*his*) angry steeds and elephants and setting on blazing fire (*the cities of*) Tañjai³ and Urandai⁴ (*i.e.*, Tanjore and Uraiyūr), and causing the *kāvi* and *nilam*⁵ to lose their bloom; destroying tanks, rivers and other water sources; breaking down several halls, ramparts, towers, theatres, palaces, and pavilions, and causing to flow rivers of tears shed by the queens of kings who were not friendly to him, and ploughing (*their lands*) with asses and sowing seeds of *kavaḍi*⁶ and fighting with the Śembiyan (*i.e.*, the Chōla) so as to deprive (*him*) of his anger and driving (*him*) out to enter the forest, taking (*his*) golden crown set with gems and bestowing (*it*) on the Bāpa⁷; performing the anointment of heroes in the anointing hall of the unfriendly Vaḷavan⁸ (*i.e.*, Chōla) at Āyirattai⁹ the glory of which is hard to be extolled and whose golden walls touch the sunny sky; (*and thus*) extending (*his*) fame, (*he*) daily cut off the fearful heads of enemy kings. Mounting again on (*his*) fierce rut-elephant, (*he*) removed the commonness of the whole of the sea-girt earth. (*Then*) carrying only (*his*) sharp disc and (*his*) well-formed shoulders, (*he*) entered the sacred limits of the holy Puliyūr (*i.e.*, Chidambaram) where live Brāhmaṇas studying the rare Vēdas without the least doubt, saw the sacred form (*of* Natarāja) united with (*his*) consort, finely dancing in the golden hall; and (*his*) mind being filled with extacy, (*he*) prostrated at the flowery feet (*of the god*), which could not be known (*even*) by Brahmā who resides on the beautiful lotus flower and by Vishṇu who wears a cool garland of *tuḷṣy*.

(Ll. 8—11.)—At Poppamarāvati¹⁰ which is girt with tanks bearing lotus flowers where the bees (*by their humming*) rouse from sleep swans with bent wings, staying in a pavilion (*set with*) lustrous gems presenting the appearance of the world-supporting Mēru brought and placed there (*he*) invited (*the Chōla king*) to go (*to him*), saying that (*he*) would give (*back*) the Chōla country covered with gardens and water streams, and the wreathed crown which he (*i.e.*, the Chōla) had lost. (*On hearing this*), the Vaḷavan, who, being shorn of his high state, had gone beyond

¹ The smaller Sippamanūr plates make mention of the wearing of the garland of Indra and of securing one-half of his throne among the achievements of unnamed mythical Pāṇḍya kings. Similarly the Sanskrit portion of the Bigger Sippamanūr plates refer to a Pāṇḍya king's wresting the garland of Indra and of another's sitting on his throne. The Tamil portion also speaks of a Pāṇḍya sovereign appearing on the throne of Indra with his necklace. The Vṛkkoḍi plates refer to a Pāṇḍya sharing with Indra one-half of his throne and his garland. In the historical introductions of the inscriptions of Rājendra-Chōla I, it is said that he took from the king of Ceylon the garland of Indra which a Pāṇḍya king formerly deposited with him.

² The Pāṇḍya king is often referred to as Kappi-*Lāṭal*.

³ These were the capitals of the Chōla kings. For references to Urandai, see Śirupāpāṇḍruppaḍai, line 83 and *Paranāgūru*, vv. 39, 58, 69, 252.

⁴ Kāvi and *nilam* are the names of flower plants.

⁵ See note 14 on p. 10 above. I am indebted to Rao Saheb C. M. Ramachandra Chettiyar, Coimbatore, for drawing my attention to *Paṇḍuporu/raṇḍamālai*, VI. 26.

⁶ Bāpaṇ means also 'a bard'. We cannot be certain if a Bāpa chief or a bard is meant. In the later records of Pāṇḍya kings, there figure chiefs bearing the name or surname Māvaḷi-Vāpaṇyap.

⁷ With the existing traces the word may be read as 'Sōra-Vaḷavan' or 'Sōra-Vaḷavan'. The latter, which rhymes well with '*vīrāthiśēṭṭu*,' means 'of the enemy Vaḷavaḍ'. If the former reading is adopted, it may be taken as the proper name of the hall. But it would mean 'the thief Vaḷavan' and it seems unlikely that the anointing hall of the Chōla king was so termed.

⁸ Āyirattai was a place of considerable importance in mediæval Chōla times.

⁹ Poppamarāvati was the scene of two battles during the war of Pāṇḍya succession in the 12th century A.D.

Vālagiri, returned with his queen¹, and presenting his son before (*the Pāṇḍya*) saying 'he is yours', fell down (*i.e.*, prostrated) at his victorious lion-throne, extolled and begged (*the Pāṇḍya*)². Making a libation of water which removed the heat caused by his (*i.e.*, the Chōla king's) flight and prior loss of territory, and saying 'this shall always be the deed of support (*piḍipāḍu*) for having given back to his (*i.e.*, the Chōla king's) son a wide ground along with cool-wreathed crown' and giving him a royal writ³ (*tirumugam*) impressed with the fish which shine on the shoulders of kings ruling the earth girt with surging waves, together with the surname *Chōlapati* which he had formerly lost and his ancient city, (*the Pāṇḍya king*) gave him leave to depart.

(Ll. 11—13.)—Considering (*the Pāṇḍya king*) to be god in removing the faults of kings in this world surrounded by the roaring ocean, the North Koṅgu king bowed to him and extolling him begged to be heard fully how he was fettered and had undergone suffering in the war with those who did not join him (*i.e.*, his enemies). (*On hearing it, the Pāṇḍya*) rescued him from prison, removed the garland from his glorious shoulders and showed him the way (*out*). One other day when the South Koṅgu king, entering the van of the ocean-like army resounding with the noise of the war drum, made salutations, he (*the Pāṇḍya king*), considering (*him*) as fit (*for it*), gave him a shining ornament which (*he himself*) had worn : and out of excessive love removed his captivity also. Like the three-eyed god (*i.e.*, Śiva), he (*the Pāṇḍya*), mounted as it were on a red-eyed huge bodied black elephant (*and worshipped on either side by the two Koṅgu kings*) just as the god Viṣṇu⁴ is worshipped by the Sun and the Moon, entered Madura, the city of palaces⁵, and received simultaneously in the world the salutations of the two Koṅgu kings.⁶ Not agreeing to the ancient (*limits*) of (*their*) kingdom, he made them remain within the limits prescribed by himself;⁷ and then despatched them saying that if any failed to do as bidden, he would make him a feast for the god of Death with his trident.

(Ll. 13—16.)—On a subsequent day, when the Chōla king, (*resolving*) not to remain submissively under the feet of him who formerly gave him his crown, refrained from executing the commands and refused to pay tribute, actuated by the proud thought that Pugal-nāḍu belonged to its ruler, and sent forth a van guard and large army, (*the Pāṇḍya*) cleared them

¹ The word *urimai* generally means 'possession'. It has also the special significance of 'wife'. Though it may not be improper to translate the phrase '*urimaiyodum pugundu*' as 'entered with confidence', it seems better to render it as 'returned with his queen and son' who were his only possession now, having been deprived of his crown and country.

² The passage "*taṅ-ḍār-muḍiyuḍaṅḍi, etc., piḍipāḍu*" is not free from scribe's errors. Besides, there are some variations in reading. The proper division of words and differences in reading have to be pointed out to make the meaning clear. Our text has :—*taṅ-ḍār-muḍiyuḍaṅḍi viṣṭa aḡal-iḍan-taṅ-mārvēḷaiḱku-tiḷiya iṭṭapaḍiḱku-ṅṅṅṅ-aiḍu piḍipāḍ-ḡṅṅ-ṅṅṅṅ*. . . Here *vēḷaiḱku* is a mistake for *vēḷukku* and *tiḷiya* is a mistake for *tiriya*. A different reading is *mārraṅaiḱku* which has also to be corrected into *mārvayukku*. In either case, the meaning is 'legitimate son' and corresponds to the Sanskrit '*aurasa-putra*'. The word '*piḍipāḍu*' may be rendered into 'deed of support'.

³ It is worthy of note that the order of the king was impressed with the royal crest.

⁴ That the two Koṅgu kings went attending on the Pāṇḍya is made evident not only by the comparison instituted with Viṣṇu attended by the Sun and the Moon but also from what follows, *viz.*, '*kūḍa iri-Koṅṅu, raiyṅṅ kumbiḍu koṅḡ*'. They were despatched to their country only after returning to Madura.

⁵ Madura is known as 'Nāp-nāḍa-Kūḍal'.

⁶ Though, perhaps for administrative purposes, the Koṅgu country was divided into two divisions 'North' and 'South', there appear to have been more divisions in it. Pērūr is described in the *Dēvāram* as being in Ml-Koṅṅu, *i.e.*, West Koṅṅu. The division Maḷa-Koṅṅu occurs in the Śūpamanūr plates.

⁷ From this passage it is clear that the Koṅgu country was simultaneously administered by at least two kings and that the extent of each one's territory was also settled. Sundara-Pāṇḍya brought about a repartition.

off and cut to pieces the horses, elephants, chariots and the fighting proud infantry. (*At seeing this*), he (*the Chōla king*), his two eyes becoming dim, fell down on the ground and fled (*from the field*), his body quaking with fear. The fierce kite ate the (*dead*) bodies of the *mandalikas* (*lying stretched like*) the noisy ocean, the water of which the clouds were imbibing.¹ The chiefs of heroes cut off the white tusks and trunks of elephants in the field thinking they would serve as milk-pots to their king *Miṇavap* (*i.e.*, the *Pāṇḍya*). Finishing the conquest, the king made the following invocation to the goddess :—" Let her who wears the *arkka* garland and huge trident, who has white teeth, red mouth and fearful black locks, who is ever pleased at seeing the dances and hearing the sounds and songs of . . . under the canopy of crows which touching the top of the sky, reaches the very region of the clouds, receive this war-oblation".

(Ll. 16—20.)—The victor, whose anger was not abated by killing kings that had not given up impermissible excesses, who for keeping up the life of his long sword gave it the water of red blood and made it shine (*forth*), who sowed white seeds of *kavaḍi* in the field of battle, who made his vassals hear the *paraṇi*² composed to celebrate all his heroic deeds, who made the earth cool with the water of his sacred bath, who, taking from his harem³ a multitude of wedded⁴ queens whose constancy to him (*ever*) remained un-impaired, and putting them on elephants' back, fastened to them fillets of gems, crowned and embraced them to his breast. Celebrated damsels like the prime queen of *Vaḷavaṇ* bearing bangles holding in their jewelled hands the eight kinds of signs such as pots filled with water which the poets describe as auspicious⁵, he entered the pavilion at *Muḍiḱoṇḍaśōlapuram* surrounded with towers whose tops were fitted with flags, set up golden pillars of victory in all the directions and put on the heroes' ankle-rings linked with the ornament of foot-chain, his feet being worshipped by northern kings holding shining javelins and wearing *vāgai*-garlands. King *Māḍavarman* *alias* the glorious *Sundara-Pāṇḍyadēva*, the emperor of the three worlds, after taking the *Chōla* country and performing the anointment of heroes at *Muḍiḱoṇḍaśōlapuram*, was pleased to be seated on the lion-throne ornamented with lustrous gems, attended with the waving of lusty fly-whisks on either side, along with *Uḷagamūḷuḍaiyāl* who was praised by damsels wearing *kuḷai*⁶ and who never part from the jewelled shoulders of northern kings having armies of fine fat elephants sounding like the roaring of the ocean.

(Ll. 20—28.)—In the 20th year and 374th day of (*the reign of the king*) when he was pleased to remain on the reclining seat of *Maḷavarāyaṇ* in the hall of the bed-chamber of (*his*) palace at *Tirunelvēli* in *Kiḷ-Vēmba-nāḍu*, the *dēvakaṇṇis* wearing silk garments and observing five-fold precepts, attached to the feet of the god in the temple of *Uḍaiyār-Tirunelvēli-uḍaiyār* having orally expressed that, for meeting the daily scale of expenses of *Śokkaṇār* which *Śaṅkarap Alagiyaḍaperumāḷ* *alias* *Maḷavarāyaṇ* of *Kāḷaḍi* had worshipped and had subsequently been pleased to set up as an *āśrayaliṅga* in this temple and for offerings and unguents required during the special worship to be conducted on the day of his natal star *Śadaiyam*, one and a half *vēli* of first rate land as measured by the rod used in this village for determining taxes, from out of

¹ Comparison is intended between the cloud and the kite as well as the ocean and the dead bodies.

² *Paraṇi* is a poetical composition in praise of a chief who, at the head of battle, has killed 1,000 elephants. Many such pieces are referred to in the historical introductions of Tamil kings and these have not come down to us.

³ Provisionally, I have taken the word *tiṇaiḱkaṭṭanam* to mean a harem.

⁴ The word *urimai* is used in the sense of 'wife, queen'.

⁵ These marks are :—*chōṇam* (fly-whisk), *pūṇḍa-kumbha* (pot filled with water), looking glass, *ṭiṇi* (elephant-goad), *muraṇa* (drum), lamp, flag and double fish.

⁶ *Kuḷai* means an ear ornament.

the lands of *Kayattāṅkuruechi*, a hamlet of *Rājarāja-chaturvēdimaṅgalam* in *Muḷli-nāḍu* yielding crops in *kār* and *paśāṇam*, which was at first given as *ḥiṭa* to *Maḷavarāyar*, the grandfather of his father for the premiership of the kingdom, and which subsequently became a *ḥiṭa* to this (*Maḷavarāyar*) for his premiership of the kingdom, should be entered tax-free and (*its*) *antarāyam*, *uḷudāṅkuḍi*, etc., should be given as *dēvadāna* from the year opposite to the 20th year, and *Maḷavarāyar* having re-iterated the same to us (*i.e.*, the king), we declared that, for the expenses of the daily requirements of this god and for the requirements of offerings and unguents during the special worship to be conducted on the day of his natal star *Śadaiyam*, one and a half *vēli* of first rate land as measured by the rod used in this village for determining taxes from out of the lands of *Kayattāṅkuruechi*, a hamlet of *Rājarāja-chaturvēdimaṅgalam* in *Muḷli-nāḍu* yielding crops in *kār* and *paśāṇam* which was given as *ḥiṭa* to *Maḷavarāyar* the grandfather of his father for the premiership of the kingdom and which subsequently became a *ḥiṭa* to this (*Maḷavarāyar*) for the premiership of the kingdom, shall be entered tax-free and (*its*) *antarāyam*, *uḷudāṅkuḍi*, etc., given as *dēvadāna* from this year and that a copy of the entry in the tax-register as well as our order shall be issued : (*and therefore*) receiving this, let the expenses of daily requirements, etc., be met, and let it be so incised on stone and copper so that the same may be conducted as long as the moon and the sun last. This is the signature of *Śōraṇ Uyya-niṇṇāduvāp* *alias* *Kurukulattaraiyāp* of *Taḷaṅgaṅṇichechirūr* in *Tirumalli-nāḍu*. This is the signature of *Vēḷṇuṇṇūḍaiyāp* *Arāiyāp* *Śivallavāp* *alias* *Māḍavarājar* of *Veṭṭhiyūr* *alias* *Mummaḍiṣōlanallūr* in *Kiḷ-kūṇṇu* a subdivision of *Miḷalai-kūṇṇam*. This is the signature of *Arāiyāp* *Viradamuḍichechāp* *alias* *Pallavarājar* of *Śakkarapāṇinallūr* in *Śevvirukkai-nāḍu*.

No. 11.—JAINAD STONE INSCRIPTION OF THE PARAMARA JAGADDEVA.

By DHIRENDRA CHANDRA GANGULY, M.A., Ph.D., BENARES.

The sub-joined inscription belongs to the reign of the king Jagaddēva of the main branch of the Paramāra family, who held sway over Mālava in the latter part of the 11th century A.D. No other inscription of this monarch has hitherto been noticed. The epigraphic records of the Paramāras do not even mention his name. The new inscription is engraved on a slab of stone, now lying detached on the floor of a *maṇḍapa* attached to a temple in the village of **Jainad** about six miles north-east of Adilābād, in H. E. H. the Nizam's Dominions. There are remains of another temple in the vicinity, and close by is a heap of carved slabs, which are reported to have been brought to this locality from a tank in the neighbourhood. Mr. Muhammad Yasin, Taluqdar of the District, brought this record to the notice of Mr. G. Yazdani, M.A., Director of Archaeology, H. E. H. the Nizam's Dominions. Mr. Yazdani made a short notice of this inscription in the *Annual Report* of his Department for the year 1925-26. Its transcription with short introductory notes, prepared by Mr. C. R. Krishnamachari, and a facsimile have been embodied as Appendix B of the *Annual Report* of the above mentioned Archaeological Department for the year 1927-28, but Mr. Krishnamachari's reading is not free from errors. I edit this inscription with the permission of Mr. Yazdani, who very kindly sent me an ink-impression of it.

The inscription contains 28 lines of writing covering a space 1' 6½" long and 1' 4" broad. Some letters in lines 3, 4, 5, 6, 9, 12, 17, 20, 21, 23, 24, 25, are badly broken, and a number of letters at the beginning of the line 28 are completely effaced.

The characters are Nāgarī of the 11th century. Attention may be drawn to the forms of *sth* (in *sthira*, l. 2), *shp* (in *Vishṇu*, l. 4), *ksh* (in *kshīṇa*, l. 9), and *bh*. The signs for *sch*, *śca*, and *kh*, and those of *k* and *g* are so much alike that sometimes it is very difficult to distinguish.

The language is Sanskrit, and the whole inscription with the exception of *śūcī namah sūryāya* at the beginning is written in prose. There are altogether 28 verses in different metres. As regards orthography the sign for *c* denotes both *v* and *b*; sometimes dental sibilant is used instead of palatal (e.g., *prasasti* for *prāsasti*, l. 10; *rāsibhiḥ* for *rāśibhiḥ*, l. 20; *suddhō* for *śuddhō*, l. 25). The consonant following the superscript *r* is doubled, as for example, *ravēr-~~evārē~~*, *bhānur-nairatyayam* (l. 1), etc.

The inscription records that Jagaddēva's father was Udayāditya, and his paternal uncle was the king Bhōja (v. 6). Jagaddēva is stated to have invaded the country of the Andhra king, and inflicted a severe defeat on him (v. 7). He uprooted the king of Chakradurga (v. 8), and slew many soldiers of the king of Malahara at Dōrasamudra (v. 9).¹ He also won victory over the Gūrjara warriors near the Arbuda mountain (v. 10). He conquered the king Karna (v. 12).

Bhōja referred to above was evidently the great king of the same name, who ruled in Mālava from about 1000 to 1055 A.D. The history of Bhōja is well known to us from other sources. The latter part of his reign was unhappy. Shortly before 1055 A.D., the Kalachuri Karna and the Chaulukya Bhima I made an alliance against him, and invaded Mālava from the east and the west. When the battle was progressing, Bhōja suddenly died of a malady, and Mālava was taken possession of by the Kalachuris and the Chaulukyas.² In that difficult period, Jayasinhha, the son of Bhōja, sought help from the Chālukya Sōmēśvara I, king of Kalyāṇi, and with the aid of the latter's son Vikramāditya (VI) succeeded in regaining his throne by ousting Karna and Bhima from Mālava.³ Since that time Jayasinhha remained a staunch friend of Vikramāditya, who was under his father, the governor of Banavāsi in the third quarter of the 11th century. Vikramāditya was deputed by his father to protect the interest of his empire in the south. The Eastern Chālukya Rājārāja, the king of Vēṅgi, died in 1062 A.D. His son Rājendra II (later on Kulōttuṅga Chōla I) was too young to govern his kingdom. Vikramāditya intended to avail himself of this opportunity of conquering Vēṅgi, and organised a vast army for that purpose. Jayasinhha, who was indebted to Vikramāditya for his past services, seems to have joined him in this expedition in order to help his cause. The allied armies advanced towards Vēṅgi and threatened the Eastern Chālukyas. The young Rājendra could not resist their onslaught, and Vēṅgi fell in the hands of Vikramāditya and Jayasinhha. In that predicament Vijayāditya VII, the younger brother of the deceased Rājārāja, took up the cause of his nephew, and appealed to the Chōla Virarājendra (A.D. 1062-1069) for assistance. The Chōla king responded to his prayer and marched towards Vēṅgi at the head of a large army. He confronted his enemies on the bank of the Kistna near Bezvāda (Vijayavādī). In the action that followed the Karnaṭas and the Paramāras were severely worsted, and the cousin (or younger brother) of Jayasinhha with many other generals lost their lives. Vēṅgi was reconquered by the Chōlas; and Virarājendra appointed Vijayāditya to rule it on behalf of Rājendra-Chōla.⁴ The Tiruvengādu inscription⁵ of the second year of the reign of Virarājendra tells us that he defeated the army sent into Vēṅgaśaiṇādu by Vikramāditya. The Karuvūr inscription⁶ of the fourth year of his reign records that 'he despatched (the banner of) the ferocious tiger into all directions and cut off the beautiful heads surrounded by garlands (won) on battle-fields, of Vīraṇ, of the [Kāraṇa], (who wore) large ankles, (and) of the younger brother (or cousin) of Ja(na)nātha of Dhārā.' The Maṇimaṅgalam

¹ [See note 3, p. 58.—Ed.]

² Mīratuṅga's *Prabandha-chintāmaṇi*, by Tawney, pp. 73-75.

³ Bilhana's *Vikramāśka-charita*, *Sarga* III, v. 67.

⁴ *S. I. I.*, Vol. III, p. 193.

⁵ *Ibid.*

⁶ *Ibid.*, p. 37.

inscription¹ of the fifth year (1067 A.D.) of his reign gives us a more detailed information. It states that 'having moved (his camp), he declared :—“(We) shall not return without regaining the good country of Vēṅgai, which (we had formerly) subdued. You,² (who are) strong, come and defend (it) if (you) are able!’—That army which had for its chiefs Jananātha, the *Daṇḍanāyaka* Rājamaya, whose *maṣṭ* elephants trumpeted in herds, and Mupparaṣaṅ.’

Jananātha, referred to above, is in all probability identical with Jayasīṃha, who was at that time on the throne of Dhārā³. Others, mentioned, seem to have been officers of Vikramāditya. In the latter part of his reign, Jayasīṃha had to encounter a catastrophe, which was more severe than the previous one. After the death of Sōmēśvara I, his son, Sōmēśvara II, ascended the throne of Kalyāṇi in 1068 A.D. He soon entered into a quarrel with his younger brother Vikramāditya.⁴ When the Chālukya empire was threatened with a fratricidal war, Jayasīṃha turned against Sōmēśvara II, and probably intrigued with Vikramāditya for the overthrow of the Chālukya king. This seems to have provoked Sōmēśvara to declare war against Mālava. He made an alliance with the Chaulukya Karṇa (A.D. 1063-1094), the successor of Bhīma on the throne of Gujārāt, for the destruction of the Paramāra sovereignty, and in order to help him in his military operation despatched his general Gaṅga Udayāditya, and his feudatory, the Hoysaḷa Eṇṇayaṅga, with a large contingent. Jayasīṃha made a strenuous effort to defend his kingdom against this incursion of Karṇa and the Karṇāṭas but utterly failed. In the fierce battle that followed he lost his life, and Mālava was easily conquered by the invaders. During this cataclysm Udayāditya, a scion of a junior branch of the Paramāra family, who was probably a subordinate chief in the Bhilsa District, drove the invaders from Mālava with the help of the Chāhamāna Durlābha III, king of Sākambhari, and himself became the king of the country.⁵

The Nāgpur stone inscription,⁶ dated 1104 A.D., composed by Udayāditya's son Naravarman, describes Udayāditya as the '*bandhu*' of Bhōja. The inscription under discussion states that Bhōja was the '*pitṛīya*' (father's brother or cousin; or any elderly male relation) of Jagaddēva, son of Udayāditya.

Critical examination of these two evidences leads me to suggest that Udayāditya was not the brother of Bhōja but a cousin. This gains support from an inscription⁷ of the 15th century, which records Gōṇḍala and Sūravīra as the father and grand-father respectively of Udayāditya. The last known date of Udayāditya is 1086 A.D.⁸

The *Rās Mālā*⁹ relates that Oodayadit had two wives, one belonging to the Solunkhee dynasty and the other to the Waghela clan. By the Solunkhee queen he had a son named Jug Dev, and by the Waghela queen another son named Rindhuwul. Prince Jug Dev was an intrepid warrior, and his fame as a general spread all over India. He had three wives. The first was the daughter of Rāja Rāj, the Dak Chowra king of Took-Toda, which, since Rāja Rāj himself was blind, had

¹ *Ibid.*, p. 69.

² This is addressed to the king who held Vēṅgi.

³ [Mr. K. V. Subrahmanya Ayyar is of opinion that there is no warrant to take Jananātha figuring in inscriptions of Virarājendra as the king of Dhārā (above, Vol. XXI, p. 226, n. 3 and p. 242 and n. 2).—Ed.]

⁴ *Vikramāśka-charita*, Introduction, p. 33, ed. by Bühler.

⁵ Above, Vol. II, p. 185; *Mysore Inscriptions*, p. 164; *E. C.*, Vol. V, Ak. No. 120a; Vol. VII, Sh. No. 64; Vol. IV, part II, p. 19; Sōmēśvara's *Śrutiśloka*, *kavi-graṇthi*, v. 20; *Prithvirāja-vijaya*, *Sarga* V, vv. 76-78; above, Vol. I, p. 236; author's *History of the Paramāra Dynasty*, pp. 127-132.

⁶ Above, Vol. II, p. 185.

⁷ *J. A. S. B.*, Vol. IX, p. 549.

⁸ *Ibid.*, 1914, p. 241.

⁹ Forbe's *Rās Mālā*, Vol. I, pp. 117 ff.

been under the regency of his son Beerj. The second was the daughter of Sidh Rāj Jesiṅgh Dev, the king of Gujarāt, and the third was the princess of the house of Rājā Phool of Bhojnagar. Rindhuwul married the daughter of Gumbheer, a chief of Gord. Udayāditya, influenced by his Waghela queen, made Rindhuwul his heir-apparent. Jug Dev, through the jealousy of his step-mother, was reduced to poverty. He left Mālwa, and, in order to make a living, accepted military service under Sidh Rāj in Gujarāt. Within a very short time he became a favourite of his master on account of his valour and faithfulness. On one occasion he sacrificed his son, and offered his own life and that of his wife to ensure the safety of Sidh Rāj from some impending peril. Sometime afterwards, learning that Sidh Rāj was making preparations for the invasion of Mālwa, he resigned his office, and left for Dhārā in order to defend his native country. He was received with great affection by his father, who subsequently appointed him his successor superseding Rindhuwul. Soon afterwards Oodayāditya died, and Jug Dev ascended the throne of Mālwa, which he occupied for fifty years.

According to Mērutuṅga,¹ Jagaddēva entered the military service of Paramardin (a title of Vikramāditya VI), king of Kuntala, and was highly honoured by the Chaulukya Siddharāja.

The above statements of the Gujarāt chroniclers are marred by gross chronological inaccuracies. Udayāditya could not have been a contemporary of Jayasimha-Siddharāja, who ascended the throne in 1094 A.D.² Even then Jayasimha was a minor, and his government was under regency.³ Jagaddēva certainly did not rule for fifty-two years, since Udayāditya's another son, Naravarman, ascended the throne of Mālwa sometime before 1094 A.D.⁴ and enjoyed it till 1133 A.D., when he was succeeded by his son Yaśovarman.⁵ Naravarman, in his Nāgpur stone inscription, does not make any mention of Jagaddēva, and states that he was preceded by his brother Lakshmadēva, who succeeded to the throne of Udayāditya.⁶ Lakshmadēva is not referred to in any other inscription of the Paramāras. It cannot be said definitely whether Lakshmadēva and Jagaddēva were identical person. But that Jagaddēva occupied the throne of Mālwa sometime between 1086 and 1094 A.D. cannot be disputed. Two Hoysala inscriptions,⁷ one of them being dated 1196 A.D., describe him as the king of Mālwa.

The inscription under review narrates the military achievements of Jagaddēva. The king is said to have won victories over the Gūrjaras near Mount Abu. The verse 10 states that 'even to-day (i.e., at the time of composing the inscription) the sound of the flood-tide of the tears of the wives of the Gūrjara warriors indicates the twang of the bow of Jagaddēva, which is nothing but the announcement of the valour of Jayasimha.' This signifies that Jagaddēva fought under Jayasimha against the king of Gujarāt, and the battle took place long time before the inscription was composed. In these circumstances, Jayasimha, who was a friend of Jagaddēva, can reasonably be identified with the king of the same name, who was the son of Bhōja. Jayasimha, as has been referred to above, drove Bhīma of Gujarāt along with the Kalachuris from Mālwa with the help of Vikramāditya. Jagaddēva might have pursued the conquest further, and inflicted another defeat on Bhīma on the foot of the Mount Abu.⁸

¹ Tawney, *Prabandha-chintāmaṇi*, p. 186, cf. Sōmēśvara's *Kīrtikāumudī*, *Sarga* II, v. 99.

² *Bom. Gaz.*, Vol. I, Part I, p. 174.

³ *Ibid.*, p. 171.

⁴ *A. R. Rep. A. S. I.*, 1923-24, p. 135.

⁵ *Ind. Ant.*, Vol. XIX, p. 351.

⁶ Above, Vol. II, p. 185.

⁷ *E. C.*, Vol. VI, *Tarikere Taluq.* No. 43; *Ibid.*, Vol. II, No. 349, p. 168.

⁸ [If the translation given by me in p. 63, n. 1, is correct then Jayasimha referred to in v. 10 should be looked upon as an enemy and not a friend of Jagaddēva and thus cannot refer to the Paramāra Jayasimha. The mention of Gūrjaras would tempt one to identify him with Jayasimha Siddharāja of Anahilapāṭaka. This might, however, give rise to some chronological difficulty if it was true that Jayasimha was still a minor at the time of his father's death.—Ed.]

Jagaddēva led successful raids over Andhra and Chakradurga. Andhra was the name of the country between the lower courses of the Kistna and the Godāvari, the capital of which was Vēṅgī. Chakradurga is evidently identical with Chakrakōṭa, which is situated in the modern Bastar State. During this period, Andhra was under the sway of Kulōttuṅga-Chōja, and Chakrakōṭa was ruled by a Nāga dynasty.¹ Jagaddēva probably led these expeditions during his own rule. But attention is drawn to the fact that the Paramāra Jayasimha was accompanied by his cousin (or younger brother) in his expedition against the Andhra country.² Jagaddēva, who was the cousin and general of Jayasimha, may be considered as identical with the latter.

After the invasion of Andhra, Jagaddēva might have followed Jayasimha in his campaign against Chakradurga. Kulōttuṅga-Chōja, when he was a 'Yuvarāja' (i.e., before 1070 A.D.), defeated the king of Dhārā at Chakrakōṭa. King of Dhārā, referred to, was, during that period, Jayasimha.³

Karṇa, the adversary of Jagaddēva, appears to have been the king of Gujarāt of the same name, who ruled from 1064 to 1094 A.D. After the death of Udayāditya, Karṇa probably made an attempt to reconquer Mālava but was discomfited by Jagaddēva.

The fact of Jagaddēva's invasion of Dōrasamudra is reported also by the records of his enemies. Dōrasamudra, modern Halebid, in Mysore, was the capital of the Hoysaḷa dynasty, the early rulers of which were subordinates to the Chālukyas of Kalyāṇi. They were enemies of both Vikramāditya and Jagaddēva. The Hoysaḷa Eṇyaṅga, on behalf of the Chālukya Sōmēśvara II, and in alliance with the Chaulukya Karṇa killed Jayasimha in battle, and conquered Mālava. The dates of the inscriptions of Eṇyaṅga range from 1062 to 1100 A.D.⁴ He had three sons Ballāla, Vishṇuvardhana, and Udayāditya. In the latter part of the 11th century, the Hoysaḷas made an attempt to throw off the yoke of subordination of the Chālukyas. But Vikramāditya determined to keep them under control. He appears to have sought the help of Jagaddēva. Jagaddēva lent his service to the Chālukya king, and being accompanied by the Karṇāṭa army, proceeded to Dōrasamudra, and besieged it. The present inscription records that he succeeded in killing a large number of soldiers of the king of Malahara at Dōrasamudra. Malahara appears to have been the ancient name of Malabar.⁵ The Hoysaḷas, though suffering a preliminary reverse, eventually succeeded in repulsing their enemies. In this terrible struggle the sons of Eṇyaṅga, viz., Ballāla, Vishṇuvardhana, and Udayāditya played magnificent parts. An inscription,⁶ dated 1196 A.D., relates that "Ballāla drove back in battle the force which came to

¹ Above, Vol. IX, pp. 178 f.

² *Vide ante*, p. 55.

³ The late Rai Bahādur Hiralal suggested that the verse of the inscription (KSL., No. 756) means that Kulōttuṅga-Chōja conquered the king Dhārā at Chakrakōṭa (above, Vol. IX, p. 179, fn. 2). But Drs. L. D. Barnett, and Wickremasinghe, of the London University, advise me to accept the interpretation of Hultzsch, viz., Kulōttuṅga-Chōja defeated the king of Dhārā at Chakrakōṭa. [The actual reading found in Kulōttuṅga's inscriptions is *Śakkarakōṭaṭṭu Dhāravaraiṅgaṭṭu* or *Dharavaraiṅgaṭṭu* which means 'Dhāravaraiṅga or Dhāravaraiṅga' at Sakkarakōṭa].—Ed.]

⁴ *E. C.*, Vol. VI, introduction, p. 11; *ibid.*, Vol. V, AE, No. 102a. [It is uncertain if the date given at the top of the inscription before the invocatory verse is the date of the record. Only if this were so, Eṇyaṅga's last date can be taken as A.D. 1100.—Ed.]

⁵ [Malahara is nowhere known as the ancient name of Malabar. *Maisharakkōṭṭin* in v. 9 seems to be the translation of the Kanarese epithet *Malaparaj-gaṇḍa* a title assumed by the Hoysaḷa rulers. *Malapa* or *Malaba* was the name of a hill tribe to the family of whose chiefs the Hoysaḷas probably originally belonged (cf. *E. C.*, Vol. VI, Introduction, p. 14). *-Ra* in Malahara is the genitive termination in Kanarese. This way of retaining the original termination in the later Sanskritised forms occur even in earlier inscription, cf. for example *śākhāśākhāṭṭu* in the Allahābād pillar inscription of Samudragupta where *śākhā* is to be taken as the original Saka termination used in the genitive plural.—Ed.]

⁶ *E. C.*, Vol. VI, Tk., No. 45.

attack him, so that even the Mālava emperor, Jagaddēva, whose proud elephant he made to scream out, said 'Well done horseman'; to which he replied, 'I am not only a horseman, I am Vira-Ballāla', and by his slaughter excited the astonishment of the world." The Śravaṇa-Belgoḷa inscription,¹ dated 1159 A.D., states that "Vishṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean, the army of the Mālava king, Jagaddēva, and others sent by the emperor (i.e., Vikramāditya VI)". The Belur Taluk inscription,² dated 1117 A.D., registers the fact that "in Dōrasamudra they (Vishṇu, and Ballāla) defeated the army of Jagaddēva, painted the goddess of Victory with the blood of his elephants for vermillion, and captured his treasury together with the central ornament of his necklace." The Hoysala Narasiṃha I's inscription,³ dated 1164 A.D., records that the three brothers, Ballāla, Vishṇu, and Udayāditya destroyed the army of Jagaddēva in Dōrasamudra. The earliest known date of the record⁴ containing the report of Jagaddēva's defeat is 1100 A.D.

Jagaddēva seems to have later on entered into a quarrel with Vikramāditya, as the result of which the latter had to surrender the northern part of his dominion to the Paramāras. A pillar bearing an inscription⁵, dated 1087 A.D., of the reign of Vikramāditya VI, is lying in the village of Sitabaldi, 6 miles to the east of the city of Nāgpur. Though there is nothing in the inscription to indicate that the kingdom of the Chālukyas extended up to Nāgpur in that period, the existence of the pillar there strongly suggests to that effect. If this proves to be true, Jainad, where the new inscription was discovered, was evidently within the dominion of the Chālukyas about that time. Jainad is situated few miles south of the Penganga. As the stone, bearing the inscription, is an ordinary slab, there is less likelihood of its being carried there from a great distance. In all probability, it belonged to one of the temples in that locality. If my suggestion proves to be true, it is to be maintained that the Paramāra kingdom extended at least up to the Adilābād District in the latter part of the 11th century. The Nāgpur stone inscription,⁶ dated 1104 A.D., likewise suggests that Vikramāditya VI lost his hold over that part of the country sometime before that time. This new acquisition of territories was, in all likelihood, made by Jagaddēva.

Jagaddēva was a handsome person. The Paramāra Arjunavarman, in his *Rasikasamjivinī*,⁷ states that his predecessor, Jagaddēva, was very graceful, and that his beauty is described by Nachirāja. Sāmalavarman, the king of east Bengal, married Mālavyaḍevī, the daughter of Jagaddēva.⁸

The object of the inscription is to record that Padmāvatī, the wife of Lōlārka, erected the temple of Nimbāditya, in the city, the name of which is not mentioned. Lōlārka was the minister of Jagaddēva, and appears to have been enjoying that position since the time of Udayāditya. His father was Guṇarāja, and his grand-father was Mahēndu whose wife was Śuṅgā. All of them belonged to the Dāhima family.

The poet Aśvatthāmā composed the verses of the inscription.

TEXT.

[Metres: vv. 1, 20, *Anuṣṭubh*; vv. 2, 3, 7-12, 14, 15, 18, *Śārdūlavikrīḍita*; vv. 4, 16, 17, 19, *Sragdharā*; vv. 5, 6, *Upajāti* and v. 13, *Mandākṛāntā*.]

१ [चो] नमः सूर्याय ॥ प्रकालेपि रवेर्वारि निम्ब(म्ब)पुष्पोद्भवेभ्यः । प्रत्ययं
पूरयन्भातुर्त्रिरत्यमुपास्वतां ॥१॥ तं वन्देमहि वारणीजल-

¹ *Ibid.*, Vol. II, Ins. at Śravaṇa Belgoḷa, No. 349, p. 168.

² *Ibid.*, Vol. V, Bl. No. 58.

³ *Ibid.*, Vol. IV, Ng., No. 36.

⁴ *Ibid.*, Vol. V, Ak., No. 34. [In this inscription Jagaddēva is not described as the king of Mālava.—Ed.]

⁵ Above, Vol. III, p. 304.

⁶ Above, Vol. II, p. 135.

⁷ P. 8.

⁸ *J. A. S. B.*, Vol. X, p. 127.

- 2 निधेर्व्वेलावनालीखिरस्थानं स्थाणुमभेद्यमाद्यममितच्छायातिमाचोच्छ्रयं । उन्मी-
लन्ति व(व)हिः प्ररोहसमये यस्य चिलोकीच्छलान्मध्ये-
- 3 व्योम[दिग]न्तरालमतुलाः शाखाशिखापङ्क्तवाः ॥२॥ तद्भंगविचेष्टितं भगवतो
भर्मास्य भव्याय वो भूयाद्गह्वरिताहुली किसलये पाणौ ध-
- 4 तुः पश्यतः । दग्धुं [ची]णि पुराणि पन्नग[श]तैर्व्यावृजिता लभिते यत्राविर्भवति
स्म भास्वरशरव्याजेन विष्णोर्व्वपुः ॥३॥ आसीदाशीर्व्वचोभिः सक-
- 5 लमुनिजनैर्मनितो मे[दिनीन्द्रे] राजा सुद्रां वहद्भिः शिरसि व(व)हुविधैर्व्वो(व्वी)धित-
द्यादुवादैः । विश्वामित्रप्रतापव्यपनयनिपुणः प्राप्तजन्मा
- 6 वसिष्ठध्यानाहूमध्व[जाच्च] त्रिभुवनविदितः सत्वसारः प्रमारः ॥४॥ तदन्वये
सान्वयनामधेयः श्रीमान् जगदेव इति च्छितीशः । अभूद-
- 7 भूपालदिगन्तराला[न]म्राणनिर्व्यूढभुजश्रमोयं(यम्) ॥५॥ यस्योदयादित्वनृपः पिता
सीदेवः पिबव्यः स च भोजराजः । विरेजतुर्यौ
- 8 वसुधाधिपत्वप्राप्तप्रतिष्ठाविव पुष्पवन्तौ ॥६॥ अन्ध्राधीशमृगीदृशः पतिपरित्यक्ताशिरं
यच्चमूवाहव्यूहसुराग्रखण्डित-
- 9 भुवि चीणाः स्रवन्त्योध्वनि । नीयन्ते नवनीतकीमलपदास्तान्मप्रभैः पङ्क्तवै-
र्दक्षालं व(व)नमम्बु(म्बु)धेः परिसरचोणीलतान्नेणिभिः ॥७॥ क्री-
- 10 ङोच्चाटितचक्रदुर्गानृपतेरद्यापि यस्वाज्ञया दण्डानीतगजेन्द्रदानसलिलैर्न्यस्तां प्रस(श)-
स्तिं परां । निर्व्यावृत्ति पठन्ति कण्ठलुठितैः कैः
- 11 कैर्बिनादैर्बदा शैलोपान्तवसुन्धरासु विपिनोत्संगेषु भृङ्गाङ्गनाः ॥८॥ मध्ये दोरसमुद्र-
मद्रिशिखराकारां कपालावलीमालोक्य
- 12 [हि]रदैर्द्रदन्तमुसलप्रान्तस्मृसां^१ प्रेयसां । साक्रदैः प्रतिमन्दिरं मलहरचोणीसचिन्तो-
दरे शूलं [प]ङ्क्तवयन्ति वा[प्य]सलिलैर्यद्वैरिणां व-
- 13 ज्जभाः ॥९॥ आश्चर्यं जयसिंहविक्रमकथा स्वाध्यायसध्या^२वनध्वानं यस्य धनुर्ह-
(हृ)निं नरपतेर्व्यञ्चन्ति विस्तारिणः । अद्याप्यर्बुदपर्व्वतोदर-
- 14 दरीदारेषु रात्रिर्दिवं क्रन्दूर्ज्वरवीरवर्गवनितावाप्याम्बु(म्बु)पूर्य्ययः^३ ॥१०॥ एक-
चाहुतयुद्धमूर्धनि धनुःसन्धानधीरः करः कीर्तिं कन्दल-
- 15 य[च्च]यन्नविरतो यस्मारिसर्व्वद्वयः । अन्धचाम्बु(म्बु)धिवीचिकांचिवसुधामध्ये मधुस्व-
न्दिभिः सृक्तैः सत्त्ववयः शतं व्यवसिताः स्तोतुं तथाप्यचमाः ॥११॥

^१ Read *doirad-ēndra*.^२ Read *kāhōnisa*.^३ Read *sandhya*.^४ Read *apriśak*.^५ Read *vāshpa*.^६ [See note I, p. 63.—Ed.]

28 — — — — — ॥१८॥ लभतां जगतां
 योवैः संगमं हृदयंगमा । सञ्जनेत्यस्मिन्भारेयमस्वत्यामकवेः कृतिः ॥२०॥

TRANSLATION.

Om Salutation to Sūrya!

(V. 1.) Let the object-fulfilling sun be worshipped faultlessly on Sunday, even at an unusual hour with the flowers and shoots of the *Nimba* tree.

(V. 2.) We reverence the tree-like Śiva who is indivisible and first born, who possesses a great extension of shade and is lofty and stands firm in the range of the wood on the shore of the western ocean, the matchless sprouts of whose branches blossom forth at the time of growing in the shape of the three worlds in between the sky and all its quarters.

(V. 3.) May the movement of the eye-brows of the lord Śiva, who looks at the bow (*held*) in his hand with its sprout-like fingers bent, on which (*bow*) when hundreds of serpents had provided it with a string, the body of Viṣṇu manifested itself in the guise of a radiant arrow in order to burn the three cities—be (*the cause of*) your prosperity.

(V. 4.) There was a very powerful king named **Pramāra**, known in the three worlds, much regarded by sages through blessings, roused from sleep with many a flattering word by the kings bearing his seal on their heads, who was born of fire through the meditation of Vasishṭha, and was adept in defying the valour of Viśvāmitra.

(V. 5.) In his family was born **Jagaddēva**, the lord of the earth, whose name was true to its sense, and the exertions of whose arms were applied to render all the quarters kingless (*i.e.*, free from enemies),

(V. 6.) whose (**Jagaddēva's**) father was **Udayāditya**, and whose uncle was the king **Bhōja**. These two kings (*Udayāditya and Bhōja*), having secured the stability as sovereigns of the earth, shone like the sun and the moon.

(V. 7.) Abandoned for ever by their lord, the deer-eyed (*ladies*) of the **Andhra** king, with their butter-soft feet, stumbling down, helpless as they were, on the roads, the ground of which was trampled by the hoofs of the horses of his (**Jagaddēva's**) army, are led by the rows of creepers (*growing*) on the sea-shore supporting them (*as if were*) with their copper-coloured twigs.

(V. 8.) He in sport uprooted the king of **Chakradurga**, and at his command, even now, the streams on the slopes of the mountain, and the female bees in the midst of the forests, recite without ceasing, in different notes coming out of their throats, his all surpassing eulogies, fixed with (*the libation of water in shape of*) the ruddy fluid of powerful elephants of his army.

(V. 9.) In every house the weeping widows of his enemies, having seen in **Dōrasamudra** the peak-like heaps of the skulls of their lords, who came in contact with the pointed club-like tusks of his best elephants, increase with tears the acute pain in the heart of the chief of **Malahara**².

(V. 10.) It is a matter of great wonder, that, even now, the great flood-tide of tears of the wives of the **Gūjara** warriors, weeping day and night in the cave-entrances of the **Arbuda** mountain,

¹ This portion is badly mutilated.

² [See above, p. 58, n. 5,—Ed.]

indicates fully the twang of his bow, as if it were the deep sound of the recitation of *mantras* in the form of the stories of the valour of **Jayasinhha**.¹

(V. 11.) On the one hand, in front of the wonderful conflict, his hand, capable of totally destroying his enemies, and skilled in fitting the bow, does not stop acquiring fame, on the other hand, the poets by hundred in the land which has the waves of the ocean as its girdle, are engaged in praising him with honey-oozing hymns, but even then are unable (to *tether the vastness of his glory*).

(V. 12.) It was he who subdued the king **Karna** and produced² the only fitting lake which rivalled the ocean in collecting beautiful gems in the cavern of the universe. The swans, even now, having heard the hundreds of learned men discoursing together sitting close to it (i.e., the lake) continue without fear, the celebration of his victory.

(V. 13.) There was born in the renowned family of **Dāhīmas** an illustrious personage named **Lōlārka**, who, ever since his very childhood, had been dear to the world, who was a repository of fame and excellent valour, who was bravery incarnate, and was a minister of **Udayāditya**, the lord of the earth, and the conqueror of the world.

(V. 14.) His grand-father was **Mahēndu** by name, who, having obtained the only beautiful lady **Śuṅgā**, referred to with ever new words of praise and (*bearing auspicious*) marks on her face shone by the sacrificial glamour, and even now gives expression to his pure brilliance in this world with his accumulated fame shining (*white*) like the tusks of elephants, *kunda* flowers, and lotuses.

(V. 15.) His father was **Guparāja**, who, on account of his excellence, was the leader of the warriors of the (*three*) worlds, was ever praised by the four lotus-like mouths of **Brahmā**, who (**Guparāja**) was mature, was like **Arjuna** alone capable of standing (*any*) test in a battle, witnessed by thousands of warriors, and who, having increased his valour, became ever dear to **Udayāditya**.

(V. 16.) His armies are known by many waving banners with various designs, by white umbrellas arranged in a line, by loud beatings of (*war-*) drums that could drown even the sound of thundering clouds at the time of the destruction (*of the universe*), by the horses glittering incessantly like a heap of diamonds, and by the riders with lances, swords and nooses.

(V. 17.) Tall like a *Śāla* tree, with his face representing the moon, with his eyes broad like the petals of lotuses, his shoulders bulky, arms long, and chest like the stone of the **Kanaka**-mountain, he was clearly recognised by these marks among many princes whose ears resembling young shoots were deafened by the neighing of the multitudes of his horses.

(V. 18.) He was, to the satisfaction of **Jagaddēva**, truthful and pure-hearted, and ever since his childhood he had been paying obeisance to **Śiva** every day. He maintaining the great and steady royal prosperity, without (*the privilege of the use of*) waving chowries (*only*), crushed forcibly the inimical kings.

(V. 19.) His wife named **Padmāvatī**, resembling **Lakshmi** in beauty, with lotus-like face, with a pair of eyes wide like petals of a lotus, famous in all the three worlds, built this palace (i.e., temple) of **Nimbāditya** in this city, the corruptions of which were removed by force.....

(V. 20.) May this heart-touching composition of the poet **Aśvatthāman** secure association of the ears of the (*people of this*) world with its responsibility placed upon the learned.

¹ [The proper translation of the verse seems to be :—“ It is strange that even to-day the extending waves of the flood of tears of the wives of the **Gūrjara** heroes weeping night and day in the cave entrances of the **Arbuda** mountain, indicate the twang of the bow of this king which was (*on the other hand*) the evening thunder in the study of the accounts of **Jayasinhha**'s valour”. The *Śaṃṣṭi* enjoin that the study of the *Vēdas* should be stopped when there is an evening thunder, cf. *Fājñavalkya Smṛiti* (T. S. S.), I. 144.—Ed.]

² I.e., dug out.

No. 12.—A NEW COPPER PLATE OF DHRUVA II OF THE GUJARAT RASHTRAKUTA
BRANCH, DATED SAKA 806.

By A. S. ALTEKAR, M.A., D. LITT., BENARES.

The grant of Dhruva II of the Gujarāt Rāshtrakūṭa branch, which is here being edited for the first time, has been neither referred to nor published so far. The set of copper plates on which the grant has been engraved belongs to Mr. Pratapbhai H. Barot of Santa Cruz, Bombay, who very kindly forwarded them to me (through Dr. D. R. Bhandarkar of the Calcutta University) for decipherment and publication.

The plates are three in number. Their size, which is fairly uniform, is 11·8"×8·3". The thickness is about ·1". The edges of the plates have been raised into rims in order to protect the characters engraved. The plates are strung together by means of a ring passing through holes perforated at the centre of the upper sides of the plates, about ·3" from the rims. The ring, which is $\frac{3}{4}$ " in thickness, has an inner diameter of 2". Its ends have been soldered together by means of a seal, being 2" in height and 1 $\frac{1}{2}$ " in diameter at the bottom. Countersunk in its surface is a seated figure, 1" in height, holding hooded snakes in either hand. This is undoubtedly to be identified with the figure of Garuḍa, which is found on many other copper plate grants of the Rāshtrakūṭas. The seal bears no writing.

The grant is engraved on the inner sides of the first and third plates and on both the sides of the second. The whole of the record does not seem to have been engraved by one and the same mason. The first plate and the first side of the second one are by the same hand; the latter has no doubt more lines with greater number of letters in each than the former, but this is probably because the mason had at this stage realised that unless economy in space was made, the record could not be finished in three plates. The second side of the second plate and the third plate show a distinctly different and less elegant duct of engraving and are almost certainly by a different engraver.

The plates are in a fairly good state of preservation. In a few cases, some letters have been damaged but they can be made out from the traces left behind. The surface of the plates has been dressed fairly well, but in a few cases there still remain natural depressions, due to which in some places marks have appeared in the ink-impression which look like letters or medial vowels. Thus at the end of l. 26, the plates have clearly *-machirūsvapadē* only; but the ink-impression shows *-machirūt-svapadē* owing to a depression on the surface to the left of *sva* which looks like *t*. In ll. 36 and 39 the mason has correctly engraved *parām* and *mayā* respectively, but owing to a depression on the surface after the letters *ra* and *ma* the facsimile show *parām* and *māyā* respectively. In l. 56 the letter *vi* in *vidyul-lōlāni* appears like *di* in the facsimile owing to the same cause.

In this document the engraving of individual letters is distinct, but every line is full of several blunders because the mason did not obviously understand what he was copying. Otherwise he would not have written *sūrya-mutās-cha mācaḥ* for *sūrya-sutās-cha gāvaḥ* in l. 61. The climax in this respect is reached at the end of the l. 40 and the beginning of l. 41 where the mason has engraved *bhagavach-chudh-ādhishtānē* for *bhagavad-Buddh-ā*. It would appear that the copy issued from the secretariate was written in a careless handwriting; the masons, who engraved the document, could not make out all the letters and wrote what they believed to be written on the manuscript before them. The State Record Office did not care to revise and correct the innumerable mistakes committed during engraving.

In Gujarāt during the 9th century two scripts were current, one was the proto-Dēvanāgarī and the other was the lineal descendant of the 'Valabhī' alphabet. The characters of this

record belong to the first variety. The signature of Dhruva II, who issued the plates, is, however, engraved in south Indian old-Kanarese characters as is the case with the sign manuals of Karkka and Dhruva I of the Gujarāt branch on their Nausāri¹ and Baroda² plates respectively. There can be no doubt that in these records, as in the present one, the masons are imitating the actual duct of the handwriting of the donors. It is therefore clear that even as late as 884 A.D., the date of the present record, the members of the Gujarāt Rāshtrakūṭa royal family were accustomed to write in a script which was current neither in northern India, nor in Gujarāt, nor in Mahārāshtra but in Karṇāṭak. This circumstance is in my opinion very important for determining the home of the Rāshtrakūṭas of Mālkhed. If the original home of the family were in northern India as Fleet had first suggested,³ or in Mahārāshtra as Mr. C. V. Vaidya opines,⁴ we cannot understand how the princes deputed to rule over Gujarāt could have been using south Indian old-Kanarese script as their mother script.⁵ It is true that as early as 770 A.D., the Rāshtrakūṭa empire had embraced practically the whole of Karṇāṭak including the State of Mysore. But if the royal family had originally belonged to Mahārāshtra or to northern India, its members deputed to rule over Gujarāt and domiciled there for more than a century, would not have continued to use for their sign manual a script current neither in Rājputāna, nor in Mahārāshtra, nor in Gujarāt, but in the far-off Karṇāṭak. Karkka was carrying on the administration of the empire at Mālkhed for a long time during the minority of Amoghavarsha I. He and perhaps his son Dhruva I may therefore have picked up the old-Kanarese script, prevailing at Mālkhed, and even used it for their sign manuals in their grants. But by the time of the present grant the Gujarāt branch had long ceased to have any intimate connection with Mālkhed, and the donor of the present grant, Dhruva II, would not have used old-Kanarese characters for his signature, if the former had not been the mother script of the family, carefully preserved by its members even after their domicile in Gujarāt for more than a hundred years.⁶ The fact that Kṛishṇa III of the Imperial Rāshtrakūṭa house should have used in his Jura inscription⁷ Kanarese characters and language to proclaim his victories to the people of Bundelkhand, would also show that the Rāshtrakūṭas of Mālkhed originally belonged to Karṇāṭak, rather than to Mahārāshtra or Telangana or Northern India. The whole question of the home of the Rāshtrakūṭas of Mālkhed cannot be discussed here⁸; attention is merely drawn to the light which the sign manuals of the present and some other records of the Gujarāt branch throw on the subject.

A few points of palaeographical interest may be noted here. *Om* at the beginning of the record is denoted by the usual symbol. Two forms of the letter *ra* have been used side by side, cf. *rājasu rāja-simhaḥ*, l. 3; the same is the case with the letter *śa*, cf. *śa* in *Śatakratu*, l. 7, with the *śas* in *Śatakratu-sadṛiṣaḥ* in l. 8. The form of the letter *ksha* is highly cursive in some cases, cf. *kshas* in *vaidhavya-daksha* and *kshaya-ṛaya* in l. 14; in other cases, however, the constituent elements of this conjunct can be clearly distinguished, cf. *lakshmīmān*, l. 24. The record contains final *t* and *m*, but the sign of *virāma* has been written in two different ways. In *bhūt*, l. 11, and *varit*, l. 44, *t* is denoted by a vertical with a slight notch or protrusion on the left; in *vallobhā-bhūt*,

¹ *J. B. B. E. A. S.*, Vol. XX, pp. 135 ff.

² *Ind. Ant.*, Vols. XII, pp. 168 ff., and XIV, pp. 169 ff.

³ *Bombay Gazetteer*, Vol. I, pt. ii, p. 384. In *ante*, Vol. VII, pp. 223-6 he abandons this view and suggests that Lātūr may have been their home.

⁴ *History of the Medieval Hindu India*, Vol. II, pp. 152-53.

⁵ The fact that the signature of the present donor in his Bagumrā grant, dated 867 A.D. (*Ind. Ant.*, Vol. XII, pp. 181 ff.) and in Dantidurga's grant of the same year (*Ante*, Vol. VI, pp. 287 ff.), is in proto-Dēvanāgarī characters is obviously due to no attempt being made there to copy the precise script used by the kings.

⁶ *Ante*, Vol. XIX, pp. 287 ff..

⁷ See Altekar : *The Rashtrakutas and their Times*, pp. 21-5.

l. 20, and *dadyāt*, l. 62, a different symbol of two curves, the larger being above the smaller, is used to denote the same. This very symbol but in the reversed form, the smaller curve being above the larger, has been used to denote *m* in *chitram* in l. 37 : while in the case of *m* in *kumudānām* in l. 71, the *virāma* is written as in modern Dēvanāgarī. When the same words like *yasya* and *tasya* occur consecutively twice in ll. 64 and 65, the numeral 2 is used after the word to indicate that it is to be repeated in reading. The *avagraha* has been denoted in one place only by the modern Dēvanāgarī symbol in *dēya-'chāṭa*, l. 47.

The language of the record is Sanskrit throughout. Engraver's blunders apart, there are only a few mistakes in *sandhi* as noted in the next paragraph. The formal part of the record is in prose ; the rest of it is in poetry excepting the letter *ōm* at the beginning and the words *tathā ch-ōktam Rāmabhadra* in ll. 64-65.

Orthography calls for a few remarks only. (1) *Va* has been throughout used for *ba*. (2) Consonants in conjunction with a preceding *r* have usually been doubled (cf. °*r-gōvindarājō*, l. 3, °*r-ārti-ārti*-, l. 5, etc.) with a few exceptions (cf. °*r-bhūṭiyaiḥ*, l. 9, *sārtha* and *Pārtha*, l. 25). (3) The *anusvāra* is preferably indicated by a dot ; if the following letter is a dental, it is usually changed into *n*, but in no place has it been changed to a *ṇ* or *ṅ* before a following guttural or palatal. (4) The rules of *sandhi* are usually observed, but there are a few exceptions. In vv. 19 and 20 the last letters of the first verse-halves have been coalesced with the first letters of the second verse-halves, and in l. 21 we find a *sandhi* made between the last letter of the v. 15 and the first letter of the v. 16.

The date of the record is given in words in ll. 49-50, but the expression giving it is defective. After making the necessary grammatical corrections the expression reads as follows : *Śaka-nṛipa-kālātīta-sarivatsara-śatēṣu śhaḍ-uttarēṣu*. The most important word denoting the number of centuries has been omitted by inadvertence. There can be, however, no doubt that the expression was intended to be °*sarivatsara-śatēṣu-aṣṭasu śhaḍ-uttarēṣu* and that the record was issued in Śaka 806. This date falls between the latest date of the grantor, known at present, Śaka 799 (supplied by the plates of Dantivarman¹), and the earliest known date of his successor, Śaka 810, supplied by his Bagumrā plates.* Astronomical calculations also confirm this conclusion, for the *Dhanus-saṅkrānti* of Śaka 806 (elapsed) did actually take place on the second day of the bright half of Mārgaśīrsha as stated in the record. The year had an intercalary month, and so *Dhanus-saṅkrānti* occurred in Mārgaśīrsha instead of Pausa, as is usually the case. The corresponding date according to the Christian Era is the 23rd of November 884 A.D. The record thus supplies a new date for Dhruva II, the significance of which will be soon brought out.

The object of the present charter is to inform us that when Dhruva Dhāravarsha, son of Akālavarsha, was encamped at Śrīkhōṣa(ṭa)ka, i.e., modern Kaira, he granted a village named Dhaḍayāsaha, to the Buddhist *vihāra* of Kāmpilya. It may be pointed out that this is the same *vihāra*, which had received a donation seven years earlier from Dantivarman, a younger brother of the present grantor.² It is tempting to suggest, as has been done by Dr. D. R. Bhandarkar, that Kāmpilya of this record is identical with the ancient Kāmpilya, situated in Farrukhābād district of U. P., but such is not the case. Kāmpilya of U. P. is of hoary antiquity, while Kāmpilya of this record is said to have been founded by a Buddhist monk of the same name. The former is situated in Farrukhābād district, but Kāmpilya of this record was situated in the ancient district of Kāntāragrāma, which is identical with Katargām, situated on the

¹ *Ante*, Vol. VI, pp. 287 ff.

² *Ind. Ant.*, Vol. XIII, pp. 65 ff.

³ *Ante*, Vol. VI, pp. 287 ff.

outskirts of Surat. We must therefore look for our Kāmpilya in Surat district. Our record informs us in ll. 40 and 41 that Kāmpilya-tirtha was situated on the Maddāpī, flowing in Kāntāgrāma district. This Maddāpī river seems to be the same as the Mindhōlā river, which flows in Surat district and joins the Arabian Sea about 10 miles to the south of Surat. I would suggest, not without some hesitation, that Kāmpilya-tirtha of our record, situated on the Maddāpī in Kāntāgrāma district is very probably the village Kāplīā situated on the southern bank of the Mindhōlā, about 25 miles east of Katargām. Kāplīā may be an *apabhraṃśa* of Kāmpilya, or Kāmpilya may be a Sanskritised form of the Prakrit name Kāplīā.

Buddhism was on the decline in the western presidency at the time of Yuan Chwang's visit, and it is interesting to note that we come across very few grants recording donations to Buddhist establishments subsequent to the departure of this Chinese traveller. Kāmpilya monastery of Gujarāt probably represented one of the last strongholds of Buddhism. Our record states that 500 monks were residing in this monastery in 884 A.D. Whether this number 500 is a real number, or whether it is a conventional one like that of the disciples of the Buddha mentioned in Buddhist sacred literature, is difficult to determine.

No information is available about the monk Kāmpilya who was the founder of this monastery. The grant was made at the request of the monk Sthiramati,¹ who seems to have been the presiding abbot of the monastery in 884 A.D.

The opening verse of the record contains a salutation to the gospel of the Buddha. The next 31 verses give the genealogy of the Rāshtrakūṭa line. Of these vv. 2-16 describe the rulers of the main line, and the rest those of the Gujarāt branch. Only a few points need be mentioned about the account of the main line supplied by this record. The genealogy begins with Gōvinda I, his father Indra and grandfather Dantivarman being left out. None of the verses in this record is a new one, and except in the case of Dantidurga, no specific historic exploit is described in connection with any of the emperors of the main line. The account is brought down to Amōghavarsha I. Kṛishṇa II of the main line, who had succeeded his father before the issue of this grant, is passed over, probably because his accession being recent, the secretariate in Gujarāt had not yet got any verses ready in his eulogy. The hostility between the two houses had ceased by this time, and therefore that would not have been the cause of the omission of the name of Kṛishṇa II, especially when we remember that his father, who was the cause of the war, is duly mentioned in the record.

The account becomes more specific with v. 17 when the history of the Gujarāt branch commences. Here also none of the verses is new; they all occur either in the Baroda plates of the donee's grandfather² or in his own Bagumrā plates.³ A few points, however, deserve to be discussed in order to remove some current misunderstandings about the history of the Gujarāt branch. Like most other records, this document also does not mention the prince Gōvinda (a younger brother of king Karkka), who had issued the Kāvi plates in 827 A.D.⁴ This circumstance had led Dr. Hultzech to suggest that he was a usurper against Karkka and is therefore passed over in the charters issued by his successors.⁵ Dr. Bühler's view was also the same; he thought that the omission of Gōvinda's name was intentional and was meant as punishment for

¹ The syntax is rather peculiar here. The text reads as *Sthiramati-nāmnā bhikṣuṇ-ācārījya cha*. From what precedes and follows this clause, we expect here a clause in dative, stating that the monastery was provided over by so and so. Instead we have an absolutive clause, meaning 'being inclined, i.e., induced (to make the gift) (ācārījya) by the monk Sthiramati,' who was obviously the chief of the establishment. [*Ā-ārīj* may also mean 'to choose' or 'to bring into possession'; *ācārījya* here probably signifies 'being accepted.'—Ed.]

² *Ind. Ant.*, Vol. XII, pp. 158 ff.

³ *Ibid.*, Vol. V, pp. 145 ff.

⁴ *Ibid.*, pp. 181 ff.

⁵ *Ibid.*, Vol. XIV, p. 497.

his disloyalty.¹ This opinion of these two distinguished scholars seems to be untenable. It is now shown by the v. 26 of the Sanjān record of Amōghavarsha that he was born at Śribhavana or Sarbhon in southern Gujarāt in c. 808 A.D., when his father was encamped there at the end of his northern expedition. He was thus a boy of about 6 at the time of his accession. His uncle Karkka was his guardian in his minority. He had to fight hard to reinstate his cousin when the feudatories had rebelled against him; it is therefore clear that he must have spent most of his time at the imperial capital Mālkhed, down to 827 A.D., when the Kāvī plates were issued, if not till a later date. Karkka therefore had naturally to select a deputy to rule Gujarāt on his behalf during his long and continuous absence from his own capital. He had no doubt a grown up son, Dantivarman by name, who is mentioned as the *dūtaka* in his Baroda plates of 812 A.D.² But since Karkka was succeeded not by Dantivarman but by Dhruva, it is clear that Dantivarman predeceased him and died very young. V. 20 of the present record further suggests that Dhruva was born to Karkka probably in his old age after he had spent many a sleepless night owing to his anxiety for having a son. In c. 820 A.D. it is therefore clear that Karkka had no son old enough to be deputed to govern Gujarāt, and therefore his choice naturally fell on his younger brother Gōvinda who was old enough to be entrusted with office as early as 812 A.D.³ It is worth noting that the Kāvī plates of Gōvinda do not mention his succession at all.⁴ He was merely a princely regent appointed by his brother. The later records of the Gujarāt line omit his name, because he was a collateral who had never ascended the throne, and not because he was a usurper. In his Kāvī plates Gōvinda devotes as many as full four verses to the praise of his elder brother Karkka, and two of these, which contain a genuine and heartfelt tribute to his administration, do not occur in any grant either of Karkka himself or of any of his successors.⁵ Is it likely that a usurper or a rebel would go out of his way to describe in glowing terms the administration, of the king whom he had ousted? Nor could Gōvinda have been a rebel against Amōghavarsha I. It is true that the Kāvī plates take the genealogy of the main line to Gōvinda III and omit altogether the reigning sovereign Amōghavarsha I. But this omission must be regarded as accidental, for if Gōvinda had been a rebel against Amōghavarsha, he could not have been an admirer or friend of his elder brother Karkka, who was Amōghavarsha's guardian responsible for his restoration. It is clear that all the known facts can be best explained on the assumption that Gōvinda of the Kāvī plates was Karkka's deputy, governing the Gujarāt kingdom on behalf of his brother, while he was absent at Mālkhed during Amōghavarsha's minority.

Vv. 20-31 describe the reign of Dhruva I, Akālavarsha I, and his son, the grantor, Dhruva II. All these three kings were engaged in a continuous war with a king named simply as Vallabha in this and other records. This Vallabha can be none other⁶ than Amōghavarsha I of

¹ *Ind. Ant.*, Vol. XII, p. 181.

² *Ibid.*, Vol. XII, pp. 168 ff.

³ See Tōrkhōdē plates, *ante*, Vol. III, p. 57.

⁴ [Similarly this inscription also does not explicitly mention the succession of Dhruva I but we cannot infer from it that he never succeeded.—Ed.]

⁵ *Of* one of these (after the necessary corrections):—

Saurājya-jalpē chalitē prasaṅgān-nidārtanān vitrajanāna-sampat i prājyān Balēḥ pūrvam-akē babhūva kēśidē.
idānīn in vripasya tasya || v. 32.

⁶ This ruler cannot be the Rāshtrakūṭa chief Parabala, mentioned in the Paṭhāri pillar inscription dated 861 A.D. (*ante*, Vol. IX, pp. 248 ff.). This record no doubt mentions that an elder brother of Parabala's grandfather had conquered Lāṭa, after conquering a Karpāṭaka army, and that Parabala himself had inflicted a crushing defeat on a king called Nāgāvalōka. The record, however, does not mention Vallabha as an epithet either of Parabala or of any of his ancestors. The conquest of Lāṭa ascribed to the unnamed elder brother of Parabala's grandfather, supposing it was real, must have taken place much earlier than 838 A.D. after which this war occurred; for Parabala himself was ruling in 861 A.D. The name of the opponent of Parabala himself was Nāgāvalōka, and there is no evidence to show that it was an epithet of any member of the Gujarāt branch.

the main Rāshtrakūṭa line, who was a contemporary of all these three rulers. *Prithivīvallabha* and *Lakṣmīvallabha* appear as his *vallabha*-ending epithets in his Sanjān plates and Nilgund inscription.¹ It would appear that the cordial relations existing between the main line and the Gujarāt branch came to an end soon after 835 A.D.² Either Amōghavarsha was ungrateful, or Dhruva I became too overbearing, puffed up by the consciousness that it was his father who had restored Amōghavarsha to the throne. A war ensued between the two in which Dhruva lost his life. V. 23 of this record no doubt says that the armies of Vallabha were routed out in battle, though Dhruva had to lay down his life as the price of the victory. But this statement cannot be accepted at its face value, for v. 25 admits that Dhruva's son and successor Akālavarsha had to *re-occupy* his paternal kingdom. Akālavarsha's task was not an easy one, for some of his followers had deserted him after his father's death on the battlefield. His victory, supposing it was a real one, did not make matters very easy for his son and successor Dhruva II, the grantor of the present charter. For v. 28 informs us that he was attacked by a mighty Gurjara force, one of his brothers joined the enemy, and Vallabha, i.e. Amōghavarsha, refused him help. Bühler had suggested³ that the Gurjaras, who had attacked Dhruva II, were the Chāpōtkāṣas. This view has to be abandoned, for v. 41 of the plates of Dhruva II, dated 867 A. D., mentions the mighty Mihira, famous for his cavalry, as the opponent of the Rāshtrakūṭas.⁴ This Mihira can be none other than Pratihāra ruler Bhōja I. It is therefore clear that the old historic hostility between the Pratihāras and the Rāshtrakūṭas continued during the reign of Amōghavarsha. Bhōja tried to take advantage of the estrangement between the Gujarāt branch and the main line by launching an attack on Gujarāt. This record no doubt claims that the invasion of the Gurjaras was repelled single-handed by Dhruva. He was however too small a ruler to achieve this feat, and it is not unlikely that realising the disastrous consequences of the annexation of Gujarāt to the Gurjara-Pratihāra empire, Amōghavarsha may have eventually hurried help to his rescue. At any rate we know from the Bagumrā plates⁵ that Dhruva's successor Kṛishṇa was receiving help against the Gurjara-Pratihāras from Amōghavarsha's successor Kṛishṇa II. The same probably may have been the case in Dhruva's time after the conclusion of peace between him and Amōghavarsha.

The relationship between Dhruva II and his successor Kṛishṇa II is obscure, and the present record throws some new light upon it. Dr. Bhagwanlal had thought it not impossible⁶ that this Kṛishṇa may have been a son of Dantivarman, a son of Karkka, who is mentioned as the *dātaka* in his Baroda grant dated 812 A.D.⁷ It is however very improbable that a son of Dantivarman who was a grown-up prince in 812 A.D., could have ascended the throne more than 72 years later than that date—as shown now by this grant—after the succession had passed to his brother's line for three generations. Dantivarman, mentioned in the Bagumrā record, is almost certainly the younger brother of Dhruva II, who was ruling as his governor in 867 A.D. as shown by his charter.⁸ The Bagumrā plates no doubt suggest that Kṛishṇa Akālavarsha, the successor of Dhruva II, who had issued that charter, was a son of Dantivarman, the son of Karkka. But this grant is very corrupt and omits altogether Dhruva I, Kṛishṇa I and Dhruva II, who had undoubtedly ruled over Gujarāt after Karkka. It would appear that one of the *tōḍapatras*, which contained an account of the three missing rulers, was lost in transit when the manuscript

¹ *Ante*, Vol. VI, p. 99.

² Baroda plates of Dhruva I, dated 835 A.D., do not mention the war with Vallabha.

³ *Ind. Ant.*, Vol. XII, p. 181.

⁴ *Ibid.*, Vol. XII, pp. 179 ff.

⁵ *Ibid.*, Vol. XIII, pp. 67 ff.

⁶ *Bombay Gazetteer*, Vol. I, Part I, pp. 127-8.

⁷ *Ind. Ant.*, Vol. XII, pp. 138 ff.

⁸ *Ibid.*, Vol. XIII, pp. 67 ff.

was sent to the engraver for engraving, and no one subsequently cared to correct the mistake. This would become clear from the last line of verse 19 of that record which, after making the necessary corrections, runs as follows [*Babhū*] *va sūnuḥ śrī-Dantivarmanāḥ prabala-pratāpaḥ*. It is obvious that there is a lacuna in this verse after the word *sūnu* in its 4th line. Other records of the Gujarāt branch show that this verse ends as : *Babhūva sūnur-Dhruvarāja-nāmā*, and describes the birth of Dhruva I, the son and successor of Karkka. It would appear, as suggested above, that one of the *tāḍapatras*, which commenced with the word *Dhruva-rāja-nāmā*, and contained an account of the next three rulers, was lost when the document was despatched by the secretariate to the mason. The extremely corrupt text of the plates convincingly proves that no responsible officer cared to revise the document, as engraved by the mason, and so the omission of the three rulers remained unattended. These plates therefore do not show that Kṛishṇa Akālavarsha, who succeeded Dhruva, was a son of Dantivarman, who acted as *dūtaka* in 812 A.D.¹

Was he then the son of Dantivarman, a younger brother of Dhruva II, who was ruling under him in 807 A.D. as conjectured by Dr. D. R. Bhandarkar,² and had this Dantivarman's reign intervened between the reigns of Dhruva II and Kṛishṇa II, as postulated by Dr. Hultsch?³ The present record makes both these views very improbable. It shows that Dhruva II was ruling down to Śaka 806, and so the interval between the last known year of Dhruva and the first known year of his successor Kṛishṇa II, viz., Śaka 810, is now no longer of 21 years but is reduced to the short period of less than four years. It is therefore very improbable that Dantivarman could have ruled during this interval. It may be further pointed out that the Bagumrā plates of Kṛishṇa Akālavarsha II simply mention the name of Dantivarman, without stating that he had ascended the throne.

The verse 19 of the grant quoted above is followed after one fragmentary and two complete verses, by the name of Kṛishṇa Akālavarsha, who had issued the grant. This undoubtedly lends support to the view that Dantivarman was Kṛishṇa's father as suggested by Dr. D. R. Bhandarkar. But we must note that there is a clear lacuna after the words *babhūva sūnuḥ* and that they were really followed by *Dhruvarāja-nāmā* as shown above. It is therefore difficult to maintain that the Bagumrā plates show that Kṛishṇa Akālavarsha was a son of Dantivarman. As a matter of fact the name of Dantivarman remains as an isolated and disconnected name in that very corrupt document, and its existence cannot be satisfactorily explained. The present record mentions a hitherto-unknown son of Dhruva II, Karkkarāja by name, who was the *dūtaka* of the grant. He must have been a grown-up prince in Śaka 806, and since he is not designated as a *yuvarāja*, it is clear that he had another elder brother living at this time.⁴ It is difficult to believe that a son of Dantivarman, who was loyal to Dhruva II, could have succeeded to the throne after ousting these two sons of the latter within less than four years after the issue of this grant. The names of the son and grandson of Dhruva I were Kṛishṇa Akālavarsha and Dhruva II respectively. It is therefore not improbable that according to the family tradition the eldest son of Dhruva II may have been named after his grandfather Kṛishṇa Akālavarsha and may have been none other than Kṛishṇa Akālavarsha of the Bagumrā plates.⁵ This view cannot be yet regarded as proved, but it may be found to represent real history when

¹ [That Bhagvanlal's view was untenable was proved by D. R. Bhandarkar long ago (above, Vol. VI, p. 287). Kielhorn also does not appear to have accepted this view (see above, Vol. VIII, Appendix II, p. 9).—Ed.]

² *Ante*, Vol. VI, p. 287.

³ *Ind. Ant.*, Vol. XIII, p. 66.

⁴ Since Śaka 806 was the lag-end of Dhruva's reign, his successor being known to be ruling in Śaka 810, it is not very probable that Karkka, though the eldest son, may not have been designated here as *Yuvarāja* because his *yauvarājyābhishikṣā* had not yet taken place.

⁵ [The point that Dhruva II had two sons is not at all proved. It is not impossible that Karkka was not appointed *Yuvarāja* by this time.—Ed.]

a well preserved and well revised charter of Kṛishṇa Akālavarsha II of the Gujarāt branch is discovered.

Of the places mentioned in this record, Kāmpīya, Kāntāragrāma and Maddāpī river have been already discussed. From a very detailed map of Mahuvā and Bardoli Talukas, supplied very kindly to me by Dr. S. M. Pagar, the Subhā of Naosari Prant, it is clear that the village Dhaḍayāsaha, given by this charter, is the same as the village Dhundesā, situated in the Mahuvā Taluka of Naosari Prant of the State of Baroda. According to the charter, the Pūravī river and the villages Liṅgataḍāgikā, Padhamaśṭapa and Vaḍavalli were situated to the south, west, north and east respectively of Dhaḍayāsaha. These are to be identified with the Pūrṇā river, Śaṅkaratalaōri, Pathrōṇ and Valōd respectively, which are situated to the south, south-west, north and east respectively of Dhundesā. Liṅgataḍāgikā has obviously changed its name to Śaṅkaratalaōri in subsequent centuries. Śrīkṣhṇaka is obviously a mistake for Śrīkṣhṭaka, which is the same as modern Kaira. The identification of Sōmēśvara-tīrtha, where Dhruva had bathed before making the grant, is difficult; according to the information kindly supplied to me by Muni Vijaya Indra Sūri, there are two other Sōmēśvara-tīrthas besides the well known one at Prabhāsa. The second one is situated at Siddhapura, near Pātan in northern Gujarāt, where the rivers Ganges, Jumna and Sarasvatī are supposed to meet, and the third one at Karnāli near Chandod in Baroda district on the confluence of the rivers Orsang and Narmadā. The first two of the above Sōmēśvara-tīrthas were very probably not included in the dominions of Dhruva; the last mentioned one may therefore probably have been the place where he had bathed on the occasion. Kavarikā and Suhilā, which are mentioned in the record as headquarters of districts of the same name, cannot be identified.

TEXT.¹

[Metres :—vv. 1, 13, 15, 32, 35 and 36, *Anushṭubh*; vv. 2-5, 7, 9, 14, 18, 19 and 21, *Vasantatilakā*; v. 6, *Gīti*; vv. 8, 16, 23-27, 29-31 and 39, *Āryā*; vv. 10 and 17, *Sragdharā*; vv. 11 and 20, *Upajāti*; v. 12, *Śārdūlavikīrṇita*; v. 22, *Indravamsā*; v. 28, *Prithvī*; vv. 33 and 34, *Indravajrā*; v. 37 *Śālinī* and v. 38, *Pushpitāgrā*.]

First Plate.

- 1 श्रीं स्वस्वस्तु भगवतो(ते) सुगतशमनाय ॥ स श्रीश्यादेधसा धाम यं(यन)
नाभिकमलं कृतं(तम्) । हरष यस्य कान्तेन्दुक्-
- 2 लया कमलंकृतं(तम्) ॥[१*] आसीदि(हि)षत्तिमिरसुद्यतमण्डलायी ध्वस्तिन्न-
यन्नभिमुखी रणशर्वरीषु । भूपः शुचिब्वि(ब्बि)-
- 3 धुखास्तदिम(ग)न्तकीर्तिर्गोविन्दराज इति राजसु राजसि(सिंहः) ॥[२*]
इडा चमूमभिमुखी(स्त्री) सुभटाडशासामुन्ना-
- 4 मितं सपदि येन रणेयु नित्य(त्यम्) । इष्टाधरेण दधता भृकुटि(टिं)
ललाटे खड्गं कुल(लं) च हृदयं च निजं च सत्वं(त्वंम्) ॥[३*] त-
- 5 स्यामजो जगति विद्युतशुभ्रकीर्तिरार्तात्तिहारिहिरिविक्रमधामधारी । भूप-
स्त्रिविष्ट(ष्ट)पट्टपानुकृतिः कृतज्ञोः(ज्ञः)

¹ From the original plates.

² Expressed by a symbol.

³ न looks like का in the facsimile owing to the slipping of the instrument.

- 6 श्रीकक(क)राज इति गोचमणिर्व्व(र्व्व)भूव ॥[४*] तस्य प्रमिन्न(न्त)ताट-
(करट)च्युतदानदत्ति(न्ति)दत्त(न्त)प्रहारक(रु)चिरोक्षशि(सि)ताम्ब(न्ध)-
- 7 पीठः । स्त्रा(स्त्रा)पः लि(लि)तौ प(च)पित^१श्वरभूतनूजः सद(द्रा)द्रकूट-
कनकाद्रिरेन्द्रराजः ॥[५*] तस्योपार्ज्वितम-
- 8 हसस्तनयश्च(च)तुरुदधिवन्मस(य)माले(लि)न्याः [१*] भोक्ता भुवः शतक(क)तु-
सदृशः श्रीदत्ति(न्ति)दुर्गराजोभूत् ॥[६*] कांची-
- 9 स(श)इ(के)रत्ननराधिपचोलापा(पा)द्यश्रीहर्षवज्रविभेदविधानदत्तं(चम्) । न(क)-
र्णाटक(कं) क(व)लमचिन्त्या(न्व)मज्जेयमत्थे(न्धे)र्भू-
- 10 तैः(त्विः) कियद्विरपि यः सहसा जिमा(गा)य ॥[७*] तस्मिन्दिवं प्रयाते
वज्रभराजे ^२चतप्रजात्रा(वा)धः । [श्री*]कर्कराजसुनुर्भू-
- 11 ह्रीपतिः श्री^३कृष्णराजोभूत् ॥[८*] राहप्यमात्मभुजजातव(ष)लावलेपमामै(जौ)
विजिल(त्व) निशितासिलताप्रहारैः ।
- 12 पाले(लि)ध्वजावले(लि)शुभामचिरेण यो हि राजाधिराजपरमे^४शा(श्च)रतां
ततान ॥[९*] येन येतातपत्रप्रहतरविक-
- 13 रप्रा(त्रा)तम(ता)पासलीलं जग्मे नासीरधूलीधवले(लि)तशिरसा वज्रभाख्यः
सदाज्ञौ । श्रीमद्भोविन्दराजो जि-
- 14 न(त)जगदहितस्त्रैणवैधव्यदत्तः^५म(ल्ल)स्यासीनू(त्तू)नुरेकः चणरणदले(लि)ताराति-
मत्तभकुम्भः ॥[१०*] तस्यानु-
- 15 जः श्रीधुवराजनामा महातभावोप्रहतप्रत्य(ता)पः [१*] प्रसाधिताशेषनरेन्द्र-
चक्रः क(क)मेण वा(वा)लाकंप(व)-
- 16 पुर्व्व(र्व्व)भूव ॥[११*] जाते यत्र च राष्ट्रकूटतिलके मद्रू(सङ्ग)पचूडा^६मणौ
गुवी(र्व्वी) तुष्टिरथाखिलस्य जगतः सु-
- 17 स्वामिनि प्रत्यङ्गं(हम्) [१*] सत्यं सत्यमिति प्रशामति सति क्षामाससु-
प्रा(द्रा)त्ति(न्ति)कामासीडर्भपरे गु-
- 18 णामृतनिचौ(धौ) सत्यव्रताधिष्णि(ष्ठि)ते ॥[१२*] रक्षता येन निःशेष(धं) चतुर-
न्मोधिसंयुतं(तम्) । राज्यं

* Here we have the alternative form of the letter श.

* The horizontal bar of च in च is missing.

* Metro requires श्री to be omitted here. The letter has been wrongly transposed from कर्कराज to कृष्णराज.

* Here we have the alternative form of श.

* This form of च is quite common in this plate.

* Owing to the slipping of the instrument डा looks like च.

Second Plate; First Side.

- 19 धर्मेण लोकाना(नां) कृता हृष्टि[:*] परा हृदि ॥[१३*] तस्यात्मजो
जगति सप्रथितोऽकीर्त्तिर्गोविन्दर(रा)ज इति गोचललाम-
- 20 भूतः । त्यागी पराक्रमधनः प्रकटप्रताप[:*] सन्तापिताहितजनो जनव-
ल्लभोभूत् ॥[१४*] तत्पुत्रोच गते नाक-
- 21 माक्रंपितरिपुत्रजे । श्रीमहाराजशर्वाख्यः ख्यातो राजाभवद्गुणै¹ ॥[१५*]
र(स)र्थेषु यथार्थतां यः समभीष्ट-
- 22 फलावाप्तिकृत्व(स्व)तोषेषु । हृदि निनाय परमाममोववर्षाभिधानस्य ॥[१६*]
राजामुत्तत्पितृव्यो रिपुभयविभवोद्भूयभ(द्भूयभा)-
- 23 वैकहेतुर्लक्ष्मीमानिन्द्रराजो गुणनृपतिकरांतश्चमत्कारकारी । रागादन्यान्त्यु(न्व्यु)-
दस्य प्रकटितविनया यं नृपा[:*] सेव-
- 24 माना राजश्रीरेव चक्रे सकलकविजनोद्गीततथ्यस्वभावं(वम्)² ॥[१७*] श्रीकर्क-
राज इति रचितराज्यभारः सारः कुलस्य तनयो
- 25 नयशालिगौर्यस्त(र्यः) ।³ तस्याभवद्भिमे⁴(भ)ववदितवं(व)धुसार्थः पार्थः सदैव धनुषि
प्रथमः शुचीनां(नाम्) ॥[१८*] स्वेच्छागृहीतविषयान्द्र(न्द)-
- 26 ढसंह(व)भाजः प्रोद्धतहस्ततरशुल्किकराष्ट(ष्ट)कूटानु(न्) । उ(त्)त्खातखड्गनिजवा(वा)-
हुव(व)लेन जित्वा योमोववर्षमचिरा[त्]⁵ स्वपदे
- 27 व्यधत् ॥[१९*] पुत्रीयतस्तस्य महानुभावः कृती कृतज्ञः कृतवीर्यवीर्यो(र्यः)⁶ ।
⁷वशीकृताशेषनरेन्द्रवन्द्यो व(व)भूव स्रुतुद्गु(र्ध)वराजनामा ॥[२०*]
- 28 चन्द्रो जडो हिमगिरिस्त्रिहिम[:*] प्रकृत्या वातचक्षुश्च व(त)प[न*]स्तपनस्वभावः ।
चारः⁸ पयोनिधि⁹रिति तैस्सममस्य नास्ति येनोपमा
- 29 निरुपमस्तुत एव गीतः ॥[२१*] व्र(व्र)ह्माण्डमेतत्किमिति प्रजासृजा न
मग्नमाणेन पुरा विनिर्निर्म(र्मि)तं(तम्) । एवं विचिन्त्य ध्रुवराजकीर्त्ति-

¹ Here not only are the usual *daṇḍas* omitted, but a *sandhi* is made between the last letter of v. 15 and the first one of v. 16.

² Owing to a natural depression on the plate, there appear in the facsimile three vertical lines at the end of this verse; really there are only two in the original.

³ The usual *daṇḍa* at the end of the half-verse is omitted and a *sandhi* is made with the letter following.

⁴ The medial *z* mark is quite clear on the original, though not in the facsimile.

⁵ Here also the *daṇḍa* at the half-verse end is omitted and a *sandhi* is made with the letter following.

⁶ Owing to a natural depression on the plate surface, the facsimile shows a faint trace of त्; on the plate, however, no त् has been engraved.

⁷ Here also the *daṇḍa* at the half-verse end is omitted and a *sandhi* is made with the letter following.

⁸ The letters धीव are damaged but they are clear on the original plate.

⁹ र is damaged but clear on the plate.

¹⁰ Metre requires us to read पयोधि.

- 30 विधातुरासीसुतरामसूयिनी ॥[२२*] रणसि(शि)रसि खड्गघातैर्वल्लभदंडं परा-
सुखीकृत्य । स(श)स्त्रशतश्वदेहः ¹स्वर्गमगादेक
- 31 एवासी ॥[२३*] तस्याशेषनराधिपहृतयशसः स्वर्गलोकगतकीर्तिः । श्रीमान-
कालवर्षस्तनयः समभूत्कुलालम्बः(म्बः) ॥[२४*] वल्लभ-
- 32 दण्डाक्रान्तं विघटितदुष्टानुजोविवर्गेण । पितृपर्यागतम²चिराक्कण्डलमध्यासितं
येन ॥[२५*] प्रियवादी सत्यधनः श्रीमान-
- 33 नुजोविवत्सलो मानौ । प्रतिपन्नचोभकरः शुभतुङ्गः शुभकरः सुहृदाम् ॥[२६*]
तस्मिन्स्वामी(मी)भूते गुणवति गुणवान्गुणा-
- 34 धिकप्रोतिः [1*] समभृद्भुवराजसमी ध्रुवराजस्तुष्टिकुल्लोके ॥[२७*] इतोभि-
सुखमाप[त*]अव(व)सगूर्जराणां व(व)लं ³ इतो विमुखवत्त-
- 35 भो विकृतिमागता वां(र्वा)धवाः । इतोनुजविकुर्वितं शममगात्समस्तं भयादहो
स्फुरणमद्भुतं निरुपमेन्द्र खड्गस्य ते ॥[२८*] गूर्जरव(व)ल-
- 36 मतिव(व)लवत्सुद्यद्युपहृंहितं⁴ च कुल्लेन । एकाकिनैव विहितं परासुखं
लीलया येन ॥[२९*] यथाभिषिक्तमात्रः परं⁵ यश-
- 37 स्वागशो⁶र्थतोवाप । शुभतुंगजोतितुंगं पदं [य]दाप्रोति नो चिचम् ॥[३०*]
तेनेदमनिलविद्युच्चलमालोक्य जीवितमसारं [1*]
- 38 चितिदानपरमपुण्यः प्रवर्तितो धर्मदायोयं(यम्) ॥[३१*] स च समधि-
गताशेषमहाशब्द(ब्द)महासामन्ताधिपतिधा(र्धा)रावर्षयौध्रुवरा-
- 39 जदेवः सर्वानिव समनुवो(वो)धयत्यस्तु वः संविदितं(तम्) ॥ यथा मया⁷
श्रीखेण(ट)ककटकावस्थितेन⁸ मातापिबोरात्तनश्चै(चै)हि-
- 40 कामुष्मिकपुण्यशोभिहृदये चिरंतनकवरिकापर¹⁰विषयसंज्ञा(ज्ञ)सांप्रतोयकांतरमा-
मप्रतिवि(व)हमहापौ¹¹सरित्तोरे भग-

¹ The letter स्व is damaged but quite clear on the plate.

² The letter म is damaged.

³ This दादा is unnecessary. Read दल्लितो.

⁴ Letters हस are clear on the plate.

⁵ Read समुद्यतं हृंहितं.

⁶ Owing to a depression on the plate surface, the letter र appears like रज. No medial ङ sign has, how-
ever, been engraved.

⁷ Letters यश are faint in the facsimile, but clear on the plate.

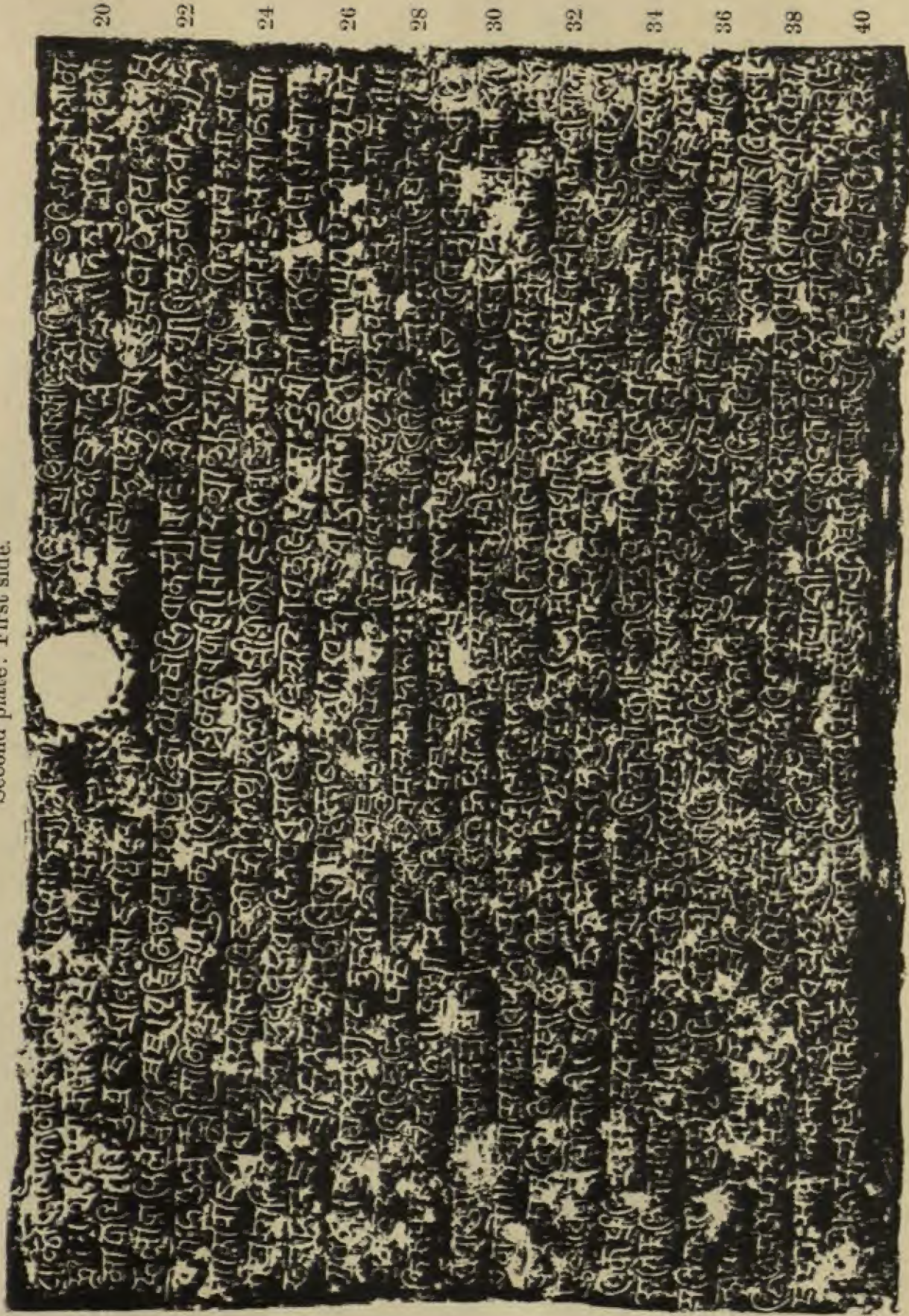
⁸ Owing to a natural depression on the plate surface, the letter म appears like म्. The medial वा mark
has, however, not been engraved at all.

⁹ The letter न has been only half engraved.

¹⁰ [Reading may be Kararik-āhāra.—Ed.]

¹¹ [Reading of this name is doubtful.—Ed.]

Second plate: First side.



Second plate: Second side.

[illegible]

Second Plate ; Second Side.

- 41 वसुधाधिष्ठाने¹ पंचशतानि तीर्थानां विनयित्वा² कांपित्यमुनिना कारित-
महाविहा-
- 42 रायतनाय कांपित्यतीर्थकसंज्ञकाय स्थिरमतिनाम्ना भिक्षुणावर्ज्यं च श्रीमते
43 वु(वु)डभट्टारकाय सुहिलाविषयान्तर्वर्ती धड्यासहाभिधात(न)ग्रामो यस्याचा-
44 टनानि पूर्वतो वडवल्ली ग्रामसीमा ॥ दक्षिणतः पुरावी सरित् ।[।]
पश्चिमतो लिम्ब³(ह)-
- 45 तडागिकाग्रामसीमा ॥ उत्तरतः पटमशृण ग्रामसीमा ॥ एवमयं
चतुराधाट-
- 46 नोपलक्षितः सोई(इ)ङ्कः स(सो)परिकरः स(स्व)सीमापर्य(य्य)न्तः कल(र)सहितः
सवृक्षमा-
- 47 लाकुलः सज(द)ण्डदशाव(प)राधः सहिरण्यादेयो⁴चाटभटप्रपशा⁵ वातोडरो-
48 यः सर्वराजकीयानामहस्तप्रचेपणीयो ॥⁶ आचन्द्रार्काणवक्षितपर्वतसमका-
49 क्षीनः पूर्वदत्तदेवदायत्र(द्र)क्षदायरत्ति(हि)तोभ्यन्तरसिद्ध्या यकनृपकालातीर(त)-
स्तं(सं)-
- 50 वत्सरशतेषु [अष्टसु*] षट्(डु)त्तरिषु मार्गशिरसु(श)ड्वितीयाया(यां) भगवति
सवितरि धनुषि संज्ञा-
- 51 न्ते महापर्वणि सोमेश्वरसंगमतीर्थे स्नात्वोद्योद⁷कातिसर्गेण गन्धपुष्पधू-
52 पनि(ने)वेद्यादिक्रियोपवर्तनार्थं तथा कालात्ययात्स्व(त्स्व)ण्डस्फुटितसंस्कारार्थं
च वि-
- 53 हारस्य प्रतिपादितस्त[स्व*] सतमुचितया⁸ देवदायस्थित्या सिन्धुविषय-
योभिन्नु-
- 54 स्तं(सं)धस्य प्रतिजायती भुंजती भोजयतः कृपतः कर्षयती न परिपन्थना
55 कार्या [॥*] तथागामिनृपतिभिरस्त्रदंशजैरन्यैर्वा सामान्यं भूमिदार(न)फर(ल)-

¹ Read भवदुहा⁹.² Read विनय.³ Space for two letters has been left out at the beginning of this line. [No space is left out ; the first three letters are to be read as "riyāya",—Ed.]⁴ [This conjunct letter appears to be mes in the impression.—Ed.]⁵ Avaruṇa in the modern form occurs at this place only in this record.⁶ Read "प्रवेशो".⁷ These *daḍḍas* are superfluous.⁸ Read either स्नातोद⁹ or स्नातोद्योद⁹.⁹ Read सतमुचितया.

Third Plate.

- 56 मित्ववधायं विद्युन्नोलान्यनित्यान्मैव(य)र्याणि तृणायल्लग्नजलवि(वि)न्दुचंच-
 57 लं जीवितमाकलय्य स्वदायनिर्विशेषोयमस्मदायोनुमन्तव्यः पालयितव्यः² ॥
 58 यथाज्ञानतिमिरपटलावृतमतिराच्छि(च्छि)³द्यादाच्छिद्यमान(नं) वानुमोदेत स
 पंचभिर्भ्रातापानकै-
 59 रूपपातकैश्च संयुक्तः स्यादित्युक्तं⁴ च भगवता वेदव्यासेन व्यासेन ॥ षष्ठि-⁵
 र्वर्षसहस्राणि स्व-
 60 र्गं तिष्ठति भूमिदः । आच्छ(च्छे)त्ता चानुमन्ता च तान्येव नरके वस्ये⁶ ॥[३२*]
 अग्नेरपत्य(त्वं) प्रथम(मं) सुवर्ण(णम्) भूव(र्वं)-
 61 ण्णावी स्रव्य(र्य)मु(सु)ताशा(श्च) मा(गा)वः । लोकास्तयस्तेन भवन्ति दत्ता
 यः कांचनं मां च मर्ही च दद्यात् ॥[३३*] यानीह
 62 दत्तानि पुरा नरेन्द्रेर्दानानि धर्मायंयशस्कराणि । निर्माल्यवान्तप्रतिमानि
 तानि की नाम साधुः
 63 पुनराददीत ॥[३४*] विन्य(न्या)द(ट)वीश्वतोयासु शुष्ककोटरवासिनः ।
 क्षणादयो हि जायन्ते भूमिदायं ह-
 64 रन्ति पे(पे) ॥[३५*] व(व)दुभिर्वसुधा भुक्ता⁷ राजभिः सगरादिभिः ।
 यस्य २⁸ यदा तू(भू)मिस्तस्य २⁹ तप(दा) प(फ)लं(लम्) ॥[३६*] तथा
 65 चोक्त(क्तं) रामभद्रेण ॥ सत्त्वा(र्वा)नेतान्ता(न्मा)विनः पार्थिवेन्द्राव(न्) भूयो २⁹
 याचते री(रा)मभद्रः । सामान्योयं धर्मचा(से)-
 66 तुर्नृपाणां त्ता(का)ले काले पालनीयो भवद्भिः ॥[३७*] इति कमलदलाम्बु(म्बु)-
 वि(वि)न्दुलोलां सि(न्धु)यमनुचिन्त्य मनु-
 67 ष्यजीवितं [च] ॥¹⁰ अतिविमलमनोभिरात्मनोर्नैर्न हि पुरुषैः परकीर्तयो विलो-
 प्याः ॥[३८*] श्रीक-
 68 ईराजनामा तदाकण्ठे(जो)चापि दापको दूतः । याचकवक्त्र(क्त्र)विवस्त्रान्ता-
 (न्म)तापशीलोरिकुमु-
 69 दानाम् ॥[३९*] स्वहन्तो(स्त्री)यं श्रीधुवराजदेवस्व¹⁰ ॥¹¹ लेखितं चेत-
 70 न्मरा(या) वल्लभी(भि)वास्तव्यमहासन्धिविग्रहाक्षपटलाधिपतिश्रीदीन्देत्त(न) श्रीम-
 71 दवल्लोकिताम्भजेनेति ॥

¹ Owing to shallow engraving, the letter वि appears like दि in the facsimile.

² Read पालयितव्यः ॥

³ Owing to a natural depression on the plate surface, an anusvara appears over the letter च्छि, whereas none in fact has been engraved.

⁴ The letter लु has been damaged.

⁵ Read षष्ठि वष^०.

⁶ Read वस्ये ॥

⁷ The letter म् is damaged.

⁸ The numeral 2 is used to indicate that the preceding word is to be repeated in reading.

⁹ Here two dandas are wrongly engraved instead of one.

¹⁰ The signature is in old-Kanarose characters.

¹¹ After the signature and before the word लेखितं is engraved an ornamental design.

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ॐ नमो भगवते वासुदेवाय ॥

ॐ गोविन्द नमः ॥

卷之四

ॐ नमो भगवते वासुदेवाय ॥

20

॥ ॐ नमो भगवते वासुदेवाय ॥

卷之四

卷之四

[illegible]

(१) श्रीमद्वाङ्मयः। श्रीगणेशाय नमः। श्रीगणेशाय नमः। श्रीगणेशाय नमः।

सुनकायकशासनोपरमधी

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ॐ नमो भगवते वासुदेवाय ॥

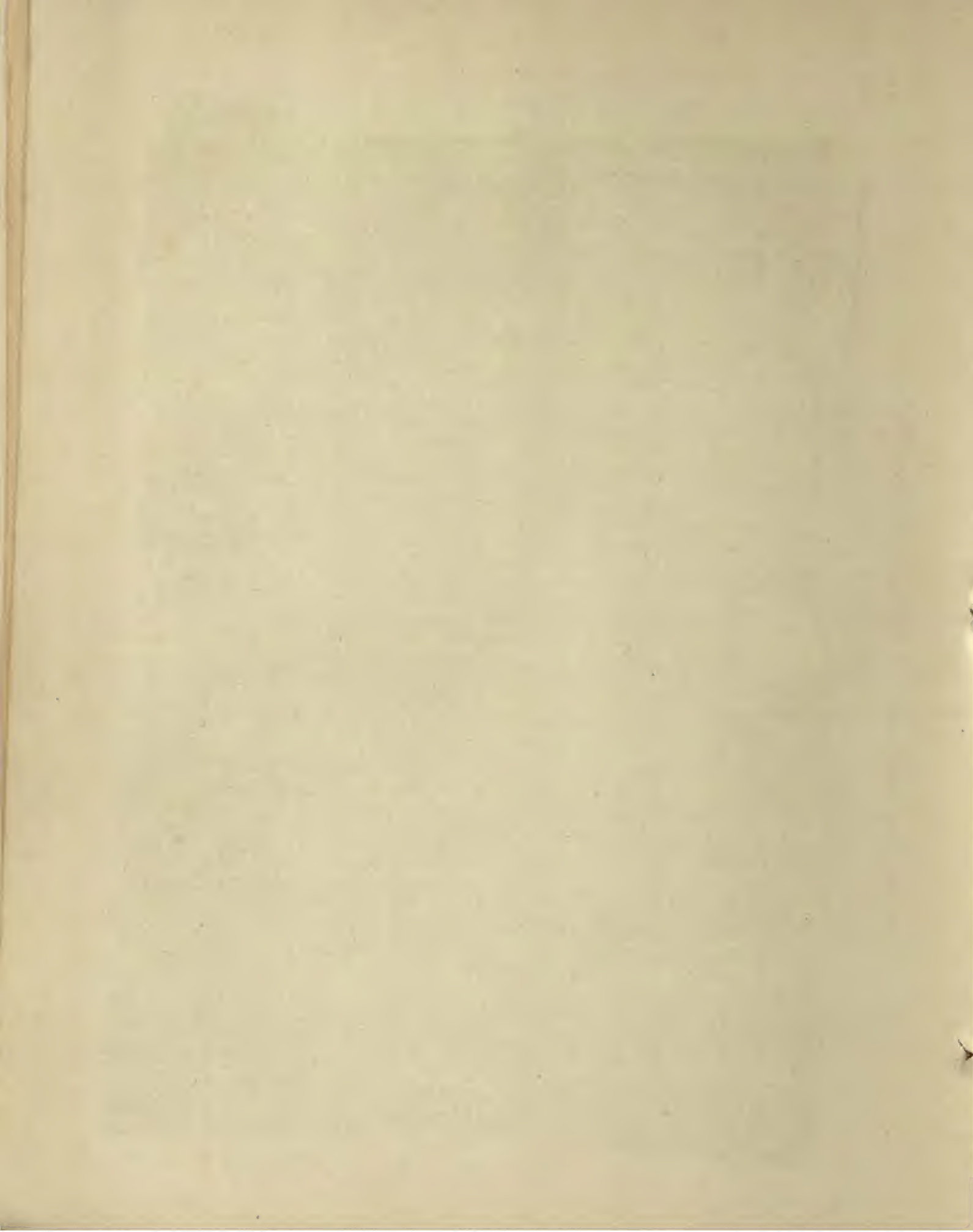
॥ सुप्रसन्नोऽयं भगवान् ॥

卷之四

आदि साधन प्रवृत्त्या समुपययन् ॥ २३ ॥

॥ अथ श्रीगणेशाय नमः ॥

大田先生集卷之四



NO. 13.—BRAHMANAPALLI GRANT OF KARKKA SUVARNNAVARSHA : SAKA 746.

By B. BHATTACHARYYA, M.A., Ph.D., BARODA.

The copper-plate grant described here consisting of **three plates** joined together by means of a circular ring to which is attached a seal, was purchased from a resident of Barodā and is now preserved in the Library of the Oriental Institute at Barodā. This is one of the unpublished records of Karkka Suvarṇavarsha of Gujarāt and is unquestionably of great historical value for the State of Barodā, if not for the Bombay Presidency ; indeed, this as well as other copper-plates granted by the same king refer to grants of lands and villages all situated in the territory of His Highness the Maharaja Gaekwad of Barodā, and some of the old names can with little difficulty be identified with the names of villages now in existence.

The plates measure 11" by 8" and are of about $\frac{1}{4}$ " in thickness with the rims fashioned thicker than the rest for the protection of the writing. A hole is bored at the top through the middle of all the three plates, and through this hole passes a massive ring, slightly oval in shape, $\frac{1}{4}$ " thick and $4\frac{1}{2}$ " in diameter, which holds them together. On the ring appears a seal circular in shape and $1\frac{1}{2}$ " in diameter on which is embossed a figure of Garuḍa without any legend. The plates and the writing are very well preserved and the letters are very distinctly incised. The first and the third plates are incised on one side only while the second is engraved on both sides. The **script** of the record resembles that usually found in the inscriptions of the Valabhī rulers. The **language** of the record is Sanskrit throughout. With the exception of the symbol at the commencement, the portion recording the grant (ll. 52-68) and the concluding lines (ll. 77-80) the rest of the inscription is in verse. The signatures of the king **Suvarṇavarsha** and his overlord **Amōghavarsha** appear at the end and are in distinctly different characters which are more akin to the Southern script than the Northern. The verses of this grant occur in other grants, particularly the Nausārī plates¹ of the Gujarāt Rāshtrakūṭa prince Karkka I and also in the Kāvī plates² of the Gujarāt Rāshtrakūṭa prince Gōvinda. The weight of the plates including the seal is 9 lbs.

With regard to **orthography** the following are worthy of note : (i) the use of the guttural nasal instead of *anusvāra* ; (ii) the almost invariable change of the *visarga* to *s* when followed by *p* ; (iii) the doubling of *d* and *dh* in conjunction with a following *y* or *v* and (iv) the substitution of *jihvāmūliya* for *visarga* in all cases when followed by *k*.

The **object** of the present inscription is to record the grant of the village **Brāhmaṇapallikā** in the **Māhishaka-vishaya** of forty-two villages, which is bounded by the villages of Kavalōikā in the north, Likkavalli in the south, Nābaḍa in the east and Dhāḍiyappa in the west. The **date** of the inscription is the full moon day of **Vaiśākha** of the **Śaka year 746**, **Mahāvaiśākha-parvan** and probably corresponds to Sunday, the 17th April, 824 A. D. The **Dūtaka** was **Durgarāja** and the name of the officer who drafted the order was **Nārāyaṇa**, the *Sāndhivigrahika* or the Minister of Peace and War. The grant was ratified by the Emperor **Śrīmad-Amōghavarshadēva**, son of **Śrī-Jagattuṅgadēva**. At the end of the inscription are given the sign manual of Karkkarāja the donor, as well as that of his overlord Amōghavarsha.

The present record refers itself to the reign of **Karkka-Suvarṇavarsha**, son of Indra belonging to the Gujarāt Branch of the Rāshtrakūṭa family. Indrarāja, the brother of Gōvinda III, is here spoken of as becoming the lord of Lāṭa which was given to him by Gōvinda.

¹ J. B. R. A. S., Vol. XX, pp. 135 ff.² Ind. Ant., Vol. V, pp. 145 ff.

According to Bühler¹ 'Lāṭa' corresponds to what is now known as Central and Southern Gujarāt—the country between Māhi and Koṅkaṇa, but he held from the traceable localities mentioned in the Kāvī and Barodā inscriptions that Lāṭa was confined in the 9th century to much narrower limits. But we know from the Nausārī plates² that the Gujarāt Rāshtrakūṭas ruled over a tract of country lying between the two rivers Māhi in the north and the Narmadā in the south.

Indrarāja had two sons, namely, Karkkarāja and Gōvindarāja. Karkka had given several grants of land during his life time and four of them including the present have so far come to light, namely, the Barodā plates³ the Nausārī plates⁴, the Surāt plates⁵ and the present one which may be called for the sake of convenience as the Brāhmaṇapalli grant. The Barodā plates are dated in Śaka 734, the Nausārī in Śaka 738, the Surāt in Śaka 743 and the Brāhmaṇapalli in Śaka 746. It appears, therefore, that Karkka ascended the throne sometime before Śaka 734 and continued to rule till 746 or a little later. But from the above it cannot be assumed that Karkka's reign was entirely uneventful or even continuous, for in the Śaka year 735 we find his younger brother Gōvindarāja⁶ giving away a village near Barodā as a *bhūpāla* showing that he ruled over Central Gujarāt in the same year. The second grant⁷ made by him is dated in Śaka 749 or fourteen years later. Now, this gives rise to a chronological tangle which has not been satisfactorily explained by any writer of Gujarāt history up till now. The discovery of the present inscription which is the last in the Karkka series of grants, so far known, makes it all the more imperative to examine the question more thoroughly.

Two explanations of this unique circumstance may be offered. Several inscriptions of the Gujarāt Branch of the Rāshtrakūṭas⁸ state that Karkka restored the kingdom of the Rāshtrakūṭas of Mānyakhēṭa from the hostile claimants and placed the rightful owner Amōghavarsha on the throne⁹. This event must have taken place sometime in 736 Śaka (A. D. 814)¹⁰ because we find the name of Amōghavarsha mentioned in a charter of Śaka 738¹¹ which is perhaps the first during his rule so far obtained. Karkkarāja who was ruling over Gujarāt naturally had to leave his own kingdom to assist Amōghavarsha of the main line of the Rāshtrakūṭas, and probably during his absence he directed his younger brother to look after his dominions. He must have subsequently come back, and we find him issuing a second charter in the year Śaka 738¹². The inscriptions issued by his younger brother both in Śaka 735 and 749 testify to his great devotion and loyalty towards his elder brother Karkkarāja¹³.

The other explanation that can be offered in solution of the difficulty above referred to, is by assuming that the younger brother definitely became hostile in about 735 Śaka towards his elder brother when he had not quite settled down and with the help of adventurers overthrew him by treachery. Karkka thus was obliged to go back to the south to seek the help of the Rāshtrakūṭas of the main line at Mānyakhēṭa. He must have there discovered a conspiracy to deprive the legitimate claimant Amōghavarsha from obtaining the throne, amongst his relatives. He naturally supported the rightful claimant and by his prowess set him up on the ancestral throne, and as a mark of favour obtained from Amōghavarsha the necessary help to overthrow his

¹ *Ind. Ant.*, Vol. V, p. 145.

⁸ *J. B. B. R. A. S.*, Vol. XX, p. 140, ll. 60-61.

² *Ind. Ant.*, Vol. XII, pp. 156 ff.

⁴ *J. B. B. R. A. S.*, Vol. XX, pp. 131 ff.

³ Above, Vol. XXI, pp. 133 ff.

⁵ Tōrkhēṭ plates (above, Vol. III, pp. 53 ff.).

⁶ Kāvī plates of Gōvindarāja, *Ind. Ant.*, Vol. V, 144.

⁷ See e.g., Barodā plates of Dhruvarāja I, *Ind. Ant.*, Vol. XIV, pp. 169 ff.

⁸ *Ibid.* निजराष्ट्रवर्धनं जिता वीरमोघवर्धनचिरात्प्रपदे अयत्त ॥

¹⁰ [Dr. Altekar places this event between A. D. 817 and 821 (above, Vol. XXI, p. 138).—Ed.]

¹¹ The Nausārī plates *J. B. B. R. A. S.*, Vol. XX, p. 135.

¹² *Ibid.*

¹³ [Dr. Altekar also has come to a similar conclusion, above, p. 63.—Ed.]

brother Gōvindarāja who had unrighteously obtained the kingdom of Gujarāt. Till we are in possession of further details it will be futile to draw any definite conclusions and the historians are left to judge for themselves which of the two alternatives will be more acceptable.

A third explanation that both the brothers Karkka and Gōvinda ruled at the same time is hardly admissible because in that case this fact would have been mentioned in the charters issued by both. Both these brothers give away land near about Barodā, and Vaṭapadraka is mentioned as either the principal village or a surrounding village in the charters attributed to both, and it is not possible that the kingdom of Gujarāt should be so divided as to permit two brothers to rule at the same time over two different tracts.

Another point to which attention of historians may be drawn is the significance of the signs manual of the two kings Karkka and his overlord Amōghavarsha, for this has a direct bearing on the question of the relation between the Gujarāt Branch of the Rāshtrakūṭas and the Rāshtrakūṭas of the main line of Mānyakhēṭa. It may be noted in this connection that the Gujarāt Rāshtrakūṭas persistently call themselves as *Mahāsāmāntādhipati* and sometimes as the ruler of the *Lāṭiya-* or *Lāṭīśvara-maṇḍala*.¹ But it is in the present inscription that we find the earliest example of the practice of putting in the joint signatures of the *Sāmānta* and his overlord. This proves beyond doubt that in so far as the present inscription is concerned, Karkka acknowledged the suzerainty of king Amōghavarsha of the main line. In the earliest inscription of Karkka which is dated Śaka 734 there is the signature of Karkka but not of his overlord. In the next two inscriptions issued in Śaka 738 and 743 there is also one signature of Karkka but no signature of the overlord who in these cases is Amōghavarsha. In the Tōckhēḍ inscription² of Śaka 735 his brother Gōvindarāja calls himself a *bhūpāla* and Buddhavarasa as his *Mahāsāmānta* who was enjoying an estate called the Siharakkhi Twelve which was given to him by Gōvindarāja. No signature either of Gōvinda or Karkka or the overlord appears in the inscription. Though ostensibly a negative point, the omission of signatures in the grants issued by the Gujarāt Rāshtrakūṭas from Śaka 734 to 746 is nevertheless significant, particularly because in the grant under consideration the signature of the overlord makes its first appearance. Be it noted, however, that the name of the paramount sovereign does occur in inscriptions, though not the sign manual.

All the inscriptions issued by the Gujarāt Branch of the Rāshtrakūṭas have a special topographical interest for the State of Barodā, as most of the villages granted by the kings are situated in the Barodā State. It will be out of place here to take up all the inscriptions issued by the Gujarāt Rāshtrakūṭa kings and make an attempt to identify the villages mentioned therein, as this is clearly beyond the scope of this paper. I, therefore, propose to deal with the grants of the land specially made by Karkka in his inscriptions³, so far available, and make an attempt to identify the places in order to correct some of the old inaccuracies.

¹ *Ind. Ant.*, Vol. XII, p. 158.

² Above, Vol. III, pp. 53 ff.

³ I do not take into account the places mentioned in the Surāt Plates, as according to the editor, Dr. Altekar, all these are situated in the Navasāri District of the Barodā State. But these identifications are open to doubt since we feel that Karkka's territories were confined to the country situated between the Māhi and the Narmadā. If we accept Dr. Altekar's identifications we shall have to conclude that Karkka extended his sway much beyond the Narmadā so as to include Navasāri within his kingdom. But for this, there is no evidence in the inscriptions of the Gujarāt Rāshtrakūṭas except the doubtful identification of Nāgasārikā with Navasāri, the river Pūrāvi with Pūrā and the river Vaṅkikā with Vaṅki Creek 30 miles further south of Navasāri. The village Ambāpātaka which is described as contiguous to Nāgasārikā (*Nāgasārikā-pratibaddha*) is identified with Amādpur which is on the other side of the Pūrā river at a distance of 5 miles. And I do not see any reason why the Vāpi is given to the Jaina Āchārya when the donor is 30 miles away from the place. Frankly, I have grave doubts as regards the correctness of these identifications, though I am not able to offer anything better. (See above, Vol. XXI, pp. 133 ff.) [Dr. Altekar says that in Gujarāt fields are often known after the names of the wells irrigating them and hence Hiraṇyayōgā-Ḍhāshu-vāpi is the name of a field.—Ed.]

The first records the grant of a village named as Vaṭapadraka also known as Vaṭapura which was included in the *vishaya* of Aṅkōṭṭaka consisting of eighty-four villages. The main village was bounded by villages Vagghāchchha in the north, Mahāsēnaka tank in the south, and the villages Jambuvāvikā in the east and Aṅkōṭṭaka in the west.¹ For the history of Barodā the above grant is extremely valuable in as much as this is the earliest mention of the village of Vaṭapadraka which is now known as Barodā, the capital of the most enlightened House of the Gaekwads. Aṅkōṭṭaka and Jambuvāvikā have been identified by Fleet with the modern villages of Aṅkūṭ and Jambuvā. Mr. (now Dr.) Altekar² has identified the village of Vagghāchchha with the modern village Vāghoḍiā.

The Nausāri plates³ record the gift of two different villages to a Brāhman issued from the same place Khēṭaka. The first consists of a village included in the territory lying between the Māhi and the Narmadā, known as Śamīpadraka which is bounded by the villages Dhāhadva in the north, Chōrundaka in the south, Gōlikā in the east and Bharthāṇaka in the west. The village Chōrundaka has been identified with the modern village of Chōrandā, Bharthāṇaka the modern Bharthanā and Dhāhadva the modern Dhāvāṭa in the Karjan *tāluka* in the Gaekwad's territories.⁴ If we take these three villages as the three boundaries we find that enclosed within there is no village in modern times which can be identified with either Śamīpadraka or Gōlikā which are, therefore, unidentifiable. The identification offered by Dr. Bhandarkar of Śamīpadraka as 'Sondār' does not seem to be reliable.

The second grant in the same inscription refers to the gift of a village in the District of Mañkaṇikā, by name Sambandhī which is bounded by the villages Kāṣṭhāmaṇḍapa in the north, Brāhmaṇapallikā in the south, Sajjōḍaka in the east and Karañjavasahikā in the west. Dr. Bhandarkar identifies the village Sajjōḍaka with modern Sajod and Kāṣṭhāmaṇḍapa with modern Māṇḍvā both of which seem to be incorrect, because we have to look for their identification in the Saṅkheḍā *tāluka* and not in the Āṅkleśwar *tāluka* as suggested by Dr. Bhandarkar. Mañkaṇikā has to be identified with the well-known village of Māṅkṇī in the Saṅkheḍā *tāluka* of the Barodā State, Sambandhī with modern Samadhī, Kāṣṭhāmaṇḍapa with Kāṣṭhmāṇḍvā, and Brāhmaṇapallikā with modern Bāmroli, all situated in the Saṅkheḍā *tāluka*.

Of the localities mentioned in the present inscription the village Brāhmaṇapallikā should be distinguished from the village of the same name which is included in the Mañkaṇikā district, as here it forms a part of the Māhishaka district. The regular phonetic equivalent for Kavalōikā is Kōlī or Kōyali and this is the name of a modern village situated in the Barodā *tāluka*. Taking Kōlī as the starting point and travelling south we reach a village named Bāmangām which seems to be the village now representing the ancient village of Brāhmaṇapallikā in the district of Māhishaka. The other names, however, cannot now be identified.⁵

TEXT.⁶

First Plate.

१ श्री स वोव्यादेधसा धाम यन्नाभिकमळ्ळतं । हरय यस्य कान्तेन्दुकलया
कमळ्ळतं ॥[१*] आसोद्विपत्तिमि-

¹ *Ind. Ant.*, Vol. XII, p. 164.

² *Ancient Towns and Cities in Gujarat and Kāṣhīnāḍ*, p. 37.

³ *J. B. B. R. A. S.*, Vol. XX, p. 147.

⁴ *Ibid.*, pp. 135 and 149.

⁵ In identifying the different villages named in the grants, I have received considerable help from my esteemed friend Mr. V. Y. Kashalkar who was formerly the Survey and Settlements Superintendent of the Government of Baroda.

⁶ From the original plates and photographs.

⁷ Expressed by a symbol.

- 2 रमुद्यतमण्डलाधो ध्वस्तित्रयत्रभिमुखो रणशर्वरोपु । भूपः शुचिर्विंधुरिवास्त(स)-
दिगन्तकीर्त्तिर्गोविन्दराज
- 3 इति राजसु राजसिंहः(सिंहः) ॥[२*] दृष्टा चमूमभिमुखो सुभटादृष्टासा-
मुन्नामितं सपदि येन रणेषु नित्यं ।
- 4 दष्टाधरेण दधता मुकुटिं ललाटे खड्गं कुलं च हृदयं च निजं च
सत्वं ॥[३*] खड्गं करागान्मुक्षतश्च गोभा मा-
- 5 नो मनस्तः सममेव यस्य । महाहवे नाम निगम्य सद्यस्त्रयं रिपूणां
विगलत्यकाण्डे ॥[४*] तस्यात्म-
- 6 जो जगति विश्रुतदीर्घकीर्त्तिरार्त्तार्त्तिहारिहरिविक्रमधामधारी । भूपस्त्रिविष्ट-
[प*] नृपानुकृतिङ्कृतज्ञः श्रीकर्करा-
- 7 ज इति गोचमणिर्वभूव ॥[५*] तस्य प्रभिन्नकरटस्थितदानदन्ति ।¹ दन्तप्र-
हारश्चिरोक्लिखितांसपोठः ।
- 8 आपः क्षितौ क्षपितश्चुरभूत्तनूजः सदादृक्कूटकनकादिरिवेन्द्रराजः ॥[६*]
तस्थोपार्जितमहसस्त-
- 9 नयचतु[६*]दधिवलयमालिन्या[६*] । भोक्ता भुवः शतक्रतुसदृशः श्रीदन्ति-
दुर्गराजोभूत् ॥[७*] कांचीयकेरलनराधिपचील-
- 10 पाण्ड्यश्रीहर्षवज्रविभेदविधानदत्तं । कार्वाटक धलमचिन्त्यमजेयमन्यैर्भृत्यैर्ह्य-
द्विरपि यः सहसा जि-
- 11 गाय ॥[८*] अभूविभङ्गमगृहीतनिश्चातश्चमन्त्रान्तमप्रतिहताक्षमपेतयत्नं । यो
वज्रभं सपदि दण्ड-
- 12 बलेन जित्वा राजाधिराजपरमेश्वरतामवाप ॥[९*] आसेतोर्विपुलोव(प)लाव-
लिलसङ्गोलोर्मिमालाजलादा-
- 13 प्रालेयकलङ्कितामलशिलाजालातुषाराचला² [१०*] दापूर्वापरवारिराशिपुलिनप्रा-
न्तप्रसिद्धावधेय्येनेयं ज-
- 14 गतो स्वविक्रमबलेनैकातपचीकृता ॥[१०*] तस्मिन्दिवम्रयाते वज्रभराजे चतप्र-
जावाधः । श्रीकर्कराजसू-
- 15 नुम्येक्षीपतिः श्रीकृष्णराजोभूत् ॥[११*] यस्य स्रभुजपराक्रमनिःशेषोक्तादितारि-
दिक्चक्रं । कृष्णस्येवाकृष्णं
- 16 चरितं श्रीकृष्णराजः³स्य ॥[१२*] यमभुजतुङ्गतुरगप्रवृद्धरेणुं रुद्धरविकिरणं ।
योक्षेपि नभो निखि-

¹ The *daṇḍa* is superfluous. Read -*danti-danta*-.
² *Visarga* superfluous.³ Read -*tushār-dakṣat* : ā *pāreva*°.

- 17 लं प्रावृट्कालायते स्पष्टं ॥[१३*] दीनानाथप्रणयिषु यथेष्टचेष्टं समोहित-
मजस[^१ *] । तत्त्वणम-
18 कालवर्षी वर्षति सर्वातिनिर्वपणं ॥[१४*] राहप्यमात्मजजातबलावलेपमाजो
विजित्य निशितासिल-
19 ताग्रहारे[^१ *] ×पालिध्वजावलिशुभामचिरेण यो हि राजाधिराजपरमेश्वरतां
ततान ॥[१५*] क्रोधादुत्खातख-
20 द्प्रसृततु(र)चिचयेर्भासमानं समन्तादाजावुद्धृतवैरिप्रकटगजघटाटोपसंचोभदक्षं ।
21 शौर्यं त्यक्कारिवर्मा भयचकितवपुष्पापि दृष्ट्वै सद्यो दर्पाघातारिचक्रचयकर-
मत(ग)-

Second Plate ; First Side.

- 22 मद्यस्य दीर्घरूपं ॥[१६*] पाता यञ्चतुरम्बुराशिरशनालहारभाजो भुवस्त्रयाद्यापि
कृतद्विजामरमु(ग)रुप्राज्याज्य-
23 पूजादरो । दाता मानसदक्षणीभ(गु)णवता योसौ श्रियो वज्रभो भोक्तुं
स्वर्गफलानि भूरितपसां स्थानं
24 जता(गा)मामरं ॥[१७*] येन खेतातपत्रहतरविकरव्राततापावलीलं जन्मे(म्मे)
नाक्षीरधूलीधवलितशिरसा
25 वज्रभाष्यः सदाजौ । श्रीमन्नोविन्दराजो जितजगदहितस्त्रैणवैधव्यदचस्तस्यासी-
त्सुरेकः क्षण-
26 रणदलितारातिमत्तेभकुम्भः ॥[१८*] तस्यानुजः श्रीधुवराजनामा महानुभावोप्र-
हृतप्रताप×प्रसाधि-
27 ताशेषनरेन्द्रचक्रः क्रमेण बालार्कवपुष्बभूव ॥[१९*] जाति यत्र च राट्कूट-
तिलके सङ्ग-
28 चूडामणौ गुर्वी तुष्टिरयाखिलस्य जगतः सुखामिनि प्रत्यहं [१*] सत्त्वं
सत्यमिति प्रशंसति स-
29 ति क्षामासमुद्रान्तिकामासीद्वर्मपरे गुणामृतनिधौ सत्यव्रताधिष्ठिते ॥[२०*]
दृष्टोन्वहं योर्ध्वज-
30 नाय सर्वं सर्वस्वमानन्दितवन्मुखर्ग^२ ×प्रादात्तुष्टौ हरति सा वेता(गा)-
द्याणान्यम-
31 स्यापि नितान्तवीर्यः ॥[२१*] रचता येन निःशेषं चतुरभ्योधिषंयुतं ।
राज्यन्धर्मणं लोकानां

^१ Read -praharaiḥ | pāt*,

^२ Read °दृः ।

^३ Read -varggaḥ | prādāt-.

- 32 कृता हृष्टिः परा हृदि ॥[२२*] तस्यात्मजो जगति सद्यधितोरुकोर्तिर्गोवि-
न्द्राज इति गोचरला-
- 33 मभूत¹[१*] स्वागो पराक्रमधनप्रकटप्रतापसन्तापिताहितजनो जनवल्लभोभूत् ॥[२३*]
पृथ्वी-
- 34 वल्लभ इति च प्रथितं यस्यापरं जगति नाम [१*] यच्च चतुर्दधिसीमामेको
वसुधां वशे य(च)-
- 35 के ॥[२४*] एकोऽप्यनेकरूपो यो दृष्ट्ये मेदवादिभिरिवात्मा । परवलज-
लधिमपारन्तरन्वदोभ्यां
- 36 रणे रिपुभिः [२५*] एको तिष्ठेतिरहं गृहीतशस्त्रा इमे परे बहवो [१*]
यो नैवविधमकरोच्चित्तं स्वप्नेपि
- 37 किमुताजो ॥[२६*] राज्याभिषेककलमैरभिषिच्य दत्तां राजाधिराजपरमेश्वरतां
स्वपिचा । अन्यै-
- 38 मंहानृपति[भि*]र्बहुभिः समेख स्तथादिभिर्भुजबलादवलुप्यमानां ॥[२७*]
एकोनेकनरेन्द्रवन्द-
- 39 सहितान्यस्ताः समस्तानपि प्रोत्खातासिक्ताप्रह्वारविधुरान्वद्धा महासंदुगे
लक्ष्मीमप्यच-
- 40 लां चकार विलसत्स्वामरयाहिणो² संसीददुरुविप्रसज्जनसुहृदभूपभोत्यां(यां) भु-
41 पि(वि) ॥[२८*] तपुत्रोत्र गतो(ते)नाकमाकम्पितरिपुत्रजे । योमहाराजगर्वास्थः
ख्यातो राजाभ-
- 42 बहुणैः ॥[२९*] अर्थिषु यथावर्त्तां यः समभोटकलासिन्नन्वतोषेषु [१*] वृद्धिं
जिनाय पप-³

Second Plate ; Second Side.

- 43 रमाममोघवर्षाभिधानस्य ॥[३०*] राजाभूतत्पितृभ्यो रिपुभवविभवोद्धृत्यभावैकहे-
तुलंक्ष्मीवानिन्द्रराजो गु-
- 44 णिनृपनिकरान्तश्चमत्कारकारी । रागादन्यान्व्युदस्य प्रकटितविनया यं नृपान्मे-
वमाना राजन्योरेव चक्रे
- 45 सकलकविजनोद्गीततथ्यस्वभावं ॥[३१*] निर्वाणावाप्तिवाना(?)सहितहितजनोपा-
स्यमानाः सुवृत्तं वृत्तं त्रि-
- 46 त्वान्यरात्रां चरितमुद्यवान्मन्वतो हिंसकेभ्यः । एकाकी हस्तवेरिखलनक्रतिसह-
प्रातिराज्येशं कुर्त्ताटी-

¹ Read 'bhūta' | tyāgi.

² Superfluous.

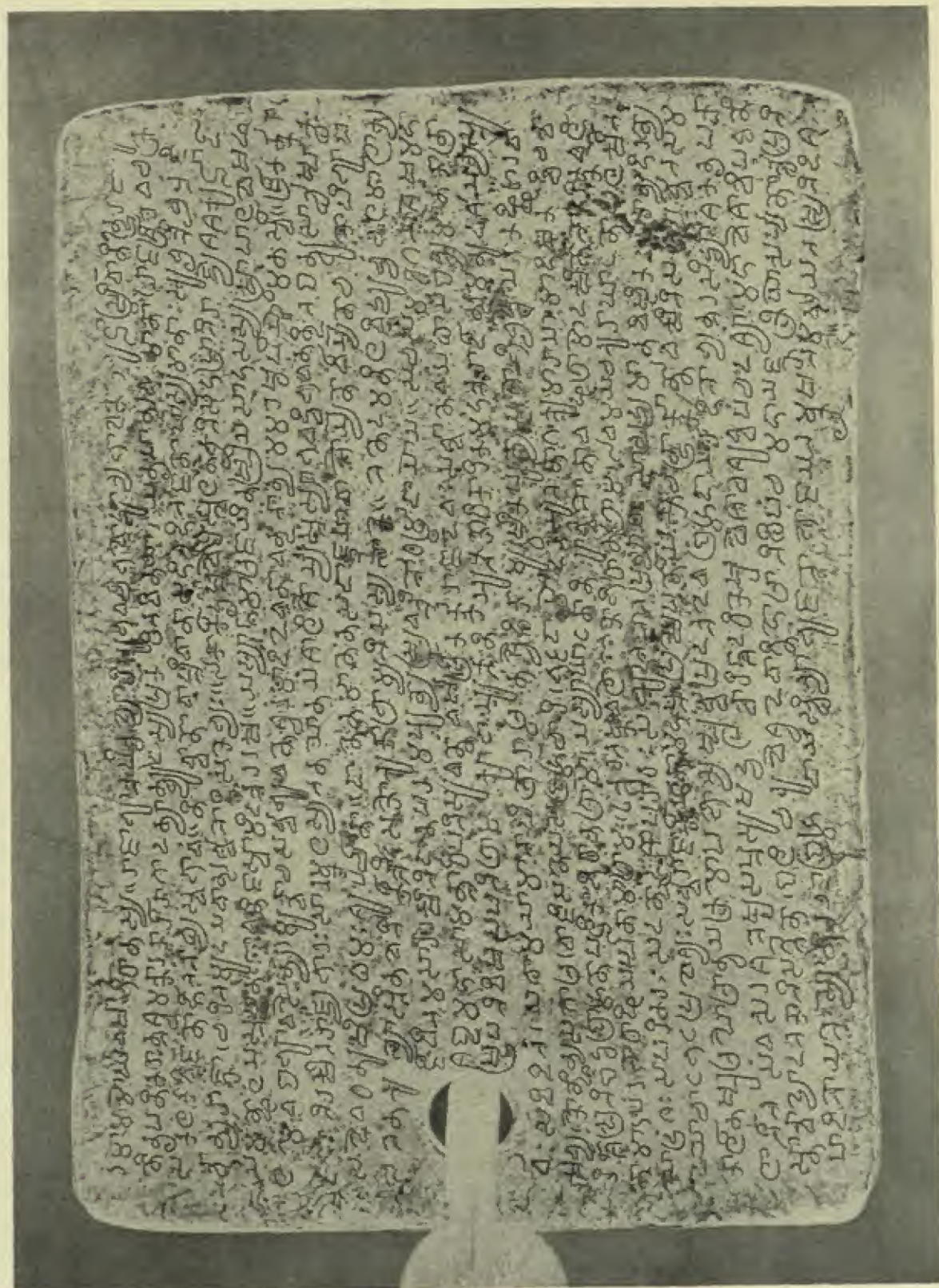
³ One pa is superfluous.

- 47 यं मण्डलं यस्तपन इव निजस्वामिदत्तं ररच्च ॥[३२*] यस्याङ्गमाचञ्जयि-
न)प्रियसाहसस्य च्छापालवेषफ-
- 48 लमेव बभूव सैन्यं । मुक्ता च सर्व्वभुवनेश्वरमादिदेवं नावन्दतान्यममरेष्वपि
यो मनस्वी ॥[३३*] यौकर्करा-
- 49 ज इति रक्षितगान्धधारः सारङ्गलस्य तनयो नयशालिगौर्यैः [१*] स्तस्याभवद्विभ-
वनन्दितवन्मुसार्थं)पार्थः
- 50 सदेव धनुषि प्रथमः शचीनां ॥[३४*] दानेन मानेन सदाज्ञया वा शौर्येण
वीर्येण च कोपि भूपः [१*]
- 51 एतेन तुल्योस्ति न वेति कीर्त्तिः सकौतुका भ्राम्यति यस्य लोके ॥[३५*]
तेनेदमनिलविद्युच्चक्षलमालोक्य
- 52 जीवितमसारं । चित्तिदानपरमपुण्यं)प्रवर्त्तितो धर्मदायीयं ॥[३६*] स च
समधिगताशेषमहा-
- 53 शब्दमहाशामन्ताधिपतिमुवर्णवर्षयौकर्कराजदेवः सर्व्वानिव यथासंबन्धमानकान्ना-
- 54 द्रुपतिविषयपतिग्रामकूटायुक्तनियुक्ताधिकारिकमहत्तगादोन्मननुदर्ययत्यस्तु
- 55 वः संविदितं । यथा मया मातापित्रोरात्मनश्चैहिकामुषिकपुण्ययशोभितृदये ।
कट्टिभरवा-
- 56 स्त्राय ।^१ कौण्डिन्यसगोत्र ।^२ वाजिसनेयसन्नञ्जचारि ।^३ भट्टदामोदरसुतनागकु-
माराय ।^४ माहिषकद्विचत्वा-
- 57 रिङ्गपतिवहन्नाङ्गणपन्निकाभिधानग्रामो । यस्याघाटनानि पूर्व्वतो ।^२ नावडग्रामो
दक्षिणतो लिङ्गवल्ली-
- 58 नामाऽपरतो धाडियप्पनामा ग्रामः । उत्तरतङ्गवलोद्दकाभिधानग्रामः ।
एवमयं चतुराघाटनीपलक्षितः
- 59 सोद्वंगः सुपरिकरः सदण्डदशापराधः समूतवातप्रत्यायः सोत्पद्यमानविष्टिकः
सधान्वहिरण्य-
- 60 दियोचाटभटप्रवेश्यः सर्व्वराजकीयानामहस्तप्रक्षेपणीयः आचन्द्रार्काण्यवचितिसरि-
त्पर्व्वतसम-
- 61 कालीन)पुत्रपौत्रान्वयक्रमोपभोत्व(ग्य)पूव्वप्रदत्तदेवब्रह्मदायरहितोभ्यन्तरसिद्ध्या श-
कनृपका-
- 62 लातीतसंवत्सरशतेषु सप्तसु षट्चत्वारिङ्गदधिकेषु वैशाखशुद्धपञ्चदश्यां ।^२ महा-
वैशाखपर्व्वणि

^१ Road - Sauryaś | Sauryaś.^२ Superfluous

44 46 48 50 52 54 56 58 60 62 64

SECOND PLATE: SECOND SIDE.



44 46 48 50 52 54 56 58 60 62 64

[illegible]

- 63 स्नात्वाद्योद(त)¹कातिसर्गेण ।² बलिचरुवैश्वदेवाग्निहोवातिथिपंचमहायज्ञक्रियोत्स-
र्पणार्थं प्रति-
64 पादितो यतोऽस्योचितया ब्रह्मदायस्वित्वा भुंजतो भोजयतऋषतऋषयत) प्रति-
दिशतो

Third Plate.

- 65 वा न केनचित् परिपन्थना करणीया । तथागामिनृपतिभिरम्भदंश्चैरन्यैर्वा
सामान्यभूमिदानफलमवेत्य
66 विद्युक्तीलान्धनित्यैश्वर्याणि तुणायलग्नजलविन्दुचंचलं च जीवितमाकलय्य स्वदा-
यनिर्विशेषो-
67 यमस्मदायोनुमन्तव्य)परिपालयितव्यश्च यथाज्ञानतिमिरपटलावृतमतिराच्छिन्नादा-
च्छिद्य-
68 मानकं वातुमोदेत ।¹ स पंचभिर्माहापातकैरुपपातकैश्च संयुक्तः स्यादित्युक्तं
च भगवता वेद-
69 व्यासेन व्यासेन । षष्टिवर्षसहस्राणि स्वर्गं तिष्ठति भूमिदः ।^{1*} आच्छेत्ता
चानुमन्ता च तान्येव
70 नरके षसेत् ।^{2*} विन्ध्याटवोष्ठी(ष्व)तोयासु शुष्ककोटरव(वा)सिनङ्गुणाहयो
हि जायन्ते भूमिदानं हर-
71 न्ति ये ॥^{3*} अग्नेरपत्यं प्रथमं सुवर्णं भूर्वेणवी सूर्यसुताश्च गावो(वः) ।^{1*}
लोकत्रयं तेन भवेद्दत्तं
72 यङ्गाक्षनं गां च महीं च दद्यात् ॥^{4*} बहुभिर्व्यमुधा भुक्ता राजभिः
सगरादिभिर्भ्यः(भिः)यस्य यस्य यदा भूमि-
73 स्तस्य तस्य तदा फलं ॥^{5*} यानीह दत्तानि पुरा नरेन्द्रेर्दानानि
धर्म्मार्थ्यशस्कराणि । निर्माल्य-
74 वान्तप्रतिमानि तानि ।² को नाम साधु)पुनराददीत ॥^{6*} स्वदत्तां
परदत्तां वा यद्वाद्रुच न-
75 राधिप । महीं महिमतां श्रेष्ठ दानाच्छ्रेयोनुपालनं ॥^{7*} इति कमलद-
लाम्बुविन्दुलोलां त्रि-
76 यमनुचिन्त्य मनुष्यजीवितं च । अतिविमलमनोभिरात्मनीनैर्च हि पुरुषै)पर-
कीर्त्त-
77 यो विलोप्याः ॥^{8*} इति ॥ दूतकोच श्रीदुर्गराजो(जः) । लिखितं च ।
साम्प्रिषयद्दिकश्रीनारायणे-
78 न ॥ मतस्मम श्रीजगत्पुङ्गवदेवसुतस्य श्रीमदमोघवर्षदेवस्य यदु-
79 परि लिखितं ॥ मतस्मम श्रीमदिन्द्रराजसुतस्य श्रीकर्कराजदेवस्य ।¹
80 यदुपरि लिखितमिति ॥

¹ Superfluous.

² Danda superfluous.

No. 14.—TIRUVALANGADU INSCRIPTION OF RAJADHIRAJA II.

BY V. VENKATASUBBA AYYAR, B.A., MADRAS.

This inscription¹ is engraved on the east wall of the first *prākāra* of the Naṭarāja shrine in the Vatanārāyaṇēśvara temple at Tiruvālaṅgāḍu, a small station near Madras on the Madras and Southern Mahratta Railway. It was copied in 1905, but in that year the inscription could not be copied in full as it was partially obstructed by later structural additions to the temple. In the subsequent renovation, most of the inscribed stones were lost so that only a portion of the record² is now preserved in the temple. On account of its damaged condition, its importance was not sufficiently recognised hitherto, but it now receives elucidation from two inscriptions copied at Pallavarāyanpēṭṭai³ and Tirumayānam⁴ in the Tanjore district. It is of great value since it throws new light on the Chōla, Pāṇḍya and Singhalese history in the third quarter of the 12th century A.D.

It is engraved in the Tamil language and script of the 12th century A.D. and is particularly free from orthographical errors.

The record is dated⁵ in the 12th year and 157th day of the reign of the Chōla king Rājakēsarivarman *alias* Rājādhirājadēva (II) and commences with the usual preamble beginning with the words '*kaḍal-sūḷnda*', etc. The object of the inscription is the grant of 10 *ēḷi* of land in Rājārāja-Palaiyaṇūr situated in Nēgmali-nāḍu, a division of [Arumōḷi] dēva-vaḷanāḍu, free of taxes including *antarāyam* and *pāṭṭam*, to Vēdavanamuḍaiyāṇ Ammai-appan *alias* Appan Pallavarāja of Palaiyaṇūr, evidently for his services to the State in frustrating the hostile attempts of the Singhalese king Parākramabāhu against the Chōla country.

This inscription is the only record so far known that gives a detailed account of the Singhalese activities in the war of the Pāṇḍyan succession, for which our only source has hitherto been the Singhalese chronicle *Mahāvamsa*; but this is biased in its version, especially as it does not give

¹ No. 465 of 1905 of the Madras Epigraphical collection.

² In the absence of the original inscribed stones, the impression preserved in the office of the Superintendent for Epigraphy, Madras, is the only record now available for this valuable inscription.

³ No. 433 of 1924 of the Madras Epigraphical collection; *vide* also above, Vol. XXI, p. 184, where this inscription is published.

⁴ No. 261 of 1925 of the same collection. This is highly damaged and appears to be a duplicate copy of the present record.

⁵ As regards the initial date of this king there is some confusion. Prof. Kielhorn had fixed it between 28th February and 30th March 1163 A.D. But a record from Nandalūr (No. 671 of 1907), while giving astronomical details couples the 12th regnal year of the king with the cyclic year Hēmaḷamba which corresponded to A.D. 1177 (above, Vol. X, p. 127). In this case the regnal year intended must be 14th expired or 16th current and not 12 as cited in the record. This apparent difference in date is, curiously enough, reiterated in an inscription recently copied in the Chittoor District (No. 209 of 1932), where the 12th regnal year of this king is also stated to be his 14th year. This would suggest that Rājādhirāja II was a crown prince for two years before he became king.

There are, however, three inscriptions of this king (Nos. 671 of 1907, 428 of 1912 and 19 of 1913) which point to A.D. 1166 as the initial year. From the Pallavarāyanpēṭṭai inscription we know that Rājādhirāja II was crowned 4 years after his nomination. The initial date of his predecessor, Rājārāja II, is 1146 A.D. and his highest regnal year is 19 (No. 411 of 1909). Rājārāja II must therefore have lived till 1164-65 A.D. The whole position may now be summed up as follows:—

A.D. 1163 Rājādhirāja's nomination,

A.D. 1164-65 Rājārāja's death and Rājādhirāja's succession,

A.D. 1166 Rājādhirāja's coronation.

Since both A.D. 1163 and 1166 work correctly as the initial year, it will be evident that Rājādhirāja II, in some of his records, counted his reign from the year of his nomination and in others from that of his coronation.

any reverses sustained by the Singhalese forces. The present epigraph, however, lays special emphasis on this point, and therefore as a corrective to the *Mahāvamsa* and as a record of contemporary events, it is a valuable document.

It may be divided into two sections: in the first, the services to the country rendered by the Chōla general Vēdavanamudaiyān Ammaiappen *alias* Anṇan Pallavarājaṇ in counteracting the hostile attempts of the Singhalese king Parākramabāhu are detailed and in the other is registered a grant of land made to him.

The inscription refers to the Singhalese king Parākramabāhu in contempt as *Iḷattāṇ*. the record we learn that Parākramabāhu was hostile to the Chōla kingdom from the beginning of his reign and in pursuance of this policy, he made the following three attempts which were successfully foiled by the Chōla king:—

- (a) When the war of the Pāṇḍyan succession broke out, Parākramabāhu espoused the cause of Parākrama-Pāṇḍya, one of the claimants to the throne of Madura and also sent an army into the Pāṇḍya country which forced Kulaśekhara, the rival claimant to the throne, to flee from Madura and seek the help of the Chōla king. The Chōla army sent to his assistance deposed Vira-Pāṇḍya, the son of Parākrama-Pāṇḍya, who was set up on the Pāṇḍya throne by the Singhalese king Parākramabāhu, completely defeated the enemy's forces killing even their generals and finally placed Kulaśekhara on the throne of Madura.¹
- (b) On the failure of this attempt Parākramabāhu reinforced his strongholds by despatching forces into Uṛātturaj, Pulaichchēri, Mātōttam, Vallikāmam and Maṭṭivāl and constructed ships for a naval attack. But the Chōla king frustrated these measures with the assistance of Śrīvallabha, the nephew of Parākramabāhu, by carrying the war into the enemy's territory and destroying a considerable portion thereof.
- (c) Parākramabāhu then tampered with the loyalty of Kulaśekhara-Pāṇḍya to his Chōla ally and won him over to his side. He could not however satisfy both the Pāṇḍya claimants at the same time. The Chōla king, on the other hand, deposed the ungrateful Kulaśekhara and placed Vira-Pāṇḍya, the quondam ally of Parākramabāhu, on the throne of Madura.

This inscription in narrating the first attempt of Parākramabāhu (ll. 12-18) corroborates the *Mahāvamsa* in the main except the reverses sustained by the Singhalese forces. The details of the other two attempts (ll. 18-36) are, however, new information.

The present record raises an important issue about Śrīvallabha. His position is clearly explained in it. We know that his father Mānābharapa was a rival of Parākramabāhu for the overlordship of Ceylon. Śrīvallabha also appears to have aspired for the Singhalese throne. In the protracted struggle for sovereignty Śrīvallabha was captured² by the forces of Parākramabāhu, but he subsequently seems to have escaped from his uncle's custody and sought and obtained shelter under the Chōla king. Parākramabāhu evidently resented this assistance and so commenced his campaign of hostility against the Chōla kingdom. This persistent hostility of the Singhalese king is emphasised in our record in three places (ll. 12, 18 and 29). Śrīvallabha is called the nephew (*marumagan*) of Parākramabāhu and is recognised in the inscription as the claimant to the Iḷam country (*Iḷa-rājjattukkuṇ-kaḍavarāy* l. 21). It is also

¹ The details given in this encounter are also corroborated by the Pallavarāyappēttai record (*above*, Vol. XXI, pp. 186 ff.) wherein, however, Anṇan Pallavarājaṇ's part in the fight does not find mention.

² *Mahāvamsa* Ch. 72, vv. 323-4.

stated that he had already gone (*munḍē pōṇḍirunda* l. 21), thus suggesting his previous arrival in South India, evidently as a refugee seeking shelter under the Chōla and possibly also his assistance for the overthrow of Parākramabāhu. Therefore when his help was sought by the Chōla king, he readily responded, so that if there was a chance he might gain the throne of Ceylon.

The part played by Śrīvallabha, in this connection, has hitherto been considered as that of a traitor.¹ But if it is understood that he was fighting along with his father Mānābharaṇa for the Singhalese throne against Parākramabāhu, it will be evident that such a charge cannot be levelled against him.

In the rivalry between Vira-Pāṇḍya and Kulaśēkhara for the throne of Madura, the Chōla king first took up the cause of Kulaśēkhara,² but when the latter proved a traitor by allying himself with Parākramabāhu, he was deposed and Vira-Pāṇḍya was placed in his stead. Though the present record stops with the restoration of Vira-Pāṇḍya, now with Chōla help, it is clear that he must also have rebelled³ soon after, for when Kulōttuṅga-Chōla III continued the war, he fought against Vira-Pāṇḍya⁴ and in favour of one Vikrama-Pāṇḍya whom he made the ruler of Madura.⁵

It may be pointed out here that the new facts gleaned from this inscription, viz.—that Rājādhiraṇa took up the cause of Śrīvallabha against that of Parākramabāhu, that the Pāṇḍya king Kulaśēkhara turned a traitor to the Chōla king and that Vira-Pāṇḍya was again installed on the Pāṇḍya throne through Chōla help—raise the following fresh issues which in the present state of our knowledge cannot be satisfactorily explained:

Did the Chōla king Rājādhiraṇa II actually send any help to Ceylon to assist Śrīvallabha in his struggle for sovereignty or did he only give shelter to him? Why was Vira-Pāṇḍya made the ruler of the Pāṇḍya kingdom and not Vikrama-Pāṇḍya after Kulaśēkhara turned a traitor? What was the relationship of Vikrama-Pāṇḍya to his predecessors and what were his claims to the Pāṇḍya throne?

The territorial divisions, *Jayaṅgoṇḍasōla-maṇḍalam* (l. 8), *Arumolīdōva-Vaṇaṇḍu* (l. 36) and *Nepmali-nāḍu* (l. 36) are already known. *Paḷaiyaṇūr*⁶, the native place of Vēdavaṇam-Uḍaiyāṇ may be identified with the village of the same name in the Tiruttaṇi *taluk* of the Chittoor district. This village must be distinguished from Rājārājaṇ-Paḷaiyaṇūr⁷ (l. 36) in the Tanjore district, where 10 *vēḷi* of land was granted to this Vēdavaṇamuḍaiyāṇ. The village *Elagam*

¹ See *A. R. on Epigraphy* for 1906, para. 23.

² Why Kulaśēkhara proved a traitor is not explained in the record. Probably he was enticed by Parākramabāhu.

³ His revolt is referred to in the historical introduction of Kulōttuṅga-Chōla III. See *S. I. I.*, Vol. III, pp. 206ff.

⁴ Vira-Pāṇḍya seems to have occupied the throne for a second time from about 1175-1182 A.D. Like his predecessor Kulaśēkhara he also fell an easy prey to the machinations of Parākramabāhu and thus made himself the bitterest enemy of the Chōla king Kulōttuṅga-Chōla III. He made a desperate attempt along with his son to regain the Pāṇḍya throne till at last he lost his life in the battle at Neṭṭūr. Two records from Tribhuvanam in the Tanjore district (Nos. 191 and 192 of 1907) state that Kulōttuṅga-Chōla III who bore the title 'Pāṇḍyāri' killed Vira-Pāṇḍya. See also *A. R. on Epigraphy* for 1908, para. 64, and *S. I. I.*, Vol. III, pp. 217-18.

⁵ The Chōla rulers played the rôle of 'king makers'. Kulaśēkhara, Vira-Pāṇḍya, and Vikrama-Pāṇḍya were successively made rulers of the Pāṇḍya country by the Chōla sovereigns.

⁶ The Tiruvālaṅḡḍu plates of the Chōla king Rājendra-chōla I record the grant of this village to the Śiva temple at Tiruvālaṅḡḍu. In the *Tēvḍram* this village is called Paḷaiyaṇūr-Ālaṅḡḍu (i.e.) Ālaṅḡḍu or Tiruvālaṅḡḍu near Paḷaiyaṇūr. In one inscription Tiruvālaṅḡḍu is said to be near Paḷaiyaṇūr (*S. I. I.*, Vol. III, p. 134).

⁷ This explains why the same inscription is found both at Tiruvālaṅḡḍu (Chittoor district), the native place of Vēdavaṇam-Uḍaiyāṇ, and at Tirumayāgam (Tanjore district) where the lands presented to him were situated.

(l. 29) may be identified with Tiruvēḍagam in the Madura *taluk*. The subjugation of this village is also mentioned in inscriptions of Kulōttuṅga-Chōla III.¹ The river Vellāru rises in the Vēlamalai to the west of the Pudukkottai State and falls into the Bay of Bengal to the north of Maṇamēlkuḍi in the Tanjore district. Ūrātturai, Pulaichechēri, Mātōṭṭam, Vallikāmam and Maṭṭivāl have already been identified.²

TEXT.

- 1 Svasti³ śrī⁴ [||*] Kaḍal-śūḷḍa Pār-mādaruñ Kalai-mādarum aḍal-śūḷḍa Pōr-mā-
- 2 daruñ-Chīr-mādarum ama[r*]ndu vāḷa nāṭ-kaḍal-śūḷ puvī-ēḷum pō[r]-kaḍal-śūḷ puḷaḷ
- para-
- 3 ppa ādi-ugamāmeṇṇa-chchēḍi-muḍi puḷaindaruḷi aṇu-samaiyamum aim-būda-
- mum ne-
- 4 piyil niṇru pārippa-tTēṇṇavaruñ-Chēralaruñ Śiṅgaḷarum mudalāya maṇṇavargaḷ
- tiṇai
- 5 śumandu vantaṇḍi-chchēvip̄pa ūḷi ūḷi oru śeṇkōḷ eḷu-pārum inid-aḷippa-ch-
- chempog Vīra-[si⁵]-
- 6 [ānā]sa⁶nattu Ulaguḍai-mukkōkkiḷāpaḍigaḷōḍum viṇṇirundaruḷiya Kōv-Irāja⁷kēsari
- panmar⁸-āṇa
- 7 Tribhu⁹vanachchakkaravarttiḷaḷ śrī¹⁰-Irājāḍhirājāḍēvarkku¹¹ yāṇḍu pannirapḍāvadu
- nāl nūṇṇaimbat-
- 8 tēḷināl Tribhuvanachchakra¹²vatti Kōṇēriṇmaikoṇḍāṇ Jayaṇkoṇḍaśōḷa-maṇḍalattu
- Mēḷ-
- 9 malaip-Palaiaṇṇūr-nāṭṭu-pPalaiaṇṇūr-uḍaiyār Tiruvāḷaṇḍāḍuḍaiyār kōyilil dēva-
- kamikkū-
- 10 m śrī¹³-māhēśvarak-kaṇḍāṇi-ēyivārgaḷukkum [r*] Palaiaṇṇūr-uḍaiyāṇ Vēdavaṇamu-
- ḍaiyāṇ Ammaia-
- 11 ppaṇ-āṇa Aṇṇaṇ Pallava[rāja¹⁴]ṇ Iḷattāṇ Parākkiramabāku āḷvāṇ-pōḍē
- tuḍaṇḍi Śōḷarāja¹⁵ttukku
- 12 [vi]rōḍam[āy-i]ruppaṇa pala vaḍigaḷāluñ śeḷyya-pḷpārttu idukku uruppā-
- ga-pPāṇḍi-nāṭṭilē paḍai-
- 13 [yu]raviṭṭu.....[Kulaśēkharapaṇiyum Maḍu]raiṇil niṇṇum Vēḷḷāṇṇukku
- vaḍakaraiṇilē pō-
- 14 dappaṇṇi[nā-paḍiyālē].....¹⁶m śeḷyappārtta-iḍattu idukku-pparikāramāḷa
- Kula-
- 15 śēkhararkku [vēṇḍuvaṇavuñ-cheydu muda]ḷigaḷum paḍaigaḷum pōgaviṭṭu
- Iḷattāṇ paḍaiyaiyu-

¹ S. J. J., Vol. III, p. 210.

² Above, Vol. XXI, p. 187.

³ Engraved in Grantha.

⁴ The letters *rāja* and *marā* are engraved in Grantha.

⁵ The letters *tribhu* are in Grantha.

⁶ The letters *Rājāḍhirājāḍē* are in Grantha.

⁷ *rāja* is engraved in Grantha.

⁸ The word *viṇṇaikkōḍuḷaḷum* may be inserted before *śeḷyappārtta*.

- 16 m ippadaik[ku-kkārāṣvar-āṣa] Ila[ākāpura-Da]ṣḍanāyakkam Jagat-
tra¹ya-dDaṣḍanā [ya²*]kkaṣum ulliṭṭā-
- 17 raiyuā-kogru [Madurai- vāsalilē ivarga] talaiga[ai] taippittu iv-vūrilē Kula-
śēkhararaiyum puga-viṭṭu-chehe-
- 18 Ila-nirka..... ku virōdamāy-iruppapa śeyya-ppārttu ivan taṇ paḍai-
19 nilaiyāna Ūratturai Pulaichchēri Mātōṭṭam Vallikāmam Maṭṭivā] ulliṭṭa
ūrgalilē paḍaigaḷu-
- 20 m puguda-viṭṭu paḍavukaḷuñ cheyvikkiṣa paḍi kēṭṭu idukku-pparikāramāga
Iḷattāṇ maru-magaṇārāy Ila-rājya³ttukkuñ-
- 21 kaḍavarāy muṇbē pōṇdirunda Śivallavarai alaippittu ivarkku vēṇḍuvaṇa-
vuñ-cheydu ivaraiyum i-
- 22 varuḍaṇē vēṇḍum paḍaigaḷum Ūratturai Vallikāmam Maṭṭivā] ulliṭṭa ūr-
gaḷilē pugaviṭṭu-pPulaichchē-
- 23 ri Mātōṭṭam ulliṭṭa ūrgaḷum aḷittu Iḷattāṇavāy iv-vūrgaḷil niṇra āṇaiga-
ḷuñ kai-kkoṇ-
- 24 ḍu Ila-maṇḍalattil kiḷ-mēl irupadin kāda mērpadaḍun teṇ-vaḍaḷ moppaḍin
kāda mērpadaḍum aḷittu it-
- 25 turaiyil ivan manichebarāy-irundāril kolvāraiya-kogru piḍippāraiyaḷum piḍitta
ivargaḷaiyaḷum śa-
- 26 rakkāy-kkaikkonḍaḷavum piḍitta āṇaigaḷum alaippittu ivan namakku-kkēṭṭi
Ila-maṇḍalattu-kkāriya-
- 27 m ellappaḍiyāḷum ivan aḷiya-cheheyvittapaḍikkum Pāṇḍiyaṇār Kulaśēkharar
tamakku muṇbu śeyda
- 28 naṇmaigaḷum pārādē Iḷattāṇuḍaṇē [śa⁴]mbandam-paṇṇavum ivanum ivaruñ
kūḍa-niṇru Śōḷa[rājya⁵]ttuk-
- 29 ku virōdamāy-iruppapa śeyyavuñ-kaḍavadāga nichchayittu idukku uru-
ppāga-pPāṇḍi-nāṭṭu Eḷagattārilum ma[r⁶*]ra-chē-
- 30 āmanterilum namakku=chchērvupattū niṇruḍaṇ śeygiṇe Irājarāja⁷kkarkuḍi-
yarāyaṇum Irājaga⁸mbira Aṇḷukōṭ-
- 31 tati-Nāḍālvāṇum ulliṭṭārai [a]ttugaḷil niṇrum. Vēḷḷāṅṅukku vaḍa-karaiyilē pōḍa-
ppaṇṇi
- 32 Ilaṅkāpuri-dDaṣḍanā [ya²*]kkaṣum Jagattra¹ya-dDaṣḍanāyakkam ulliṭṭār talaigaḷāy
Madurai-vāsalir taichcha talai-
- 33 gaḷum vāṅgi-ppōgaḍuvittu ellā-ttīmaigaḷum śeyyakkaḍavadāga-kkaruḍi-cheheygiṇa-
paḍiyum Iḷattāṇ Kulaśēkharar-uḍa-

¹ The letter tra is engraved in Grantha.

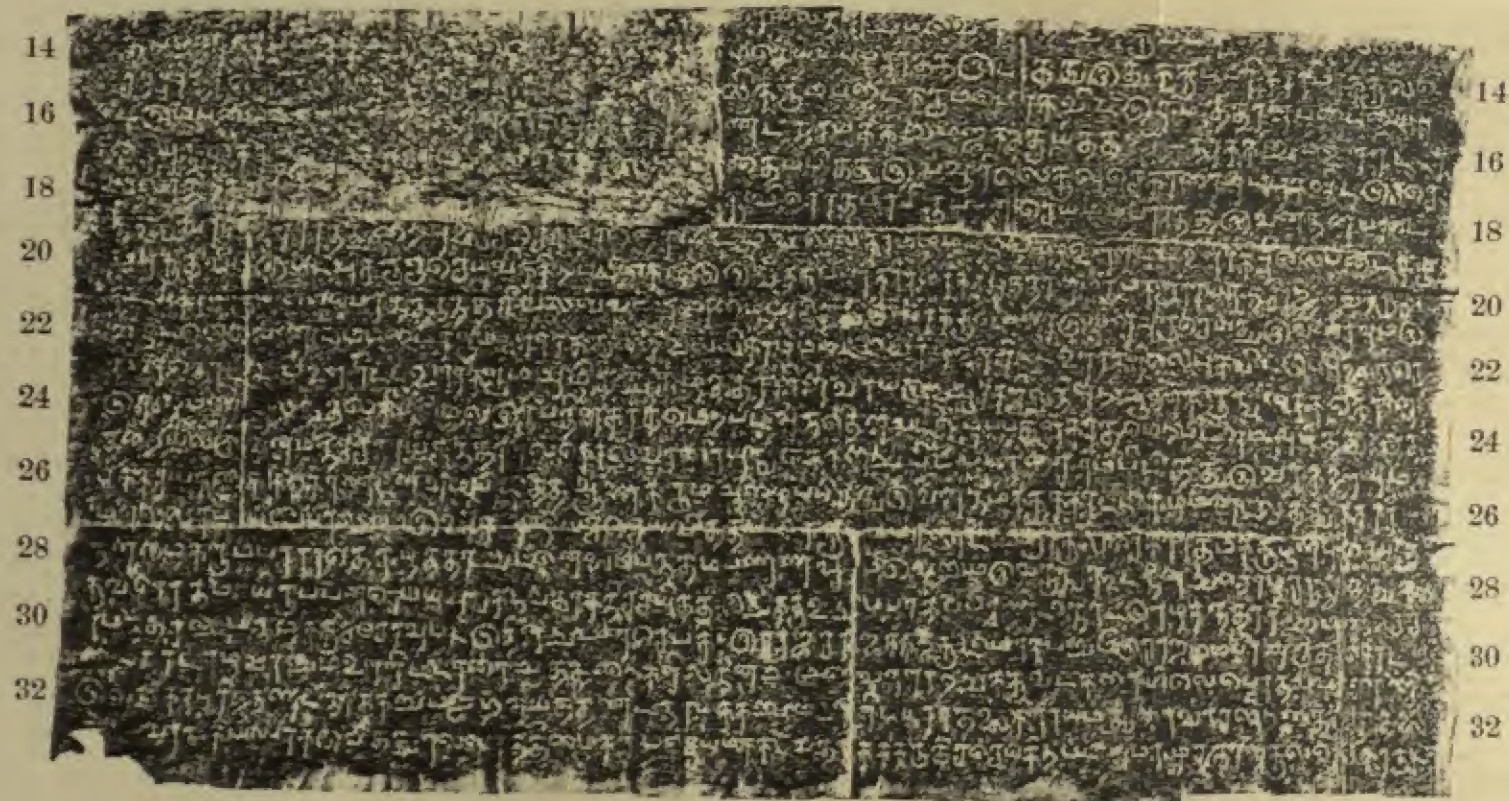
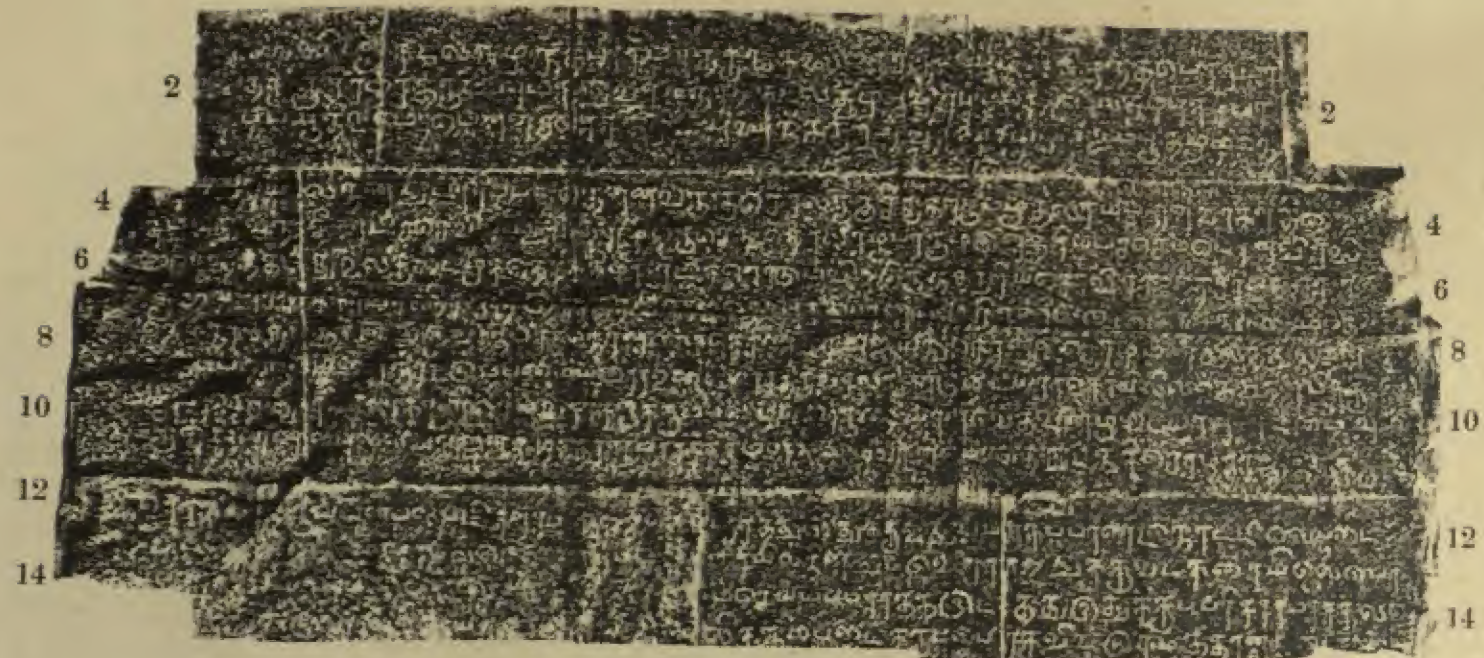
² Engraved in Grantha.

³ The letters rājarāja are engraved in Grantha.

⁴ The letters rājaga are engraved in Grantha.

⁵ The letters jagattra are engraved in Grantha.

TIRUVALANGADU INSCRIPTION OF RAJADHIRAJA II.





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- 34 *q* kūḍa niṟu udavi-ṣeygai sūṭṭi ivaruḍaṇ ṣārvupaṭṭu-ni rārkku vara-
kkāṭṭipa ōlaigaḷum vaḷ stukkaḷum vaḷḷiyilē iva¹paḍiyāḷum
Ṣōlarāja*ttukku virōdamāy-irukkaiyālē ivaṇai
- 35 aṅgu-niṟum pōkki muṇbē-piḍittu Madurai-*kkāraṇavarāṇa* Parākkrama-
Pāṇḍiyar maṇaṇār Vira-(Pāṇḍiya)dēvarai Madurai² i-vastu³-
vāluṇ kudiraiyāḷum vēṇḍuvaṇavaiyiṟil namakku-*chcho*-
- 36 li-*chcheyyavēṇḍuvaṇavaṇ*-*cheyvittu* allāḍaṇa ivaṇē migudippaḍa nērudum
cheydu ōrukkī[na*] nāḷ [ai]kkulḷē Madurai⁴ dēva-vaṇaṇāṭṭu Nep-
mali-nāṭṭu Irājarāja*ṇ-Paḷaiyaṇūrillē paḍiṟra-
- 37 vēli nilam paṇṇiraṇḍāvadu mudal antarāyam pāṭṭam uṭpaḍa iṇaiyilīy-ōga
iṭṭu ippaḍi Uḍaiyār TiruvālaṅgāḍuḍaiyaMāvēndavēḷān ||-Ivai Nila-
gaṇṇarayan eḷuttu || *ḷ*
- 38 Ivai Dipattarayāṇ eḷuttu *ḷ* Ivai Kaṇakarāja*ṇ eḷuttu *ḷ* Ivai Malaḷiappi-
rāja*[n*] eḷuttu *ḷ* Ivai Maḷava.....
- 39 tu | *ḷ* Ivai Villavarāyaṇ eḷuttu *ḷ*

TRANSLATION.

(Lines 1-5)¹

(Ll. 6-10).—In the twelfth year and one hundred and fifty-seventh day (of the reign) of the king Rājakēsarivarman alias the emperor of the three worlds, the glorious Rājādhirājadēva, while he was pleased to be seated along with (his queen) Ulaguḍai-mukkōkkiḷānaḍaigaḷ on the golden throne of heroes, (the following order was issued) to the *dēvakanmi* and *Śrī-māhēśvara-kaṇḍāni-ṣeyvār* of the temple of Uḍaiyār Tiruvālaṅgāḍuḍaiyār at Paḷaiyaṇūr in Mēnmalaip, Paḷaiyaṇūr-nāḍu, a subdivision of Jayaṅgaṇḍaṣōḷa-maṇḍalam (under the royal seal) Trībhuvana-*chakra*vatti Kōvēṇḍiṇṇaikoṇḍāṇ :—

(Ll. 11-17).—Vēḍavaṇamuḍaiyāṇ Ammalappaṇ alias Appaṇ Pallavarājaṇ of Paḷaiyaṇūr (acted thus) :

When Parākramabāhu of Ḵam, from the time (he) assumed sovereignty acted inimically against the Chōḷa country by various means and as a part of this move, since he caused an army to enter the Pāṇḍya country and forced Kulaśekhara also to flee from Madura to the north bank of the (river) Vēḷḷāru to counteract this (hostile) action, what (assistance) was needed by Kulaśekhara was given (by us, i.e., the Chōḷa king)

¹ This portion is built in : before 'paḍiyāḷum' the letters 'ellāp' may be inserted.

² The gap may be filled up with the aid of the Tirumayānam inscription, with the words 'lēyilḷi Ṣōḷakadava-*ḍāḷa* ōrukkū nān *chōḷi* lēṇṇaṇṇum vēṇḍuvēraṇṇum pōṇarāṇṇam [rī/ṇ]'.

³ The letter *ḷ* is engraved in Grantha.

⁴ From the Tirumayānam inscription, a portion of this gap may be filled up with the words 'naippōkkē Vira-Pāṇḍyaḍēvarai Maduraiyil paṇaritta-paḍikkum iṇaṇṇū *Arumōḷ*'.

⁵ The letters *rājarāja* are engraved in Grantha.

⁶ Engraved in Grantha.

⁷ The letter *ja* is engraved in Grantha.

⁸ For translation see above Vol. XXI, p. 191.

commanders (*with*) forces were despatched, the army of Ceylon (*was destroyed*) and its generals **Laṅkāpura-Daṇḍanāyaka** and **Jagattraya-Daṇḍanāyaka** put to death, their heads mounted on the gates of Madura, and (*thereafter*) Kulaśekhara was allowed to enter this city (*i.e.*, Madura).

(Ll. 18-26).—When (*affairs*) stood thus bearing (*the report*) that, with the intent of making (*another*) hostile attempt (*against the Chōla country*), this (*Parākramabāhu*) had assembled forces into his strongholds at Ūratturai, Pulaichehēri, Mātōṭṭam, Vallikāmam, Maṭṭivāḷ and other places and was also constructing (*a fleet of*) ships (*therein*), (*we, in order*) to ward off this (*danger*), summoned **Śrīvallabha** the nephew of the Ceylonese (*king*) and a claimant to the kingdom of Ceylon and (*who*) had already arrived (*here*), did whatever was required for him (*and*) despatched him with the necessary forces to Ūratturai, Vallikāmam, Maṭṭivāḷ and other villages (*and*) destroyed Pulaichehēri, Mātōṭṭam and other villages, captured the elephants belonging to the king of Ceylon stationed in these places, laid waste in Iḷa-maṇḍalam more than twenty *kādam*¹ (*of land*) from east to west and more than thirty *kādam* from south to north, killed in this place such of his subordinates as had to be killed and captured those who had to be captured. This (*Anṇan Pallavarājan*) sent for these (*captives*) along with the booty and captured elephants and displayed (*them*) to us (*and*) thus (*once again*) frustrated in every way the efforts (*of the king*) of Iḷa-maṇḍalam.

(Ll. 27-33).—The Pāṇḍya **Kulaśekhara** disregarding the good done to him before (*by us, i.e.*, the Chōla king), entered into an alliance with the (*king*) of Ceylon, (*and both*) this (*king of Ceylon*) and this (*Kulaśekhara*) decided to stand together and act against (*the interest of*) the Chōla kingdom. As an evidence of this move, (*they*) drove from (*their*) places to the north bank of (*the river*) Vellāru, our allies at Eḷagam in the Pāṇḍya country like **Rājarājakkarkuḍiyarāyan** and **Rājagambīra Aṇjukōṭṭai-Nāḍālvān** and other feudatories who were assisting our cause and removed from the gates of Madura, the heads of **Laṅkāpuri-Daṇḍanāyaka**, **Jagattraya-Daṇḍanāyaka** and others which had been pinned thereon, (*and in this way*) carried out the intent of working every kind of evil (*to us, i.e.*, the Chōla king).

(Ll. 34-39).—As the letters and presents sent to the adherents of Kulaśekhara by the king of Ceylon betokening assistance (*to the former, when intercepted*) on the way (*proved Kulaśekhara's*) hostility to the Chōla kingdom, we directed him (*Anṇan Pallavarājan*) to oust him (*Kulaśekhara*) from there (Madura) and to (*reinstate*) in Madura **Vira-Pāṇḍya**, the son of **Parākrama-Pāṇḍya** who was from the beginning (*another*) claimant to the throne of Madura. (*Further*), we provided him (*Anṇan Pallavarājan*) with all the requisites and directed him to indent on us (*when necessary*) for funds and cavalry and to manage the other things himself; and as he had so carried out (*our intentions*) within a short time (*and installed*) **Vira-Pāṇḍya** (*in*) Madura, (*we granted him*), from the **twelfth year**, ten *vēḷi* of land in **Rājarājan-Palaiyanūr** (*situated*) in Neṇmali-nāḍu, a division of [Arumolī]dēva-vaḷanāḍu, made free of taxes including *antarāyam* and *pāṭṭam* (*and commanded the engraving of the gift in the temple of*) Uḍaiyār Tiruvāḷaṅḡuḍaiy[ār] (*This is the signature of*) Mūvēndavēḷāṇ **Ḷ**. This is the signature of Nīlagaṅgarayan **Ḷ**. This is the signature of Dīpattarayan **Ḷ**. This is the signature of Kaṇakarājan **Ḷ**. This is the signature of Malaiyappirājan **Ḷ**. This [*is the signature of*] Maḷava This is the signature of Villavarāyan **Ḷ**.

¹ *Kādam* is the Indian league measure about 10 miles in distance.

No. 15.—THE KHAMKHED PLATES OF THE TIME OF PRATAPASILA.

BY PROFESSOR V. V. MIRASHI, M.A., NAGPUR.

This is a set of **three copperplates** discovered by a farmer while digging under a wall of his house at Khāmkhēḍ or Khāmgāon about 35 miles south-west of Mehkar in Berār. They reached the hands of Mr. Y. M. Kale, B.A., LL.B., M.L.C. of Buldānā, who kindly placed them at my disposal for editing.

The plates are strung on a circular ring 1·2" in thickness and 2·2" in diameter, passing through a hole about $\frac{1}{2}$ " in diameter in the centre of the top of each plate. The middle portion of the ring is flattened¹ to contain a **legend** in two lines and the crude figure of a male deity sitting cross-legged, with a halo surrounding his face. The ends of the ring do not appear to have ever been soldered and were a little apart from each other when the plates reached me, so that the latter could be taken out with ease. This makes it doubtful if the ring belongs to the plates at all. The suspicion is strengthened by the fact that the legend on the ring, though incised in the same characters as the inscription on the plates, does not contain any of the names mentioned in the plates. The plates and the ring together weigh 74 *tolas*. Each plate measures 6·7" × 2·3". After the plates were incised, it appears it was discovered that the hole of the first plate was wrongly cut at the centre of the bottom. It was, therefore, closed with a piece of copper rivetted into it and another was made at the centre of the top. Some portion on the right hand side of the first three lines is illegible owing to the corrosion and cracking of the first plate. The first and third plates are inscribed on the inner side only and the second, which is thicker, on both the sides. The letters are well cut and do not show through on the reverse. The ends of the plates are raised into rims to protect the letters. Each side of the plates contains six lines except the second side of the second plate which has five lines only. The **characters** are of the nail-headed or acute-angled variety of the North Indian alphabet. The engraver has, in the first two lines, shown the wedges clearly. Later on they are replaced by short horizontal top-strokes. The inscription thus shows the transitional stage when the wedges at the top of letters were giving place to horizontal strokes which in course of time developed into the characteristic top-lines of the Nāgarī alphabet.² The size of letters varies from ·1" on the first plate to ·2" on the rest. The initial *ā* which is differentiated from *a* by a downward stroke attached to the middle of the right hand vertical line of *a* occurs in *āḍiṅga* (l. 9) and *āchchhētā* (l. 16). The initial *u* which has a curve at the lower end occurs in *uttarataḥ* (l. 22) and *uktam cha* (l. 12). The medial *ā* appears generally in the form of a downward stroke (cf. *Sagar-ādibhiḥ* l. 13) but occasionally appears above the line (cf. *rājānāiḥ* l. 13). The curve of the medial *i* often goes over the line to the left of the letter and, encircling it, appears again to the right, generally ending in a serif (cf. *kīṣchā*³ l. 6). The medial *u* is shown in two ways—by lengthening the vertical stroke of the letter ending in a serif (cf. *Yudhiṣṭhira* l. 17) and by means of a curve open to the left (cf. *bhuktā* l. 13). The medial *ā* also occurs in two ways—(1) with a curve at the base of a letter, the end of which is either curled or turned sharply upwards (cf. *gavyūta* l. 7) and (2) with the sign for initial *ū*; (cf. *bhūmāḥ* l. 6). The *mātrās* for *ai*, *ō* and *au* generally stand above the line. They appear curled in some cases (cf. *Gḷamma* l. 10 and *ś-ch=aitad* l. 12); *k* and *m* generally show a loop on the left (see, however, *°kumāra* l. 8 and *rakṣa* l. 17, where *k* appears without a loop); *j* still appears in its old tripartite form (cf. *rājānāiḥ* l. 13); *ṛ* is flat at the top (cf. *Ikṣvabhajja* l. 9); the base

¹ The scale of the Multāl and Tivarkhēḍ plates are similarly formed (*Ind. Ant.*, Vol. XVIII, p. 231, and above, Vol. XI, p. 276).

² For a similar, but later, mixture of wedges and straight top-strokes see the Vaṇḍī-Diṇḍorī plates of Gōvinda III (see Plate II (b), *Ind. Ant.*, Vol. XI, p. 160).

stroke of *ṣ* is occasionally suppressed (see *Parṇīkagrāmā* l. 21). The vertical stroke of *ṣ* is generally on the left (cf. *sēnāpati* l. 10). *D* shows a slight serif at the lower end, *n* has a loop and *y* is generally bipartite (cf. *yodā* l. 14). Again the right hand upstroke of the sub-script *y* is drawn up as far as the top line of the whole letter (cf. *gayūta* l. 7) and *r* shows a slight wedge at the lower end, which has not yet developed into a tail (cf. *purōhita* l. 9). The superscript *r* is generally placed above the line (cf. *svarggē* l. 15) but it appears as a short horizontal stroke in combination with *y* (cf. *sūrya-grahanē* l. 8). The characters thus resemble in a general way those of the Multāi plates of 708-9 A.D. (see Bühler's *Indische Palaeographie*, Plate IV, XX).

The language is incorrect Sanskrit. See, for instance, the wrong forms *grāma* for *grāmaṁ* (l. 8), *pratipāditaṁ* for *pratipāditavān* (l. 9), *vājānāḥ* for *vājābhīḥ* (l. 13). The rules of *sandh* have, in some cases, been neglected. The marks of punctuation are, in many cases, not used at all, or are used wrongly (cf. ll. 8 and 10). The final *i* is wrongly dropped in *vasē* (l. 16) and *dānā* (l. 18). Except the imprecatory verses at the end, the whole inscription is in prose. As regards orthography we may note that the consonant following *r* is generally reduplicated (cf. *chaturddanta* l. 3, and *pūrevasyām* l. 7). In some cases an *anusvāra* is used instead of a class nasal in the body of a word (cf. *sāmpannaḥ* l. 3). *V* is used for *b* in *Vrihaspatinā* (l. 12).

The object of the grant is to record the donation of the village Nandapura situated at a distance of only one *gayūta* (about 4 miles) south-east of Parṇīkhēṭa (also called Parṇīka-grāma in l. 21) at the time of a solar eclipse. The donees were Sōmasvāmin, Śhaśṭhi-kumāra, Nāgaśarman, Ādityaśarman and other Brahmins.¹ The gift was made by Davana-Druhaṭa (Druhaṭa?), the son of Utaragaṇa who was the eldest brother of the reigning king Pra[tāpa*]śīla. As no information about the dynasty of these kings is given and no date is recorded in this charter, it is not possible to identify either Utaragaṇa or his brother Pratāpaśīla and son Davana-Druhaṭa.² The names of some Kalachuri kings end in *gaṇa* but it is not known if they were related to Utaragaṇa mentioned in this charter. We can only say that the dynasty seems to have flourished in Berār in the beginning of the eighth century A.D. The use of the expression *Samadhigata-pañcha-mahā-śabḍa* and the absence of any suzerain's name in the present charter seem to indicate that it was at first a feudatory royal family and made itself independent in Berār, when the power of the early Chālukyas of Bādāmi declined in the beginning of the eighth century A.D.

Among the names of officers who are asked to note the present gift occur those of the *Purōhita* Jīvarabhaṭṭa, Nāgammabhaṭṭa, the *Bhōgiṇi* (district officer) Gōvinda, the *Śrēṣṭhīn* Gōlamma and the *Sēnāpati* Durgahari. The grant was written by the last mentioned officer who describes himself as a bee issuing out of the lotus in the form of the foot of Gōvinda-Vishṇu. He was, therefore, a devotee of Vishṇu.

As for the geographical names occurring in this charter, Nandapura, the donated village, cannot be traced; its position is probably occupied by the present Khāmkhēḍ where the plates were found. Two of the villages that formed its boundary can be identified. Thus Parṇīkhēṭa is probably Pāngārkheḍ about 1½ miles to the north-west of Khāmkhēḍ and Vyāghraviraka is Vāghor about a mile to its north-east. The distance between Pāngārkheḍ (the modern representative of Parṇīkhēṭa) and Khāmkhēḍ (which now occupies the site of

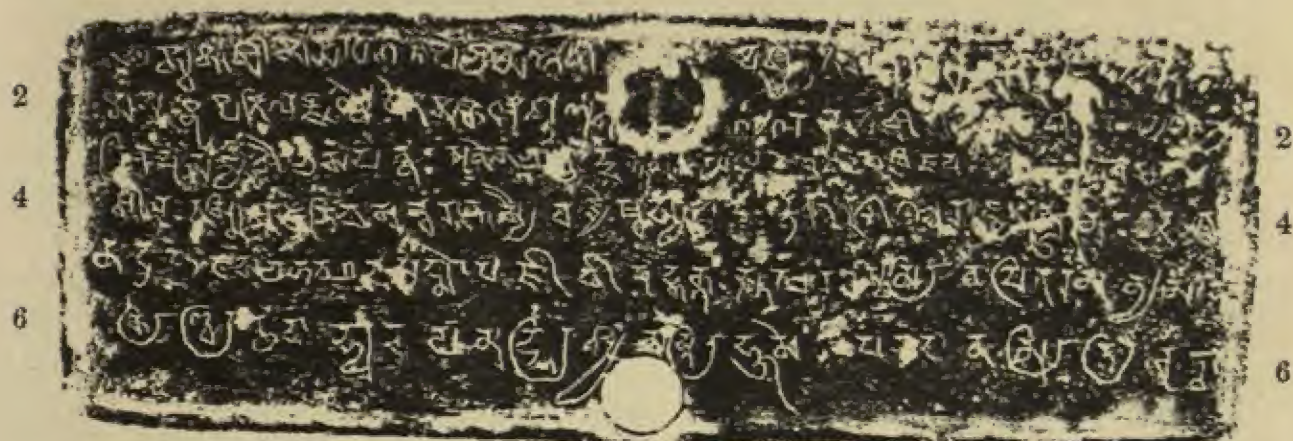
¹ The names of some Brahmins are lost as some portion of the grant after *Sūryagrahanē* in l. 8 was omitted by the engraver. The latter part of one name (viz., *Sarāma*) appears after *Sūryagrahanē*.

² These princes are not otherwise known. Again, the plates do not contain even a regnal date; the figure on the seal is crudely executed and its legend has no apparent connection with the plates. Though none of these grounds is conclusive by itself, their combination casts suspicion on the genuineness of the record.

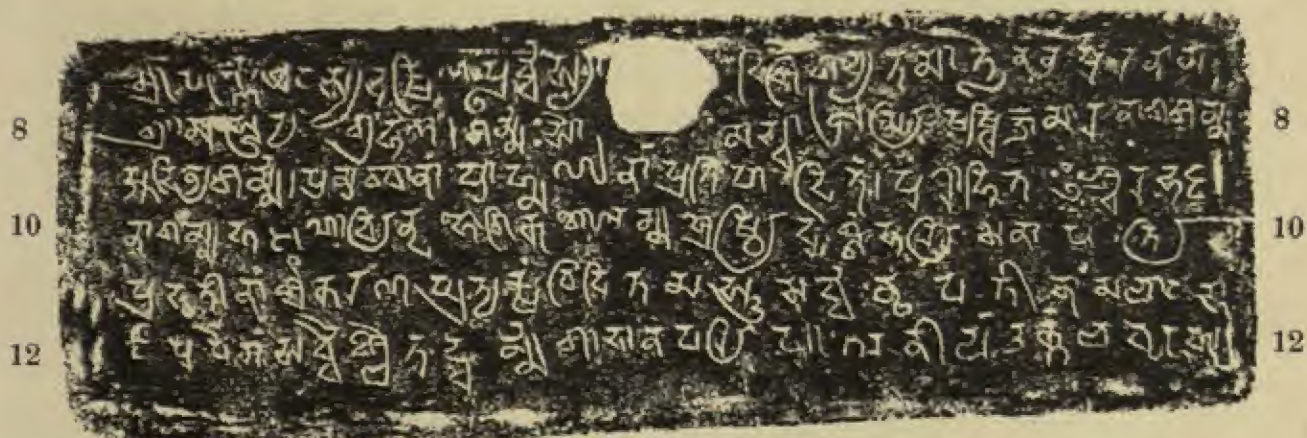
Seal.



First Plate.



Second Plate: First Side.



Second Plate: Second Side.

14
16

अ व प्रो के क पट्टि र पय क ज्ञा ॥ सु मं नि पु रि द्रि वि र
सं खे न ल क म क य न ज र क के व ओ म क प ट्टि र प य

16

Third Plate.

18
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22

ancient Nandapura) is not one *gavyūta* (or four miles) as stated in the charter, but this mistake is probably due to the ignorance of the person who drafted the charter. The other villages cannot be identified.¹

TEXT.†

The Seal.

प(. .²)धम(मं)कस्व(स्य)

First Plate.

1 ओम³ स्वस्ति श्रीः ॥⁴ समधिगतपंचमहाशब्द[!]⁵ शु[व्र?]त[र]श्री(?)
प्रक[ट?]करजदा(?)त[स?]-

2 मस्तनृपतिलक्ष[णोपेत]⁶ सकलगुणगणालं[क]तशरी[र:] . . श[!]⁷[न्ति?]-
[धै?]र्य[शौर्य]-

3 [वि]नय[स]त्त्वशौचसंपन्नः अनेकच[तु]र्दन्त[गजघटा]....⁸[प्राप्त?]विजयः [महारा?]जः
प्र[ताप?]-

4 श्रीलः⁹ तस्मि¹⁰ [शस]ति वसुध्वरान्तस्मैव ज्येष्ठस्व [भ्रातुः] उत्तरगणराजः¹¹ सनुः दव-

5 नदृष्टः [!]¹² स च तत्पादपद्मोपजीवी तद्वक्तः¹³ स्वत्परः स्वमिव पितरं मन्यमा[नः]

6 किञ्चिच्छे[यो]भ्युदयमुद्दिश्य नास्ति भूमेः प[रं] दानमिति कृत्वा

Second Plate ; First Side.

7 श्रीपरिखेटस्व दक्षिणपूर्वस्यां दिशि गव्यूतमात्रे नन्दपुरं नाम

8 ग्राम(ग्रामं) सूर्यग्रहण¹⁴ ।¹⁵ शम्भेः¹⁶ सोमस्वामिपठिकुमारनागशम्भे-

9 आदिन्वशम्भे¹⁷ ।¹⁸ प्रमुखानां ब्राह्मणानां प्रतिपादित¹⁹ । पुरोहितवैश्वरभट्ट-

10 नागशम्भट्ट ।²⁰ गौविन्दभोगिकगोस्वाम्येष्ठिदुर्माहरिसेनापति-

11 प्रभृतौनां श्रीकरणप्रत्यक्षं विदितमस्तु सर्वनृपतीनां²¹मचाटभ-

12 टप्रविशं सर्व्वैश्वर्य्यशसनं परिपालनीयं [!]²² उक्तं च वृहस्प-²³

Second Plate ; Second Side.

13 तिना [!]²⁴ बहुभिर्व्वसुधा भुक्ता राजानैः²⁵ सगरादिभिः [!]²⁶ य[स्व] य-

¹ The accompanying plates have been prepared from excellent ink stampages kindly supplied by Mr. K. N. Dikshit, M.A., Superintendent, Archaeological Section of the Indian Museum, Calcutta.

† From the original plates.

² The second letter on the seal is illegible; the medial vowel seems to be *a*.

³ Expressed by a symbol.

⁴ [The reading from here to the end of the line is doubtful. The first two letters look like *ś-chats*.—Ed.]

⁵ About three letters are illegible here. [The reading is *śāntardanta* which is also found in the inscriptions of the Vishnukundin rulers; cf. above, Vols. IV, p. 196, and XI, p. 134.—Ed.]

⁶ [I cannot make out the first three syllables of this name from the plate.—Ed.]

⁷ Read तस्मिन्.

⁸ Read उत्तरगणराजस्य

⁹ The *visarga* is superfluous.

¹⁰ Some portion of the grant giving more names of Brahmins is dropped here.

¹¹ *Danda* not required.

¹² The *visarga* is unnecessary.

¹³ Read आदिन्वशम्भे.

¹⁴ Read प्रतिपादितवान्.

¹⁵ The *maṣṭura* is superfluous.

¹⁶ Read सतिना.

¹⁷ Read राजभिः.

- 14 स्य यदा भूमिस्तस्य तस्य तदा फलं [॥*]¹ उक्तं च भगवता वेदव्या-
 15 सेन व्यासेन [॥*] षष्टिं वर्षसहस्राणि स्वर्गं तिष्ठति भूमिदः [॥]
 16 आच्छेता² चानुमन्ता च त³न्वेव नरके वसे[त् ॥*]¹ पुनरपि चोक्तं व्यासेन [॥*]
 17 स्वदत्तां परदत्तां वा यत्नाद्रक्ष युधिष्ठिर [॥*] मही-

Third Plate.

- 18 अहिमतां श्रेष्ठ दानाये(च्छे)योनुपालनं [॥*]¹ एवं ज्ञात्वा यत्न-
 19 तः परिपालनीयमिति [॥*] शिवमस्तु धर्मवृद्धिश्च ॥ चतुरोद्वा-
 20 टसमेतद्ग्रामस्य पूर्वस्यां दिशि व्याघ्रविरकं नाम ग्रामः । दक्षिणेन भ्रमश-
 21 कं नाम ग्रामः । अपरतो(तः) ओपणिकग्रामो भवति [॥*] तस्य ग्रामस्य
 मर्यादावहो भ-
 22 वति [॥*] उत्तरतः च्छो(च्छो)वविरकग्रामः ॥ श्रीगोविन्दविष्णुचरणपंकजनिर्म-
 23 तेन मृडगेन दुर्माहरिसेनापतिना लिखितमिदं ताम्ब्र⁴शासनमिति [॥*]

TRANSLATION.

(Lines 1-12) Ōm. Hail! (There is) *Mahārāja Pra[tāpa]śīla* who has attained *Pañchamahā-śubda*, who is endowed with all the distinctive marks of royalty, whose person is decked with the multitude of all good qualities, who is possessed of tranquility, courage, bravery, modesty, truth and purity, who has attained victories with numerous four-tusked elephants While he is ruling over the earth *Davāna-Druhaṭa* (*Drubhaṭa?*), the son of his own eldest brother King *Utaragaṇa*, who is dependent on his lotus-like feet, is devoted to him and is wholly engaged in (*serving*) him, who regards him as his own father and thinks that there is no higher gift than that of land for (*the attainment of*) any religious merit and good fortune, donates on (*the occasion of*) a solar eclipse the village *Nandapura* (*situated*) at a distance of only one *gavyūta* (4 miles) in the south-eastern direction of *Śrī-Parpikhṣṭa* to Brahmins, the foremost of whom are—*Sārman*,⁵ *Sōmasvāmin*, *Shashṭhikumāra*, *Nāgaśarman* and *Ādityaśarman*. Let it be known to the *Purūṣita* *Īśvarabhaṭṭa*, *Nāgammabhaṭṭa*, the *Bhṛṅgika* *Gōvinda*, the *Śrēṣṭhīn* *Gōlamma* and the *Sēnāpati* *Durggahari* at (*our*) *Śrīkaraṇa* (*record office*) as also to all kings that this religious order, which prohibits the entry of *chāṭas* (*courtiers*) and *bhaṭas* (*soldiers*) (*in the donated village*), must be obeyed by all.

[Ll. 12-18 contain three of the customary verses.]

Knowing this, this order should be obeyed. May there be well-being and increase of religious merit! This village which has the (*following*) well-defined boundaries has the village *Vyāghraviraka* on the east, the village *Bhramaśaka* on the south, *Śrī-Parpikagrāma* which forms the boundary of the (*donated*) village on the west and *Chhōbaviraka-grāma* on the north. This copper edict was written (*i.e.*, drafted) by the *Sēnāpati* *Durggahari*, who is a bee that has issued out of the lotus-like foot of *Śrī-Gōvinda-Vishṇu*.

¹ Metre :—*Anuṣṭubh*.

² Read आच्छेता.

³ Read तान्वेव.

⁴ Read समेतग्रामस्य. [The plate shows *samētat-grāmasya*.—Ed.]

⁵ Read ताम⁶.

⁶ The names of some Brahmins are dropped here.

No. 16.—A SARADA INSCRIPTION FROM HUND.

BY RAI BAHADUR DAYA RAM SAHNI, M.A., C.I.E.

In April last Captain E. H. Cobb, I.A., Assistant Commissioner, Mardan, North-West Frontier Province, sent me an eye-copy of an inscription, engraved on a rectangular slab of white stone, which he had discovered in the foundations of an old wall at Hund on the bank of the River Indus on the occasion of his visit to that place in company with Mr. O. K. Caroe, C.I.E., Chief Secretary to the Government of the North-West Frontier Province, now Deputy Secretary to the Government of India in the Foreign and Political Department. I have deciphered the inscription from inked estampages secured through the good offices of the discoverer.

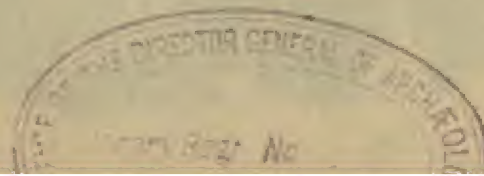
Hund is the modern name of Udabhāṇḍa, the ancient capital of the Shāhi kings of Kābul from the 9th century A.D. till 1021 A.D. when this dynasty was extirpated by Maḥmūd of Ghazni. It was at Hund that Alexander the Great crossed the River Indus before he proceeded on his conquest of India and through which later invaders passed. The Chinese pilgrim Yuan Chwang visited this city in the 7th century A.D. and describes it as about 20 *li*, or just over three miles, in circuit and inhabited by rich and prosperous merchants. The site is now occupied by a small village surrounded by fortified walls of Muhammadan date with a perimeter of 1,400 yards. All round the village are extensive mounds marking the existence of important buildings of early date and coins of Indo-Greeks, Kushāns, Shāhi kings and the kings of Kashmīr have been found here in large numbers. No excavations have been carried out among these remains, but when they are, they may be expected to yield valuable antiquities of all kinds.

So far only a few inscriptions in Śāradā characters have been noticed on this site. Two of these were found by Lt.-Col. Sir Alexander Burnes of the Hon'ble India Company's Service in the early forties of the last century and deciphered by Mr. James Prinsep.¹ Another inscription in the same character was presented to my predecessor, Mr. H. Hargreaves, when he visited Hund in 1923-24. This inscription, according to Dr. Hirananda Sastri, dates from about the 10th century A.D. and records the construction of a Śaiva temple. All the three inscriptions require proper treatment.

The stone slab on which the inscription discovered by Captain E. H. Cobb is engraved measures 1' by 1' by 1'4" in thickness. The inscription consists of eight lines and is in a very good state of preservation. The characters are Śāradā of the 8th century A.D. and the language Sanskrit, which is not free from grammatical mistakes. The epigraph records the construction of a *dēvakula*, i.e., 'statue shrine' or temple by a *Mahārājñi Śrī-Kāmēśvaridēvī* and its consecration between Saturday, the 8th day of the dark fortnight of the month of Āśvayuja in the year Samvat 168 and Thursday (?), the 12th day of the bright fortnight of the month of Āshāḍha in the year Samvat 169. The architect (*nava-karmapati*) who supervised the construction, was Jayantarāja, son of Upendra. He was an Āvantika or inhabitant of Avanti or Mālwā, and a Sūryadvija. The *pañchakula* was the Brāhmaṇa, Śrī-Pillaka, the son of Śrī-Virāditya. The exact meaning of *pañchakula* is not known. In his article² on the Siyadoni Stone Inscription, Professor Kielhorn defines this term as "an office apparently similar to the Marāṭhī पंच or पंचाईत " or "an assembly of five " who manage affairs of a town. If this interpretation is correct, we should assume Pillaka of the inscription under discussion to have been the head or

¹ J. A. S. B., Vol. VI, 1837, pp. 376 seq. and Pl. XLVI.

² Above, Vol. I, pp. 166 and 170.



foreman of an assembly of this nature. The Kāyastha, who composed this inscription, was Śrī-Bhōgika, a Sūryadvīja, who was the son of Śrī-Vihēnda. Dr. N. P. Chakravarti, following Sir Ramakrishna Bhandarkar¹, suggests that this term *Sūryadvīja* may be taken in the sense of the Maga or Śākadvīpi Brāhmaṇas who were the special priests of the Sun-god and are traditionally supposed to have sprung from the Sun. The era in which the dates of this inscription are recorded is not mentioned. I have, however, no doubt that these should be referred to the Harshakāla era which began in the year 606 A.D. and was in ancient times in use in the Panjāb, the United Provinces, Bihār and Orissa, Nepāl, etc. If this assumption is correct, the years mentioned would be equivalent to 774 and 775 A.D.

In the above paragraph I have given the term *dēvakula* the alternative meaning of a 'statue shrine' on the analogy of the *dēvakula* of the Ikshvāku kings of Ayōdhya in Bhāsa's play called the *Pratimā-nāṭakam*. This gallery of the heroes of the Ikshvāku race differed from a divine temple in having neither the banner of a god nor the statues of door-keepers. It was open to visitors, but the statues enshrined in it were not to be bowed to. A structure of this nature was excavated in a mound near Mathurā some 23 years ago. Another literary reference to a *dēvakula* occurs in the *Mrichchhakatikam* where, however, the precise character of the shrine is not quite clear. The earliest mention of such a structure in an inscription is that found in the inscription on the base of the headless statue of Vamatakshama (?) which was found in an ancient site at Mat near Mathurā. This site also yielded other statues of Kushāṇa kings, viz., one of Kanishka, a torso of the great Śaka *satrap* Chashāna, etc.

TEXT

- 1 ओं स्वस्ति १ ॥ महाराज्ञी श्रीकामेश्वरीदेव्या सत्क
- 2 देवकुले नवकर्मपति उपेन्द्रपुत्रजयन्तरा-
- 3 ज आवन्तिको । सूर्यद्विजोः ॥ पंचकुल श्रीवीरादि-
- 4 त्यपुत्र श्रीपिङ्गकत्राक्षणः ॥ ॥ कायस्व श्रीविहं-
- 5 न्दपुत्र श्रीभोगिक सूर्यद्विजः ॥ ॥ इति
- 6 संवत् १६८^३ आश्वयुजवति ८ शनौः अतो
- 7 दिना आरभ्य संवत् १६९ आषाढशुति १२ वृहो^४ प्र-
- 8 तिष्ठा कृताः^५ ॥ ॥ = ॥

No. 17.—JETHWAI PLATES OF THE RASHTRAKUTA QUEEN SILAMAHADEVI; SAKA-SAMVAT 708.

BY PROFESSOR D. R. BHANDARKAR, M.A., PH.D. (HON.), CALCUTTA.

These plates were sent to me for decipherment by the late Mr. V. P. Bhandarkar when he was Huzur Private Secretary to His Highness the Maharaja Holkar. They were discovered some

¹ *Vaishnavism and Saivism*, pp. 161E.

² Expressed by a symbol.

³ [In ll. 6 and 7 the second digit of the year looks more like 5 than 6. But in neither case the date admits of verification from the particulars given in the inscription.—Ed.]

⁴ Perhaps shortened form of वृहस्पती.

⁵ The text as found in the inscription is retained without any corrections.

A SARADA INSCRIPTION FROM HUND.

१ सुभिक्षं ॥ १ ॥ २ ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥ ८ ॥ ९ ॥ १० ॥ ११ ॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥ २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

thirty or thirty-five years ago in a small dilapidated fort on a hill near the village of Jethwai, about 8 miles west of Barwaha, in the Nimār district of the Indore State. One Babaji named Hirapuri, I am told, lighted upon them while digging into a brick and stone platform in the fort for materials for the construction of his house at Jethwai.

The plates are **three** in number, each measuring $9\frac{1}{2}'' \times 6\frac{1}{2}''$. The middle one of these is thicker than the side ones. The edges of them are raised into rims to protect the writing. The plates are strung together on an oval ring with a diameter measuring between $2\frac{3}{4}''$ and $3''$. On the left side of the plates, a round hole is bored for the ring, and the second plate seems to have been slightly damaged through this boring operation. To the back of the ring is fixed a circular **seal** with a diameter measuring $1\frac{1}{2}''$. The seal bears the figure of Garuḍa. The inscription is engraved on the inner sides of the first and the third plate, and on both sides of the second. There are sixteen lines engraved on the first plate, sixteen lines on the first and seventeen lines on the second side of the second plate, and nineteen lines on the inner side of the third plate. The grant thus contains sixty-eight lines engraved in all.

The **language** in which the grant is written is Sanskrit throughout. The first thirty-five lines with part of the thirty-sixth, which set forth the genealogical account, line 40 and parts of lines 39 and 41 which contain a stanza descriptive of the transitoriness of human life, and lines 60-65, with parts of lines 59 and 66 which contain the benedictive and imprecatory verses are in verse and the rest in prose. The genealogical verses of the grant occur in one or other of the Rāshtrakūṭa charters hitherto published, except two, namely, stanzas 21 and 24, which are found only in the Surat Plates of Karkkarāja.¹ Stanza 21 contains mere stereotyped praise, but stanza 24 is historically important. The **script** used in this inscription is Nāgarī, as is generally the case with the Rāshtrakūṭa charters. As regards **orthography**, the consonants following *r* are, as a rule doubled, though indifference in this respect is noticeable in some cases, thus *k* and *ṇ* are doubled in *Karkkarāja* (l. 7) and *Kāraṇāṭakaṇ* (ll. 10-11), but not in *ā-chandr-ār-k-ārṇava* (l. 53). The letter *b* is, as a rule, denoted by the sign for *b*, but also by the sign for *v* in a few cases, such as *scalp-āmvu* (l. 40), *saṁvadhyaṁāna* (l. 42) and so on. The *anuvāra* is changed to *ṇ* and *ā* in conjunction with a following *n* or *ch*, once, in *dheastin-nayan* (l. 2), and once in *kulañ-cha* (l. 4). The *visarga* is changed to *ḥ* in conjunction with a following *ḥ*, once in *nīśāḥaṇ* (l. 33) though it is retained in *niśāḥāḥ* (l. 16). *Ñ* is used instead of the *anuvāra* once in *rājasiñhoḥ* (l. 3). As regards **lexicography**, lines 48-52 contain some words such as *drōṅgarikā*, *vaha* and so forth, the exact import of which is not known.

The inscription is one of **Śīla-mahādēvī**, wife of the Rāshtrakūṭa king **Dhruva**, or, as she is described in lines 37-39, *Paramēśvarī Parama-bhaṭṭārikā Śrī-Śīlamahādēvī*, the great queen of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Dhārāvārṇha*, the illustrious Dhruvarājadēva who meditated on the feet of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the illustrious Akālavarsbadēva, i.e., his father Kṛishṇa I. She is described as the princess of the illustrious Viṭṭarasa *alias* Viṣṇuvardhana who bore the epithet of *Sarva-lōk-āśraya*, 'Support of the whole world'. The latter is doubtless Viṣṇuvardhana IV. of the Eastern Chālukya dynasty ruling at Vēṅgī. In his account of this dynasty J. F. Fleet² says that he was son of Vijayāditya I. and reigned for thirty-six years from A.D. 764 to 799. He is called Viṣṇuvardhana in all inscriptions except one. In this last his name is given as Viṣṇurāja which is no doubt the Sanskrit form of Viṭṭarasa. No reasonable doubt can thus be entertained as to Śīla-mahādēvī being the daughter of the Eastern Chālukya king, Viṣṇuvardhana IV.

The **object** of the inscription is to record the grant of a village by Śīla-mahādēvī to two Brāhmanas. The village granted is **Kōlōpadra**, situated in the district of **Nāndīpuradvārī**. The

¹ See above, Vol. XXI, p. 142.

² *Ind. Ant.*, Vol. XX, p. 100.

boundaries of the village have been specified. One of the donees was **Mārachcha**, son of Māradi. He was an *adhvaryu* and a religious student of the *Kāṇva-śākhā*. His native place was Kurugōṭa, and he pertained to the *Śālaṅkāyana-gōtra*. The other donee was **Durgāditya**, son of Bhaṭṭa Nārāyaṇa. He also was an *adhvaryu*, but was a religious student of the *Mādhyandina-śākhā*. His native place was Nāndīpuradvārī. He was a member of the Community of Brāhmanas well versed in the four Vēdas (*chāturvīdya-sāmānya*) belonging to his place, and pertained to the *Jātūkarṇya-gōtra*. The occasion of the grant was the eclipse of the sun which occurred in the **Śaka year 708 expired on the Amāvāsyā day of the dark half of the Aśvayuja (Āśvina)**. This corresponds to Wednesday, 27th September, A.D. 786, when there was a solar eclipse.

It will be seen that the donor of the grant is a queen. And what is noteworthy about it is that she grants a village and issues the charter without any formal sanction or approval being given by her husband, king Dhruvarāja. This gives rise to an interesting question about the polity of Ancient India. Instances are not unknown of grants being made by queens. We have thus the Naihāṭi Plate of the Sēna king Ballālasēna, recording and sanctioning the grant of a village by his mother Vilāsadēvī on the occasion of a solar eclipse.¹ As Vilāsadēvī was the wife of Vijayasēna who was then dead, one can easily understand why her grant had to be approved and sanctioned by her son Ballālasēna who was then the living king. The case was different with Prabhāvatiguptā who issued the Poona Plates.² She was the *agramahishī* of the Vākātaka king Rudrasēna I. But when she issued the grant, she was Regent during the minority of her son Divākarasēna.³ This is, no doubt, an interesting item of information, because it shows that women could administer a kingdom when their sons were minors. But as she was practically the ruler, it is intelligible how she could issue a charter without sanction being accorded to it by an extraneous higher authority. Nevertheless, be it noted, the charter has a seal bearing not her own name, but that of her son, namely, Divākarasēna. Far more interesting perhaps are the grants of Tribhuvana-Mahādēvī and Daṇḍi-Mahādēvī, both of the Kara family of Guhāśvara-pūṭaka.⁴ The first of these was the daughter of Rājamalla, a king of the south, and Queen of Lalitabhāradēva. After the death of her husband, the feudatory chieftains of the kingdom approached her with a request to accept the sovereignty come to her in course of succession, and cited the instance of Dēvī Gōsvāmīnī who apparently belonged to the same family and who agreed to administer the kingdom under similar circumstances. And in compliance with their request, we are told, she ascended the lion-throne like Kātyāyanī. The name of the other female ruler furnished by this dynasty is that of Daṇḍi-mahādēvī, who was the daughter of the Kara king Śubhākara. That both Tribhuvana-mahādēvī and Daṇḍi-mahādēvī were real rulers is proved by the charters they issued on their sole authority, and, above all, by the titles which they bore, namely, *Paramabhāṭṭārikā Mahārājādhirājā Paramēśvarī*. The only difference between these two is that while Tribhuvana-mahādēvī was married into the Kara family, Daṇḍi-mahādēvī was apparently a virgin of that family. Whether the latter could have continued to be the ruler if she had been married is a most interesting point of law with which, however, we are not here concerned. Suffice it to say, both of these queens were rulers in reality, and it is therefore no wonder if they could issue grants in their own names, with their own dates and seals and without any extraneous sanction. But what about Śīla-mahādēvī, Queen of Dhruvarāja, who is the donor of

¹ Above, Vol. XIV, pp. 159ff.

² *Ibid.*, Vol. XV, pp. 41f.

³ Another grant of Prabhāvatiguptā is known which she made when she was a hundred years old. Though the village was granted by her, the plates refer themselves to a regnal year of her third son, Pravarasēna (D. R., Bhandarkar's *List of North. Ind. Inscriptions*, No. 1706; *J. P. A. S. B.*, Vol. XX, pp. 58ff).

⁴ *J. B. O. R. S.*, Vol. II, pp. 422-23, II. 16-20 Bhandarkar's *List* Nos. 1413, 1416 and 1906.

our charter? She was neither a Regent during the minority of any one of her sons, nor an autonomous ruler. And yet she issues a grant on her own authority and without the approval of her husband, Dhruvarāja. This is rather a case which deserves further consideration. For an entirely different procedure seems to have been followed in the case of the Gāhaḍavāla family. It seems that Gōvindachandra of this dynasty had two *paṭṭamahādēvī mahārājñīs*, one Nayaṇakēlidēvī and the other Gōsaladēvī, both *paṭṭamahādēvīs*, apparently not at one and the same time. Both issue grants, Nayaṇakēlidēvī in V. 1176 and Gōsaladēvī in V. 1208¹. But though the grants are surely made by them, they have been issued with the express approval of Gōvinda-chandra in spite of the fact that each one of them is a *paṭṭamahādēvī* and is described as *samastarājaparakriyōpētā* which Kielhorn renders by "endowed with all royal prerogatives". Such was not, however, the case with Śīla-mahādēvī whose titles *paramēśvarī paramabhaṭṭārikā* do not seem to be empty and unmeaning. Because in the prose portion of the inscription which really sets forth the details of the grant, she herself issues orders to the officers concerned with the village granted. At the end of the record also, the *Dūtaka* and the officer who drew up the document carry out their respective duties according to the orders, not of Dhruvarāja, but of Śīla-mahādēvī. And further there is nothing in the draft of the charter which shows that any approval or sanction was ever accorded to the grant by Dhruvarāja. This shows that the high-sounding royal titles which are coupled with her name are not an empty boast, but are a clear indication that she was a co-partner of her husband in the Rāshtrakūṭa sovereignty. Two questions here arise: first, how could she be a co-partner of her husband in royal sovereignty, and, secondly, are there any more instances of this kind?

It is well known that in ancient times wife and husband were jointly concerned in all the affairs of the life, not excluding the administration of a kingdom, and that in process of time this co-right of woman fell into desuetude in North India, but continued to be recognised for a long time in South India. Thus when a member of a royal family was crowned king, he was originally crowned along with his wife. Two instances will here suffice. The *Rāmāyaṇa* describes the coronation of Rāma, and the following significant line appears in that connection: *tataḥ sa prayato vṛiddhō Vasishṭhō brāhmaṇaiḥ saha | Rāmaṁ rājna-mayē pūṭhē sa-Śītāṁ saṁnyavēṣayat||*² This shows that when Rāma was crowned king, he was crowned not alone, but along with Śītā. The coronation of another epic hero that is always uppermost in the mind of a Hindu is that of Yudhisṭhira, with reference to which the following verse occurs in the *Mahābhārata*, *upavēṣya mahātmānam Kṛṣṇaṁ cha Drupad-ātmajām*.³ This also shows clearly that Yudhisṭhira was crowned sovereign not alone, but jointly with Draupadī. If this kind of coronation has a meaning (and certainly it was originally not a mere formality), it must mean that both husband and wife were co-sharers of the sovereignty so conferred upon them. This alone can explain why in the charter issued by Śīla-mahādēvī there is no approval or sanction given to it by Dhruvarāja. Being crowned along with her husband, she had as much authority to issue the grant in her name as he had in his.

It may, however, be contended that this line of reasoning, spacious as it is, is not convincing, unless more instances can be adduced to show that husband and wife jointly shared the ruling authority. And luckily such instances are by no means unknown though, so far as I know, they come from South India. Attention may be drawn to the Banākāpūr Inscription of the time of the Chālukya Sōmēśvara I. when in Śaka 977 the Kādamba chieftain Harikēsaridēva was administering the Banavāsī twelve-thousand, we are told, not alone and by himself, but in company with his

¹ Above, Vol. IV, pp. 108ff; Vol. V, pp. 117 ff.

² *Yuddha-Kāṇḍa*, *Sarga*, 128, v. 50.

³ *Śānti-P*, *Sarga* 40, v. 14 (Bengali Recension).

wife Lachehaladēvi.¹ Here is thus a clear instance of husband and wife jointly ruling over a province. If we, however, want to know whether, as a matter of fact, a crowned queen can issue a charter on her own authority, that instance is supplied by Vijaya-mahādēvi, wife of Chandrāditya who was the elder brother of the Chālukya king Vikramāditya I. of Bādāmi. We have not one, but two, copper-plate grants issued by her.² And these grants she has made independently and without reference to her husband or Vikramāditya I. This authority she must have derived from her position as *mahishī* or crowned queen, as she has actually been called, of Chandrāditya. But this joint rule by husband and wife is not a phenomenon of the mediæval period of Ancient India. We thus have another instance in Nāsik Cave Inscription No. 5 which contains an order to Śāmaka (Śyāmaka), the Officer at Gōvardhana, by Gautamīputra Śātakarṇi of the Śātavāhana dynasty and the grant of a fresh plot of land in lieu of the old uncultivable one, to the Buddhist monks staying in his Cave.³ It is a regular deed of grant bristling with fiscal terms and containing at the end the name of the engraver and the dates of the original donation and the actual execution. But who issues this order to the Officer at Gōvardhana? Not Gautamīputra Śātakarṇi by himself, but he and his wife together. This clearly shows that Gautamīputra and his wife were both co-partners in the Śātavāhana sovereignty. It will thus be seen that in ancient times both husband and wife had joint interest in the exercise of sovereignty and that they could issue a grant jointly or separately in his or her name without reference to the other party. It is worthy of note that all the instances here adduced whether of a queen exercising joint authority along with her husband, or of a queen acting as Regent during the minority of her son or of a princess ruling sole sovereign as a virgin or a widowed queen are supplied from the history of South India. Whether there was such law applicable to North India in historical times we do not know.

We will now proceed to the consideration of other matters arising from our plates. There are two grants which refer to the reign of Dhruvarāja. The latter of these is the one whose contents we are discussing and which is dated Śaka 708. The earlier is the Pimpari Plates⁴ dated Śaka 697. This last comes into conflict with the Dhulia grant of Karkarāja, son of this Dhruvarāja, because this inscription which is dated Śaka 701 refers itself to the prosperous reign of Gōvindarāja II., though his younger brother Dhruvarāja, as we know from Pimpari Plates, was already ruling in Śaka 697. K. B. Pathak, who has edited these Plates, therefore, declares the Dhulia grant to be a spurious record. I agree with Pathak in his conclusion, but not for the reasons he has alleged. His main contention is as follows. He invites our attention first to the passage :

ओप्रभूतवर्षस्य प्रवर्धमानराज्ये [१*] तस्मान्नुजः ओध्रुवराजस्य (नामा) महा-
नुभावी विहितप्रतापः [२*] [१*] प्रसाधिताशेषनरेन्द्रचक्रः [३*] चूडामणि (क्रमेण)
वालाकैवपुष्पभूव । ... तस्य सुत ओकर्कराजस्तदानीया सर्वानिव समा-
ज्जापयति⁵

Here the expression तदानीया, says Pathak, can only mean "by the command of Dhruvarāja". He therefore naturally asks : "how could Karkarāja order all his feudatories by the command of Dhruvarāja, in the prosperous reign of Gōvinda II., when Dhruva was not the reigning sovereign?" But the expression तदानीया need not necessarily mean "by the command of Dhruvarāja". It may also mean "by the command of Gōvindarāja". If the latter view is

¹ Above, Vol. XIII, pp. 163, 171 (l. 28), and 174.

² *Ind. Ant.*, Vol. VII, p. 164, ll. 13-15; *ibid.*, Vol. VIII, p. 46, ll. 15-18.

³ Above, Vol. VIII, p. 73.

⁴ *Ibid.*, Vol. X, pp. 85ff.

⁵ *Ibid.*, Vol. VIII, p. 186, ll. 28-30.

accepted, the objection raised by Pathak becomes null and void. His other objection, however, is more important though he has put it forth rather cryptically. In the quotation just given from the Dhulia grant, there is a stanza descriptive of Dhruva which begins with *tasya-ānujaḥ* and which occurs in many Rāshtrakūṭa records. But the last line of this stanza is not correctly worded, especially the initial part of it. It begins with *chūdāmaṇi* instead of with *kramēṇa* as in the other Rāshtrakūṭa inscriptions. Besides, *chūdāmaṇi*, as it is, causes a caesura of the metre. And what is curious is that in the Rāshtrakūṭa charters where this stanza is given, it is followed by another beginning with *jātē yatra cha*. This stanza, however, contains the word *chūdāmaṇas* which was probably sticking to the memory of the scribe who was writing out the Dhulia grant and which unwittingly fell through his pen while he was writing the last line of the preceding stanza. It is thus plain that both the stanzas were known to the scribe who prepared the draft of the Dhulia grant. Now, it is a fact well-known to an epigraphist that in the Rāshtrakūṭa charters there are certain verses which are peculiar to certain Rāshtrakūṭa kings. These verses could have been composed by the court panegyrist only when those kings were on the throne. The verses beginning with *tasya-ānujaḥ* and *jātē yatra cha* could thus have been composed only when Dhruvarāja was the king. And the question naturally arises: how could these verses which must have been composed during the reign of Dhruvarāja alone find a place in the Dhulia grant which refers itself to the reign of his predecessor? The verse *जाते यत्र च* etc., as pointed out by Pathak, describes Dhruva as a paramount sovereign. When Dhruva was thus a sovereign, no Rāshtrakūṭa record can refer itself to the reign of his predecessor Gōvindarāja II., as the Dhulia grant undoubtedly does. Secondly, unless we suppose that the Dhulia grant is a forgery, a chronological discrepancy must arise which we cannot get over. As indicated above, whereas the Pimpri Plates of Dhruva are dated Śaka 697, his present plates are dated Śaka 708. We thus obtain a period ranging between Śaka 697 and 708 during which Dhruva reigned. And this period is disturbed if we consider the Dhulia grant as a genuine one. For if Gōvindarāja II. ceased to reign and was succeeded by his brother Dhruva about Śaka 697, how could he be ruling again in Śaka 701 as the Dhulia grant implies. Evidence thus points to the irresistible conclusion that the Dhulia grant is a spurious one.

The last date of their father Kṛishnarāja is Śaka 694 supplied by the Bhāṇḍak Plates.¹ And the earliest date known for Dhruva is, as we have seen, Śaka 697 which is the date of his Pimpri charter. Gōvinda II. thus seems to have ruled between Śaka 694 and 697. This is no doubt a brief reign, but we know the cause of it, namely, that he was ousted from his throne by his younger brother Dhruva. To ascertain how he came to be so ousted, we will here quote accounts from three different charters and then piece them together so as to give a whole and intelligent story. The Dēolī and Karhād grants² of Kṛishṇa III. say that "sensual pleasures made Gōvindarāja careless of the kingdom, and that, entrusting fully the universal sovereignty to his younger brother, Nirupama, he allowed his position as sovereign to become loose". The Daulatābād Plates of the Rāshtrakūṭa Śaṅkaragaṇa record that "His younger brother was Nirupama, who, on perceiving him self-conceited, abandoned by (feudatory) princes, and even devoid of policy, assumed the royal authority placed (in the hands of a person) other than one possessed of devotion for the predecessors, in order that the sovereignty might not deviate from the family".³ The Paithān Plates of Gōvinda III. furnish the following information in two stanzas.⁴ "Although he (Gōvindarāja) brought kings in numbers, hostile as they were, (such as) the ruler of Mālava and so forth joined by the lord of Kāñchi, the Gaṅga, and (the prince) of Vāṅgī, he (Dhruvarāja) gave ruby

¹ Above, Vol. XIV, pp. 123ff.

² *Ibid.*, Vol. V., p. 193, v. 10; Vol. IV, p. 282, v. 11.

³ *Ibid.*, Vol. IX, p. 194 and pp. 196-7, v. 11.

⁴ *Ibid.*, Vol. III, p. 107, ll. 30-34.

ornaments and a quantity of gold, and, over and above that, kept his mind unchanged towards (his) brother. Thereafter when, even after conciliation and other (remedies), Vallabha (Gōvinda) did not make peace, (Dhruvarāja), the great ruler, speedily vanquished him in a battle offered by the brother, expelled the enemies from the east and the north, and secured the sovereignty decorated with the insignia of the effulgent *pālidhvaja*". If we now piece together these items of information, we arrive at the following conclusions: (1) Gōvinda II. entrusted the government of the kingdom to Dhruva, because he gave himself up to sensual pleasures; (2) the consequence was that Dhruva became the sovereign *ipso facto*; (3) Gōvinda became alive to the danger of the situation and entrusted the government to another who apparently was not a Rāshtrakūṭa in lineage; (4) Dhruva thereupon revolted, and Gōvinda, to protect himself, entered into an alliance with kings who were otherwise inimical to the Rāshtrakūṭa family; and (5) Dhruva made overtures to Gōvinda by offering him gold and precious stones, but as the latter gave a battle, Dhruva fought, defeated his brother, and made himself supreme.

The kings with whom Gōvinda II. formed an alliance were, as we have seen above, the ruler of Mālava, the Gaṅga prince and the lord of Vēṅgī. In this connection we may take note of a verse about Dhruva which is an important one for the Rāshtrakūṭa history and which is verse 24 of our grant¹. It says: "As (Dhruva) reduced to subjection forts (*ḍurga*) which were the cream of the three worlds, augmented his fame by obstructing the continuity of the (lineal) flow of the Gaṅgas and made his own the prosperity of (a ruler) whose exalted insignia was the bull, he, alone and in this world displayed the quality of Paramēśvara (Supreme Ruler) clearly and powerfully, just as Śiva, by decorating Durgā who was the quintessence of the three worlds, augmenting his fame by obstructing the continuity of the flow of the Ganges, and accepting the lofty Bull (Nandī) as his badge and ashes (for his use), displayed the quality of Paramēśvara (Supreme God)". It is evident that this stanza is susceptible of *double entendre*. The mythological sense is clear enough. But so far as the historical sense is concerned, it supplies us with two facts of importance. The first is that Dhruva was a sworn enemy of the Gaṅgas. This follows from the verses quoted from the Paithāṇ Plates. The Gaṅga prince was actually one of the allies who had come to the help of Gōvinda when Dhruva was ousting him. It was therefore natural that Dhruva could never forgive the Gaṅga king. His hostilities with the Gaṅgas have been referred to also in other Rāshtrakūṭa inscriptions. The second historical fact to be deduced from the same verse of our grant is that he made his own the prosperity of a ruler whose family insignia was the bull. Who could this prince be? Obviously he could be no other than a prince of the (Eastern) Chālukya family of Vēṅgī who had the bull as their badge². And this prince again could be no other than his father-in-law, Vishṇuvardhana IV. The latter was no doubt an ally of Dhruva when our grant was issued. But it could not have been so originally, for we know that like the Gaṅga prince, the Vēṅgī also favoured Gōvinda II. and opposed Dhruva. Now Vishṇuvardhana IV., the Chālukya ruler of Vēṅgī, we have seen, ruled from A.D. 764 to 799, whereas Gōvinda II. from A.D. 772 to 775. Vishṇuvardhana therefore must have been the ally of Gōvinda II. and adversary of Dhruva about 775. But it seems that after Gōvinda II. was finally ousted, Vishṇuvardhana made alliance with Dhruva which was cemented by the latter marrying his daughter.

¹ The same verse occurs in the Surat Plates of Karkarāja (v. 24) as stated above. Prof. A. S. Altekar, who has edited them, however, interprets it differently.

² [That the Eastern Chālukyas had boar as their badge and not bull is clear from the expression *vara-varāha-jācākāna* found in their inscriptions and the figure of a boar on the seals of many of the copper plates issued by them. The reference here is probably to the Pallavas of Kāśchī who had the bull as their emblem as is evidenced by their seals. We know from the Paithāṇ plates that the Lord of Kāśchī was one of the kings with whom Gōvinda II. formed an alliance.—Ed.]

TEXT.¹

First Plate.

- 1 श्री² [1*] स वीर्य(व्या)देधसा धाम यवाभिकमलं कृतं [1*] हरश्च यस्य
क(का)न्तेन्दुकलया कमलं कृतं [11*]
- 2 आसीद्विपन्तिमिर³ मुद्यतमण्डलाग्रो ध्वस्तित्रयबभिसुखो रणग्रन्थीरोषु [1*] भूपः
शुचिर्विधुरिवा-
- 3 चदिगणा⁴ कौत्सिर्गोविन्दर(रा)ज इति राजसु राजसिद्धः⁵ [12*] दृष्ट्वा चभूम-
भिसुखीं सुभटाद्याहसा⁶ मुवा-
- 4 मितं सपदि येन रणेषु नित्यं ।(i) दष्टाधरेण दधता भुक्कुटि⁷ ललाटे
खड्गं कुलंश्च(च) हृदयं च निजं च सत्त्वं⁸ [13*]
- 5 खड्गं करपा सु¹⁰ खतव शोभ(भा) मानो मनस्तः सममेव यस्य । [म]ह(हा)-
हवे नम¹¹ निग्र(ग)म्य सद्यस्त्रयं रि-
- 6 पु(पु)णां विगलत्वकण्ठे¹² ॥ [4*] तस्यात्मजो जगति विभ्रुतदीर्घकीर्त्तिरत्तं
त्ति¹³ हारिहरविक्रमधमधरि¹⁴ [1*] भूपसू(स्त्रि)वि-
- 7 दृष्टपानुकृतिः कृतज्ञः श्रीककर्णराज इति गोचमणिर्वभूव ॥ [5*] तस्य
दिभिन्नकरटश्रुतदानदन्तिदन्तप्रहर-¹⁵
- 8 हचिरोल्लिखितांसपीठः [1*] क्षयः¹⁶ धितो¹⁷ अपितग्रचुरभूतनूजः¹⁸ सद्राद्रकू-
टकनकद्रि¹⁹ रिवेन्द्रराजः ॥ [6*]
- 9 तस्योपार्जितमहसस्तनयचतुरदधिवल्लयमालिन्दाः [1*] भोक्ता भुवः शतक्र-
तुसदृषः²⁰ श्री-
- 10 दन्तिदुर्गरजोभुत्²¹ ॥ [7*] काञ्चीयकेरलनरधिप²² चोलपण्ड्य²³ श्रीहर्षवच्चटविभेदविधा-
नदत्तं [1*] कार्ण-
- 11 टकं²⁴ वल्लमनन्त्य²⁵ मजेयमन्यैर्भृत्यैः कियद्विरपि यः सहसा जिगाय ॥ [8*] ²⁶ यर्भुवि-
भङ्गमगृह्णित²⁷ निशातय-

¹ From the original plates and impressions.

² Expressed by a symbol.

³ Read "विहिर".

⁴ Read "टाहसा".

⁵ Read सत्तम्.

⁶ Read "काण्ठे".

⁷ Read प्रहार.

⁸ Read कनकाद्रि.

⁹ Read नराधिप.

¹⁰ Read वल्लमनन्त्य.

¹¹ Read "शासदिनन्त".

¹² Read भुक्कुटि.

¹³ Read करापाशु.

¹⁴ Read "राजार्णि".

¹⁵ Read क्षाप.

¹⁶ Read सदृश.

¹⁷ Read पाण्ड्य.

¹⁸ Read यम्.

¹⁹ Read सिंह.

²⁰ Read खड्गं.

²¹ Read नाम.

²² Read धामधारी.

²³ Read लिती.

²⁴ Read राजोभुत्.

²⁵ Read कार्णटकं.

²⁶ Read "गृहीत".

- 12 स्वमथान्तमप्रतिहतज्ञमपेतयज्ञं [1*] यो वल्लभं सपदि दण्डवलेन जित्वा
राजाधिराजपरमेश्वरता-
13 मवाप ॥[9*] आसेतोर्विपुलोपलावलिलसङ्गोलोर्मिमालाजलादाप्राप्त्यकलङ्किता-
मलशिलाजा-
14 लानुपाराचलात् ।(1) आ पूर्वापरव(वा)रिराशिपू(पु)लिनप्रान्तप्रसिद्धावधे⁹ येनेयं
जगती स्वविक्रमवले-
15 नैकातपचा⁸ कृता ॥[10*] त[स्मिन्दिवं प्र]या[ते व]ल्लभराजे चतप्रजावाधः [1*]
श्रीकर्कराजसूनुर्महोपतिः क-
16 णराजोभू[त्] ॥[11*] यस्य समुजपरक्रम¹⁰निः(॥)शेषोष्मादितारिदिक्रमं ।(1)
कृष्णस्येवाकृष्णं चरितं

Second Plate ; First Side.

- 17 श्रीकृष्णरजस्य⁸ ॥[12*] यमभुक्तुङ्गुतुरगप्रवहरेणुर्वहरेविकिरणं [1*] श्रीशेषि
नभो निखिलं
18 प्रावृद्धालायते स्पष्टं ॥[13*] दीनानामप्रणयिषु यथेष्टचेष्टं समीहितमजसं ।(1)
तत्क्षणमकालव-
19 र्धो वर्धति सर्वार्तिनिर्व्वपणं ॥[14*] राहप्यमालभुजजातवलावलेप्रमाजो विजित्य
निशितासिलता-
20 प्रहारैः [1*] पालिष्वज⁹वल्लिभामचिरे[ण यो हि रा]जाधिराजपरमेश्वरता⁷
ततान ॥[15*] क्रोधादुत्खातख-
21 ङ्गप्रसूतकृत्विचयैर्मासमानं समंता ।जादुहत्तवैरिप्रकटगणघटाटोपसंचोभदक्षं ।(1)
श्रीये
22 ल्यङ्कारिवर्गा¹⁰ भयचकितस्युः का[रि]प¹⁰ दृष्ट्वैव सखी दर्पभातारिचक्रचयकरम-
गमयस¹¹ दोर्दण्ड-
23 क(क)पं ॥[16*] पाता यद्यतुरं(र)म्बुर(रा)गिरयनालंकारभाजो भुवस्त्रव्याद्यापि
कृतद्विजामरगुरुप्राज्याज्यपु(पु)-
24 जादरः ।(1) द(दा)ता म(मा)नभृदग्रणीर्गुणवतां योसौ यियो वल्लभो भीतुं
स्वर्गफल(ला)नि भूरितप-

¹ Read 'प्रतिहताङ्ग'.

² Read 'समुजपरक्रम'.

³ Read 'तां ततान'.

⁴ Read 'कारि'.

⁵ Read 'प्रसिद्धावधे'.

⁶ Read 'राजस'.

⁷ Read 'समनादाजावृत्त'.

⁸ Read 'दक्ष'.

⁹ Read 'पवी'.

¹⁰ Read 'ध्वजा'.

¹¹ Read 'वर्गा'.

- 25 सा स्थानं जगामामरं ॥[17*] येन स्नेतातपत्रप्रहतरविकरव्राततापात्मलीलं
जग्मे नासीरधूलो-
26 धवली(लि)तशिरसा वल्लभ(भा)स्यः सदाजौ [1*] स श्रीगोविन्दराजो जितज-
गदहितखैषवैधव्यहेतुस्त-
27 स्यासीकतुरेका¹ क्षणरणदलित(ता)रातिमत्तेभकुम्भः ॥[18*] तस्यानुजः श्रीधु(ध्रु)-
वराजनामा मह(हा)नुभावी-
28 प्रहृतप्रत(ता)पः [1*] प्रसाधिताशेषनरेन्द्रचक्रः क्रमेण वलकैवपुर्व्वभूव ॥[19*]
जते² यच्च च राष्ट्रकु(कु)ट-
29 [ति]लके सङ्गपचुडमणौ³ गुर्व्वो तुष्टिरथाखिलस्य जगतः सुखामिति प्रत्यहं [1*]
सत्यं सत्यमिति प्र-
30 श(शा)सति सति आमासमुद्रान्तिकामासीदक्ष्मपरे गुण(णा)मृतनिधौ सत्यव्रता-
धिष्ठिते ॥[20*] शशध-
31 रकरनिकरनिभं यस्य यशः सुरनगायसानुखैः [1*] परिगीयतेतुरस्तेर्व्विन्दधर-⁴
सुन्दरीनिव-
32 हैः ॥[21*] हृष्टोन्वहं योयि(यि)जनाय नित्यं सर्व्वस्वामानन्दितबधुवर्गः⁵ [1*]
प्रदा प्रकृष्टो⁶ हरति

Second Plate ; Second Side.

- 33 स्म धगात्⁷ प्राणान्यमस्य(स्या)पि नितान्तवीयः⁸ ॥[22*] रक्षती(ता) येन
निक्षेप(धं) चतुरंभोधिसंयुतं [1*]
34 राज्यं धर्मण⁹ लोकाना(नां) कृता तुष्टिः परा हृदि ॥[23*] योसौ प्रसे-
(सा)धितजगत्(क्ष)यसारदुगो¹⁰ संगौ-
35 घसन्ततिनिरोधविवृहनीतिः¹¹ [1*] ¹²आम्नीकृतोजतवृषाङ्गविभूतिरुच्चैर्व्यक्तं तंतान¹³
परमेश्व-
36 [र]तामिहैकः ॥[24*] तस्य परमभट्ट(ष्टा)रकमहाराजाधिराजपरमेश्वरश्रीमदकाल-
37 [व]र्ष(देव)प(पा)दानुध्यातपरमभट्ट(ष्टा)रकमहाराजाधिराजपरमेश्वरधार(रा)वर्ध-
38 श्रीध्रुवराजदेवस्य महादेवी सर्व्वलोकाययविष्णुवर्द्धनश्रीविष्टरसराजदु-

¹ Read °कतुरेकः.

² Read बालार्ह.

³ Read ज्ञाने.

⁴ Read वृद्धामणी.

⁵ Read °रक्षोविद्याधर.

⁶ Read सर्व्वस्वामानन्दिरावभु⁷.

⁷ Read प्रादाकृष्टो.

⁸ Read हेगात्.

⁹ Read °धीर्षः.

¹⁰ Read धर्मण.

¹¹ Read दुर्गो.

¹² Read जीर्णः.

¹³ Read आम्नी.

¹⁴ Read °रुच्चैर्व्यक्तं, तंतान.

- 39 हिता परमेश्वरी परमभट्टारिका श्रीशैलमहादेवी ॥ तयेदमाश्लो-
 40 ट्ठापयत्नस्वल्पास्तु(म्बु)वि(वि)न्दध्रुवमाकलय [1*] नृजीवितं धर्मनिबद्धवृद्धा
 हिजा-
 41 तिदायोयमकारि भूरिः [॥ 25*] सा च धारावर्षश्रीमहादेवी कुशलो(लिनी)
 सर्व(र्वी)ने-
 42 व यथासवध्यमानकात्वाद्¹ पतिविषयपतिग्रामकूटकन(नि)युक्तयुक्ताधि-
 43 कार(रि)कमहत्तरादीन(न्) समादिशति [1*] अस्तु वो विदितं यथा
 मय(या) म(मा)तापि-
 44 श्रोतात्मनश्चैकामुष्मिकपुण्यशोभिषडये² श्रीकुशगोटवास्तव्यशा-
 45 लंकायनसमोच-अध्ययु³-काखसन्नन्नच(चा)रि-ब्राह्मण-मारदि-सूनु[र्मा]रचः ॥
 46 श्रीनान्दीपु(पु)रहारीवास्तव्य-तच्चातुद्विद्य⁴स(सा)मान्य-जातूकखसमोच⁵-अध्ययु⁶-माध्यन्दि-
 47 नसन्नन्नचारि-ब्राह्मण-भट्टनारायण-सूनु-दुर्मा(र्मा)दित्यः [1*] आद्या⁷ श्रीमन्नान्दीपु-
 48 रहारी-दिषयन्तर्गतः⁸ कोलव(प)ट्टनामग्रामः यस्यावट्टनानि पूढतः⁹ तटनग्र-
 49 पन्नासाखट्टानिस्त्रोयिसंगमचरणिफालग्रामच⁹

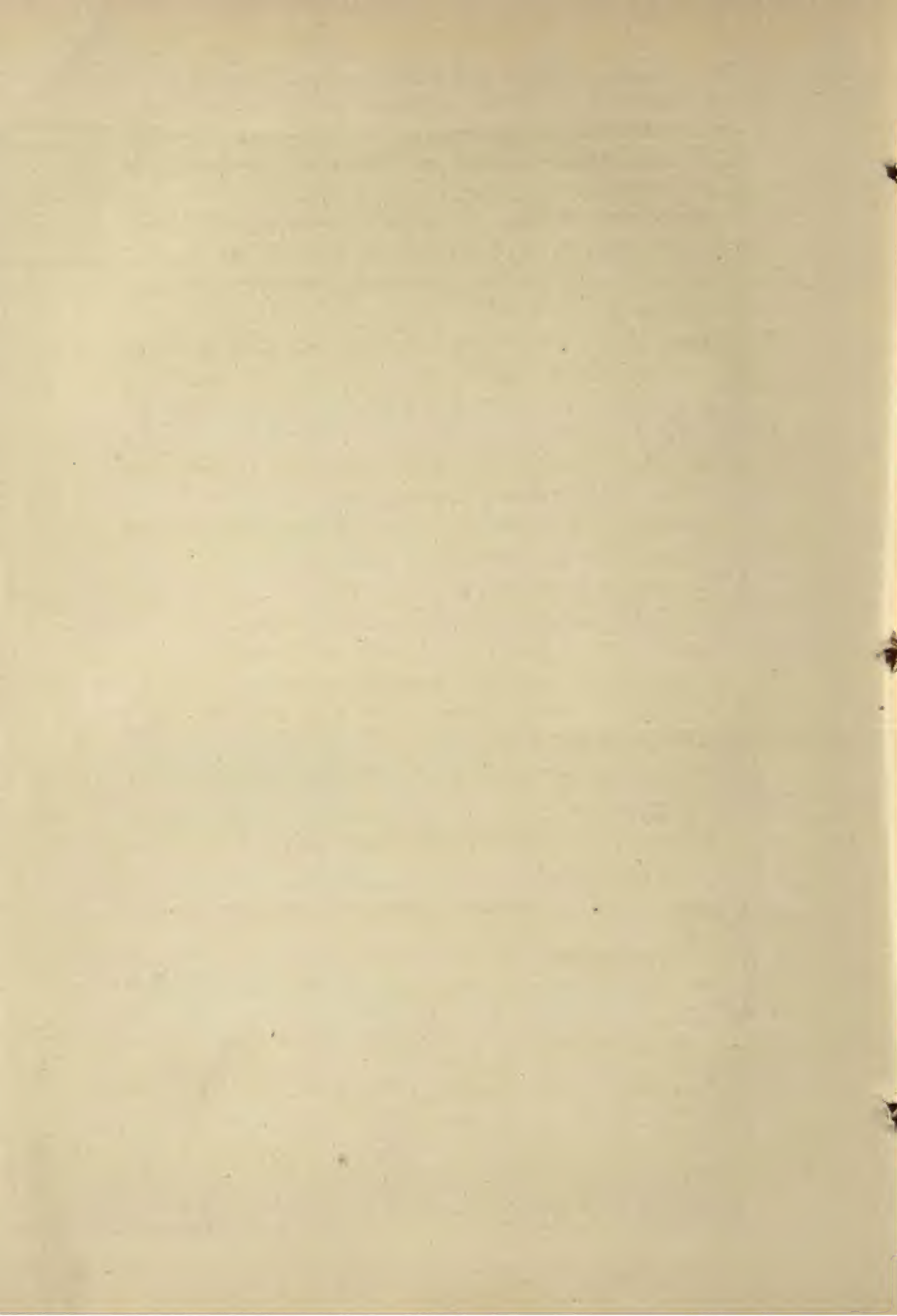
Third Plate.

- 50 दक्षिणतः निम्नोर्दकुण्डलावहाः निम्नदिपट्टग्रामश्च तत¹⁰ दोङ्गरिका च उखल-
 पट्टग्रामश्च
 51 तद्वहश्च पश्चिमतः उखलपट्टी नाम नदिका तीरणपट्टनाम ग्राम¹¹ भंकरि-
 पट्टनिम्नोर्दसं-
 52 गमः भट्टवट्टग्रामश्च उत्तरतो द्रोगरिका¹² नवग्रामश्च एत[दा]वट्ट[नी]पल्लितः
 सधन्यहिरण्यदेय¹³
 53 अचाटभट्टप्रावेश्य(श्चः) अखिलराजकौय(या)[नामहस्तप्रज्ञे]पण्डीयः आचन्द्रार्का-
 र्णवर्धितिसरित्पर्वतसम-
 54 कालीत(नः) भूमिहिद्रन्यायेन¹⁴ शकभूपालक[ग]ल[गतीतसंव]त्सरग्रतसप्तके अयोत्तरक¹⁵
 अश्वयुजलक्षणाम-

¹ Read "संरक्षमानकानाट्ट".² Read "वैदिका".³ Read "अध्ययु".⁴ Read "तच्चातुद्विद्य".⁵ Read "जातूकख".⁶ Read "आद्या".⁷ Read "विषया".⁸ Read "पूढतः".⁹ It is difficult to correct and punctuate the words from तटन to ग्रामश्च. Perhaps they may stand for तटन-अपट्टा-सारवहा-निम्नोयि-संगमचरणिफालग्रामश्च.¹⁰ Read "ततो".¹¹ Read "नामा ग्रामी".¹² This seems to be the Sanskritised form of दोङ्गरिका in l. 50, and is probably the name of a river. [The word *doṅgara* is found in other inscriptions also (cf. *Ind. Ant.*, Vol. XII, p. 120, ll. 31 and 33). According to Kistler *doṅgara* or *doṅgers* means 'a hill', a steep rock. Possibly *doṅgarikā* has been used here in the sense of 'a hillock'.—Ed.]¹³ Read "सधन्यहिरण्यदेयः".¹⁴ Read "भूमिहिद्र".¹⁵ Read "अयोत्तरक".

三三三

SURVEY OF INDIA, CALCUTTA.



- 55 वास्याया¹ महत्वादिह्यप्रहणपर्वणि अद्य[तकति]सर्गण² बलिचरुवैश्वदेवाम्निहोच-
पञ्चमहयज्ञ-³
- 56 पक्रियोत्सर्पणाय प्रतिपादितः [1*] यतो नयोरेतभजानयोः(हुंजानयोः) भोजयतोः
प्रतिदिशतोर्व्व(र्व्वी) न केनचिद्भासेधे प्रवर्त्तितव्य⁴ [1*] तच्च⁵
- 57 मिभद्रवृपतिभिरस्त्राङ्गैरन्ये(न्यै)र्व्वी स(सा)मान्यं भूमिदानफलमवेक्ष्य जलबुहु(हु)दच-
(च)चलं च जौवितमैश्वर्य-⁶
- 58 कलव्य स्वदायनिर्व्विशेषोयमस्त्र[हायः] पालयितव्यः [1*] यथाज्ञानतो व्याच्छि-
द्याद(दा)च्छिद्यमानं वातुमोदे-
- 59 त स पञ्चभि महपतकैस्त्रापपातकैर्युक्तं स्यादित्येक्तुं⁷ भगव[ता] वेदव्यासेन [1*]
षष्टिं वर्षमहस्राणि
- 60 स्वर्गे तिष्ठति भूमिद(दः) [1*] [आच्छेत्ता चा]नुमन्ता च तान्येव नरके
वसेत् [॥ 26*] विध्या(स्या)टवीश्वतोयासु शुष्क-
- 61 कौटरवासिनः [1*] कृष्णहय⁸ [हि] जायन्ते भूमिदाय(यं) हरन्ति ये [॥ 27]
व[हुभि]र्व्वसुधा भुक्ता राजभि(भिः)
- 62 सगर(रा)दिभिर्यस्य यस्य यदा भूमिस्तस्य तस्य [तदा] फलं [॥ 28*]
य(हा)नीह दत्त(त्ता)नि पुरा नरेन्दैर्द(र्दा)नानि धर्मैर्य-¹⁰
- 63 शस्त्राणि [1*] निर्भुक्तमात्रप्रतिमानि [ता]नि को नाम स(सा)धुः पुनरा-
ददीत [॥ 29*] स्वदत्ता(त्ता) परदत्ता(त्ता) वा यज्ञाद्-
- 64 च नराधिप [1*] मही(ही) महोमता(तां) श्रेष्ठ दानात् श्रेयोनुपालनं¹¹ [॥ 30*]
इति कमलदत्तापुयिन्दुलोका¹²
- 65 य(त्रि)यमनुचिन्त्य मनुष्यजीवितं च [1*] अतिविमलमनीभिरात्मनीन न हि
पुरुषैः परकीर्त्तयो वि-
- 66 लोप्या(प्याः) [॥ 31*] इति धारावर्ष-श्रीपुत्रुवैवज्जभ¹⁴-महाद(दे)वी-समादिष्ट-सोम-
यावि-शंखय्य दूतकं¹⁵
- 67 लिखितं व(च) परमेश्वर्योज्ञया¹⁶ खड्गसेनसूनु[ना] महसचिविग्रहाधिकृतेन¹⁷
गुण-
- 68 भरापरनाम्ना वसुदेवेनेति श्री [॥*]

¹ Read 'माशास्याया'.

² Read 'अद्योदकातिसर्गण'.

³ Read 'महायज्ञी'.

⁴ Read 'प्रवर्त्तितव्य'.

⁵ Read 'तच्च'.

⁶ Read 'श्रेय' वा'.

⁷ Read 'पञ्चभिर्ग्रापातकैस्त्रापपातकैर्युक्तः'.

⁸ Read 'सुक्त'.

⁹ Read 'कृष्णाहयी'.

¹⁰ Read 'धर्मैर्य'.

¹¹ Read 'दानाच्छ्रे'.

¹² Read 'कमलदत्तापुयिन्दुलोका'.

¹³ Read 'रात्मनीनेन'.

¹⁴ Read 'पुत्री'.

¹⁵ Read 'शंखयो दूतको'.

¹⁶ Read 'परमेश्वर्यो'.

¹⁷ Read 'महासचिव'.

No. 18.—KULIDIKKI INSCRIPTION OF VIJAYA NANDISVARAVARMAN.

BY V. VENKATASUBBA AIYAR, B.A., MADRAS.

The subjoined inscription¹ is engraved on a hero stone fixed near the river Pālār at Kulidikki in the Guḍiyāttam taluk of the North Arcot district. The stone is in a good state of preservation and the letters are engraved in archaic Tamil.

The language of the record is Tamil prose and it is particularly free from orthographical peculiarities.

A few words used in the inscription have a special significance. The word *tir* (ll. 8, 9) ordinarily means 'to wander'; but here it is used in the sense of 'to proceed'. The word *Pallavaraiyaṅ* (l. 5) is here used to denote the Pallava king.²

The epigraph is dated in the 52nd year of Vijaya-Nandiś varavarman and it records the death of Gaṅgadiyaraiyar Kaṇṇāḍu Peruṅgaṅgar, the chief of Kaṇkāṭṭūr, who, at the instance of *māmaḍi* the Bāpa king, fell on the day when the Pallava army marched against Perumāṇaḍigal³ and destroyed (the fortress of) Penkulikkōṭṭai.

At the outset it may be pointed out that, from the high regnal year⁴ quoted in the record the king may be identified with Nandivarman Pallavamalla. The record may, therefore, be assigned to the second half of the 8th century A.D.⁵

The present inscription is important because it mentions a direct attack of the Pallava king Nandivarman (Pallavamalla) on the Western Gaṅgas (Perumāṇi). The reason for the attack is not stated, but it is clear that the raid must have been undertaken to check the

¹ No. 154 of 1921 of the Madras Epigraphical collection.

² In No. 35 of 1922 this word is similarly used. Compare also the word 'Iṭattaraiyaṅ' to denote the king of Ceylon (*S. I. I.*, III, p. 232).

³ The term 'Perumāṇaḍigal' is an honorific title generally applied to the Divine Being and in inscriptions it is also used to denote kings. According to a Gaṅga record (*Bp. Cora.*, Vol. VIII, Nr. 35) the Pallavas had this title, but we find very few instances of its application to them, as for instance in No. 17 of 1899. It may probably be explained by the boast of the Western Gaṅga King Śrīpuruṣa who claims to have snatched this title from 'the king of Kāñchei'. From the time of Śrīpuruṣa, it invariably denoted the Gaṅga rulers.

In the present record, this term is dubiously used. It might be interpreted as referring to Nandivarman himself, in which case, "Pallavaraiyaṅ" (l. 5) would be some local chieftain who revolted against his overlord, when both Vāṇaraiyar and Gaṅgadiyaraiyar rushed to the rescue of the Pallava sovereign. Considering the context in which the term is used, the proximity of the Guḍiyāttam taluk, where this inscription is found, to the Gaṅga territory and the political situations of the time, it seems better to take it as referring to Śrīpuruṣa.

⁴ There are only a few stone records of Pallavamalla which, from high regnal years, can be definitely attributed to him, viz.—

(a) *S. I. I.*, Vol. I, No. 125, dated in the 47th year from Viṇāśhipuram,
 (b) No. 10 of 1895, dated in the 50th year from Pañchapāṇḍavamalai,
 (c) *S. I. I.*, Vol. I, No. 108, dated in the 52nd year from Śaduppēri,
 (d) *Ibid.*, Vol. III, No. 42, dated in the 62nd year from Tiruvallam,
 (e) No. 666 of 1922, dated in the 65th year from Mahābalipuram and
 (f) No. 14 of 1893, dated in the 78th year from Conjeevaram.

Some of the inscriptions of Nandivarman without the distinguishing titles 'Pallavamalla' and 'Teḷḷaggeṇḍa' and with regnal years below 22 must remain unidentified, as they cannot be easily assigned to either the 2nd or 3rd king of that name.

⁵ Mr. K. V. Subrahmanya Aiyar has fixed the initial date of Pallavamalla at 606 A.D. (above, Vol. XX, pp. 46 ff.); recently an attempt has been made to bring it down to 726 A.D. (*Journal of Oriental Research*, Vol. VIII, pp. 1 ff.).

growing power of the Gaṅgas. Incidentally the record also mentions the relationship that existed among the three powers, viz., the Pallavas, Western Gaṅgas and the Bāṇas who came into conflict with one another too frequently in the 8th century A.D.

For a clear understanding of the record, the position of these powers during this period must be understood.

Nandivarman Pallavamalla accepted the Pallava monarchy when quite young at a time when the Pallava dominion was threatened with destruction. He had to contend against Chitramāya, another aspirant to the Pallava throne. The Western Chālukyas who were the hereditary enemies of the Pallavas took this opportunity and, under Vikramāditya II, they even succeeded in capturing Kāñchi and driving Pallavamalla to the south, where again at Nandipura near Kumbhakōṣam, the latter was besieged by a confederacy of Southern powers, from which his general Udayachandra saved him. Pallavamalla soon retrieved his position and established his power in the south also as is evidenced by his copper-plate records, nearly all of which come from the Tanjore district.¹ He was attacked on all sides which necessitated his general Udayachandra to 'bestow the whole kingdom many times on the Pallava' monarch.² The whole of his reign was crowded with military exploits as he came into conflict with all the neighbouring powers, viz., the Pāṇḍyas, Rāshtrakūṭas, Eastern and Western Chālukyas and the Gaṅgas. Here we are directly concerned with his relationship with the Gaṅgas.

Regarding the Pallava-Gaṅga relationship, it may be pointed out that the Pallavas claimed overlordship over the Gaṅgas by claiming to crown the Gaṅga kings. The Western Gaṅga kings Harivarman and Śiṃhavarman or Mādhava III were crowned³ by the Pallava monarchs Śiṃhavarman and Skandavarman.⁴ When the Gaṅgas were subdued by the Western Chālukyas,⁵ the former must have come into conflict with the Pallavas along with the Chālukyas, their overlords. Bhūvikrama, the elder brother of the Gaṅga king Śivamāra I, claims to have defeated the Pallava king in the battle of Vilanda and also to have captured the whole of the Pallava dominions.⁶ Probably as a result of this battle, Śivamāra I claims to have kept in his charge two Pallava princes.⁷ When the Western Chālukyas were overthrown by the Rāshtrakūṭas, the Gaṅgas under Śripurusha tried to assert their power, but soon the Rāshtrakūṭas and the Pallavas vindicated their claim for overlordship by claiming to crown Śivamāra II Sajjōṭṭa.⁸

The contemporary of Pallavamalla on the Gaṅga throne at the time of our record was Śripurusha (725-788 A.D.) in whose time the Gaṅgas tried to expand their dominions. He seems to have extended his conquests⁹ as far as Kulidikki where the present inscription is found.

¹ Kāśākuṭi, Tanjagottēṭṭa, Pattattāḷmūgalaṃ or Kōṟṟāṅguṭi plates; the Udayēndiraṃ plates alone do not belong to the Tanjore district.

² *S. I. I.*, Vol. II, p. 372.

³ This is said to have been performed in due form, i.e., according to customary rights (*yathārham*) (above, Vol. XIV, p. 333).

⁴ Above, Vol. XIV, p. 332.

⁵ A record of Vinayāditya, dated in 694 A. D., speaks of the Gaṅgas as the hereditary servants of the Western Chālukyas (*Ind. Ant.*, Vol. VII, p. 303).

⁶ Rice: *Mysore and Coorg from Inscriptions*, p. 37.

⁷ *Ep. Carn.*, Vol. III, Md. 113.

⁸ *Ibid.*, Vol. IX, Nl. 60. Though this is a spurious record, the late Dr. Fleet did not find any impossibility in the truth of the statement that the Rāshtrakūṭa king Gōrinda III crowned Śivamāra II.

⁹ His inscriptions are also found at Oḍḍappattī in the Salem district (Nos. 211 and 212 of 1910 of the Madras Epigraphical collection).

In fact a record from Hūmcha¹ states that Śrīpurusha slew the valiant Kāḍuveṭṭi² of Kāñchi and appropriated to himself, from the Pallavas, the title 'Permāṇḍi' which was from this time onwards exclusively used to denote the Gaṅgas.³ Pallavamalla, however, did not keep quiet. The present inscription records one invasion against the Gaṅga king. In the Tapdaq-tōṭṭam plates, dated six years later, i.e., in his 58th year, Pallavamalla claims to have taken from him a neck ornament which contained in it the gem called *Ugrōdaya*.⁴ Śrīpurusha, therefore, seems to have given trouble to Pallavamalla till late in the latter's reign.

The Bāṇa country, known as Perumbāṇappāḍi, lay to the west of the Āndhra country between the Pallava and the Gaṅga kingdoms. In the beginning, the Bāṇas offered opposition to Pallava expansion, but in the Pallava-Gaṅga fights, they had to join one side or the other. They first became the subordinates of the Gaṅgas. Dipḍigarar, a Bāṇa king ruling over Kaḷbappu-nāḍu, was a subordinate of Śrīpurusha.⁵ A stone inscription⁶ of the time of the Gaṅga prince Mādhava Muttarasa at Tallapaḷla refers to his expedition against Māvali-Vāṇarasa and to the battle of Kōyāttūr, i.e., Laḍḍigam in the Chittoor district. Though forced by circumstances to join the Gaṅgas at times, the Bāṇas generally threw in their lot with the Pallavas. At the time of our record we see that the Bāṇa king sided the Gaṅga⁷ in checking the Pallava aggression. In this attack the Pallava king must have felt the necessity for creating a buffer state of the Bāṇa territory, for we find within the next few years the Bāṇa chiefs figuring as subordinates of the Pallavas and acting as the guardians of the frontier territory of their overlords.⁸ In our inscription the Bāṇa contemporary of Pallavamalla is merely called by the general title Vāṇaraiyar without giving his actual name. It is evident that he cannot be Vikramāditya I., the son-in-law of Prithivīpati I.,⁹ as he figures in the 17th year of Nandivarman III.¹⁰ We may identify him with Nandivarman, the historical founder of the Bāṇa kingdom.¹¹ Our record gives us to understand that this Vāṇaraiyar did not take an active part in checking the Pallava attack on Peṅkuḷikkōṭṭai, though it indicates his support of the Gaṅga cause. It will be seen from the present inscription that he stood in the relation of a

¹ *Ep. Carn.*, Vol. VIII, Nr. 35. Though this record is about three centuries later than the time of Śrīpurusha and also contains some wrong statements, the adoption of the title 'Permāṇḍi' (i.e., *Perumāṇḍipaṇ*) by the Western Gaṅga rulers is borne out by their records; but the other statements made in it cannot be accepted as correct unless we get reliable evidence in support of them.

² It has been suggested that Paramśivarvarman II was the Pallava king slain on the battlefield at Viḷarde. Though probable, we do not know much about this ruler to affirm it.

³ The Gaṅga chiefs seem to have adopted not only the title *Permāṇḍi* but also other titles of the Pallavas as well. Vijaya-Narasimhavikramavarman and Vijaya-Īvaravarman whose inscriptions are found at Baṅgarāḍi in the Kolar district, Kiḷmutṭuḡūr and Vēḷur in the North Arcot district and Hanumantapuram in the Salem district and who have been taken as Pallavas or rather Gaṅga-Pallavas hitherto, must really be Gaṅga chiefs adopting Pallava titles. These chiefs do not call themselves Pallavas and their inscriptions are in Vaṭṭeḷuttu characters which we do not find in Pallava records. From the elephant and *kaṇṇa* figures (above, Vol. IV, p. 177), carved in relief on one of the slabs containing an inscription of Narasimhavikramavarman, Dr. Hultzsch also concluded that Narasimhavarman was probably a Western Gaṅga chief (*ibid.*).

⁴ *S. I. I.*, Vol. III, p. 517, verse 6.

⁵ *Mysore Archaeological Report* for 1927, p. 100.

⁶ *Ep. Carn.*, Vol. X, Bp. 13. This inscription is assigned by Rice approximately to A.D. 725.

⁷ In the battle of Soramaṭi also the Bāṇa chief sided the Gaṅga ruler (No. 543 of 1906).

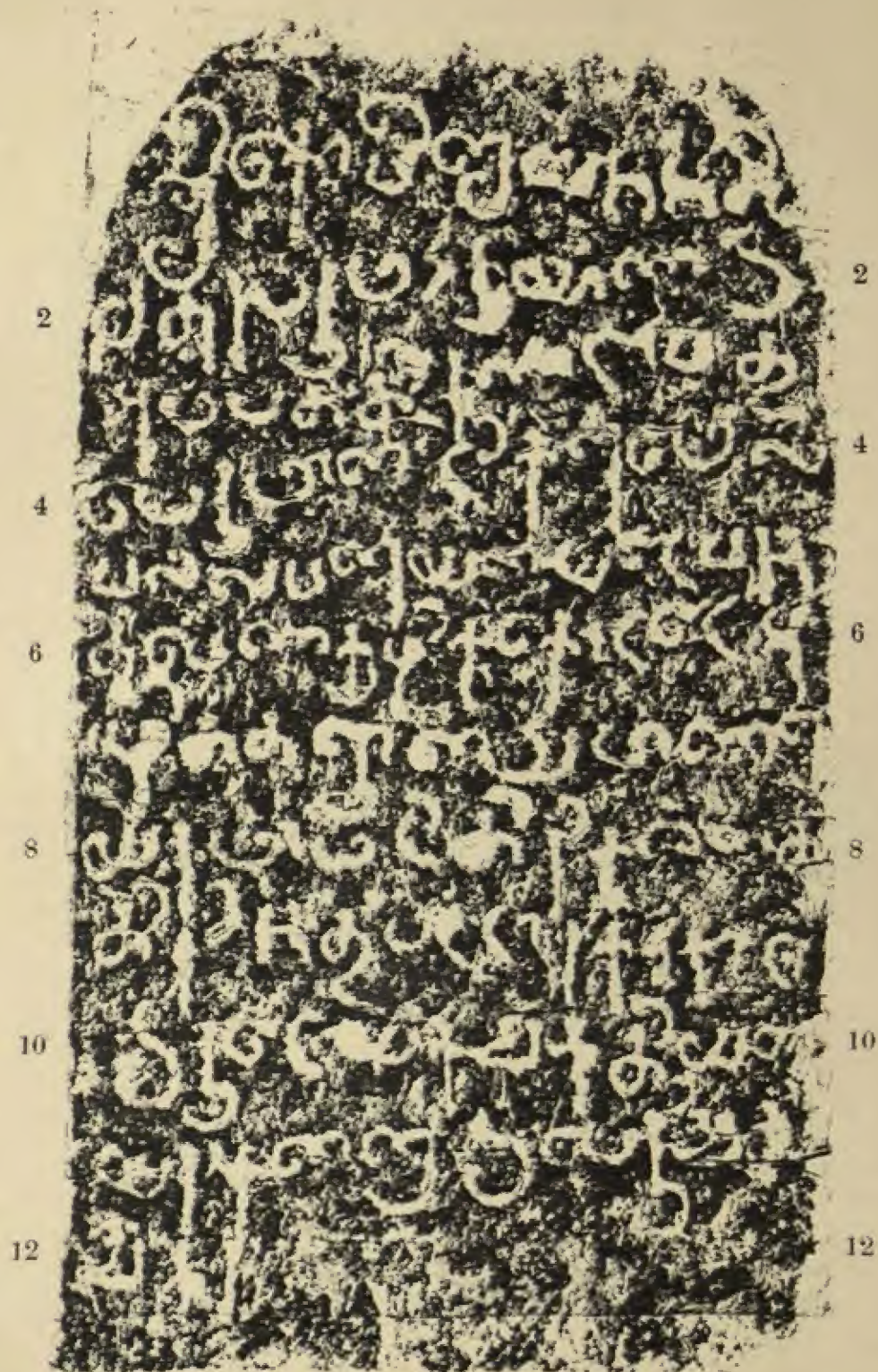
⁸ The Bāṇas figure as subordinates of Pallavamalla, Danti, Nandi III and Nripataṅga (above, Vol. XI, p. 235).

⁹ *S. I. I.*, Vol. III, Nos. 47 and 48.

¹⁰ *Ibid.*, p. 93.

¹¹ Above, Vol. XVII, p. 3. This Bāṇa chief must evidently have been so called after the name of his Pallava overlord Nandivarman (II).

KULIDIKKI INSCRIPTION OF VIJAYA NANDISVARAVARMAN.



maternal uncle¹ to the Gaṅga chief at Karkāṭṭūr. After the storming of Penkulikkōṭṭai, the Bāṇas must have been subdued completely by the Pallavas, as we find a Mahāvali Vāṇaraiyar figuring as a subordinate in the 62nd year of Pallavamalla.² Subsequently, we find the Bāṇa chief ruling the Gaṅga six-thousand province³ also, which must evidently have been possible only with Pallava support. It will thus be seen that by storming the fortress of Penkulikkōṭṭai, Pallavamalla was able to check the growing power of the Gaṅga king Śripurusha and also to subdue the Bāṇas who from this time onwards accepted the overlordship of Pallavamalla and his successors.

The question why the death of Gaṅgadiyaraiyar should be recorded in an inscription of his adversary the Pallava king Nandivarman is easily answered. After the siege, the village Penkulikkōṭṭai belonged to Nandivarman and inscriptions of this place had necessarily to be put up in the name of its overlord.

From the fact that the Gaṅga chief of Karkāṭṭūr is called *Kaṇṇāḍu* Peruṅgaṅgar, it may be inferred that his ancestors, like himself, died on battle field.

Of the places mentioned in the record, Karkāṭṭūr may be identified with Kalakattūr near Palamaner in the Chittoor district. This Kalakattūr was in Puli-nāḍu which was under the Bāṇas, but was subsequently conquered by the Nolamba king under orders of the Gaṅga ruler.⁴ Penkulikkōṭṭai may be identified with Kulidikki itself where the present inscription is found.

TEXT.

- 1 Śrī [||]kō-Viśēya-Nandī-
- 2 chchuraparumarku yāṇḍu
- 3 ambattiraṇḍāvadu
- 4 Perumāṇḍigaḷ mēl
- 5 Pallavaraiyaṇ paḍai van-
- 6 du Penkulikkōṭṭai, a-
- 7 jitta nāṇṇu Vāṇarai-
- 8 yar māmaḍi tiriga enat-
- 9 tirindu paṭṭār Karkāṭ-
- 10 tūr-uḍaiya Gaṅgadiyarai-
- 11 yar Kaṇṇāḍu Peruṅga-
- 12 ṇgar [||]

TRANSLATION.

Prosperity ! In the fifty-second year of (the reign of) king Viśēya-Nandichchuraparumar, Gaṅgadiyaraiyar Kaṇṇāḍu Peruṅgaṅgar, (the chief) of Karkāṭṭūr died, (when) Vāṇaraiyar, (his) uncle (directed him) to proceed on the day (when) the Pallava (!) army marched against Perumāṇḍigaḷ and destroyed (the fortress of) Penkulikkōṭṭai.

¹ One would look for the term *māmaḍi* to precede the proper name Vāṇaraiyar as in *Allan Tikka, Māmaḍi Sōmeśvara, Aḷiya Rāmarāya* etc. This word is so used in the present inscription that it might also mean that Vāṇaraiyar was the uncle of Perumāṇḍigaḷ, i.e., Śripurusha himself.

² *S. I. I.*, Vol. III, p. 91.

³ *Ep. Carn.*, Vol. X, p. VI.

⁴ *Madras Epigraphical Report* for 1913, pp. 90-91.

No. 19.—THE JESAR PLATES OF ŚILADITYA III: VALABHI SAMVAT 357¹.

BY THE LATE PROF. R. D. BANERJI, M.A.

The copper-plates on which the subjoined inscription is incised were discovered in 1915 in the village of Jesar, in the Bhāvnagar State of Kāthiāwār. They were lent in 1916 to Mr. (now Dr.) D. R. Bhandarkar, then Superintendent, Archaeological Survey, Western Circle, and a preliminary account of this inscription, along with that of another grant of Śilāditya III discovered in the same village,² were published by that scholar.³

The record is incised on the inner side of two thick plates of copper measuring 1' 2½" by 1' which are held together by a long ring of copper to which is attached an oval seal, of the same metal, with the legend, usually to be found on seals of grants of the Valabhi dynasty of Kāthiāwār, Śrī-Bhaṭakka. There is a bull couchant in the upper part of the area of the seal separated from the legend by two lines. Another round hole is to be seen in each of the plates for another ring, which however is missing. There are altogether sixty-two lines of writing of which the first twenty-nine are to be found on the first plate and the remaining thirty-three on the second plate. The whole of the record, with the exception of the three imprecatory verses in the second plate, is in prose. The language of the record is Sanskrit, abounding with high flown phrases copied from earlier grants. Mistakes of the mason are common: Consonants with the superscript *r* are usually doubled. The *upadhmanīya* and *jihvāmūliya* are used very often in ligatures with the following consonants *p* and *k* respectively.

The alphabet of the inscription shows clear signs of southern influence, cf. the form of *la* in *ratn-ālanākāra* (l. 32). The base line of *ka* is suppressed. The place of the *anusvāra* is very often taken by *n* in ligatures, cf. *ansa* (l. 10) and *vidhvansita* (l. 19). Noteworthy also is the vowel *ē* in *ēva* (ll. 25 and 44).

The first forty-five lines of the record are devoted to the genealogy. As usual in grants issued by the later princes of the Valabhi dynasty, the names of the sons of Bhaṭārka are omitted and the first prince to be mentioned, after the founder of the house, is Guhasēna, the son of Dharapaṭṭa, who was the fourth son of Bhaṭārka. Then in the order of succession comes his son Dharasēna II, his son Śilāditya I, surnamed Dharmmāditya, his younger brother Kharagraha I, and his son Dharasēna III. The latter was followed on the throne by his younger brother Dhruvasēna II, surnamed Bālāditya and he was succeeded by his son Dhara-sēna IV. After this prince the succession devolved upon Dhruvasēna III, the son of Pēra-bhaṭa, who was the son of Śilāditya I. Dhruvasēna III, was succeeded by his elder brother Kharagraha II, who again was followed on the throne by his elder brother Śilāditya II's son Śilāditya (III), the donor of the present grant. (The late Mr. R. D. Banerji read the date of this inscription as Sam 300 80 7 dvi-Pausha-ba 10. Prof. D. R. Bhandarkar also read the date as Sam 387 dvi-Pausha-ba 4.⁴ Both these scholars, apparently depending on their reading of the date, attributed this inscription to Śilāditya IV, the son and successor of Śilāditya III. The genealogical portion of the inscription, however, stops with Śilāditya III, but Banerji held the opinion that the portion introducing Śilāditya IV, which is found in his own grants or those of his successors 'was omitted in this inscription'. I, however, read the date as Sam 300 50 7 dvi-Pausha-ba 4 and would attribute the inscription to Śilāditya III. The second numerical figure in the year is exactly similar to the figure for 50 found in the Lunsadi plates of Śilāditya III⁵.

¹ [See my note in paragraph 4 —Ed.]

² Now edited above, Vol. XXI, pp. 210 f.

³ P. R. A. S., W. C., 1915-16, p. 55, para. 10.

⁴ P. R. A. S., W. C., 1915-16, p. 55, and List of Inscriptions of Northern India, No. 1363.

⁵ Ind. Ant., Vol. XI, pp. 306 ff., and Prakrit and Sanskrit Inscriptions of Kathiawar, etc., pp. 45 ff. and Pls.

Moreover, the donee of the present grant is evidently identical with that of Jesar plates of Śilāditya of Valabhi Samvat 347,¹ the difference being that he is here only mentioned as a *Dikshita* and his two names Saggaḷa and Prakāśa found in the earlier Jesar plates have been omitted. It therefore appears that Śilāditya III, made a second grant to the same person ten years after the first grant was issued.—Ed.]

The object of the inscription is to record the grant of : (1) a reservoir of water (*vāpī*) extending over twenty-five *pādāvarṭas* of land from the royal domain land (*rājakiya*) in the Maḍasara-*sthali* in the village of Maḍasara in Surāṣṭ[r*]a to a Brāhmaṇa who was a *Dikshita* and was the son of Sāmbadatta of the Vājasaneyā-śākhā of the Yajurveda and of the Kauśika-gotra and who had emigrated from Pushya-Sāmbapura. The boundaries of this gift were as follows : to the east Pāṇḍava-Khaṇḍa, to the south the *prachīṇā* known as the [Ka*]mpilikkā Khunḍaka (1) belonging to Datka (Datta), to the west the field known as Sisagara and to the north the field of the householder (*kuṭumbin*) Saṅgilaka ; (2) one hundred and four *pādāvarṭas* of land, in five pieces, situated in the northern boundary (of the village). The first piece belonging to an extinct family measured sixteen *pādāvarṭas*. The boundaries of this piece of land were : to the east the *brahmadēya* field of the Brāhmaṇa Apahaka, to the south the family land (?) of Chachcha and Māṭṛila, to the west the field called Maḍhavānaka and the Sagara (?) leading towards the village Kōraṭapadraka and to the north the field known as *Pattiyānaka-durga-kshētra*. The second piece measuring thirty *pādāvarṭas* also originally belonged to a family then extinct. Its boundaries were : to the east, the *brahmadēya* field of the Brāhmaṇa Śaṅkara, to the south the *brahmadēya* field of the Brāhmaṇa Apahaka, to the west the field of the householder (*kuṭumbin*) Bhōṭuka, to the north also the field of the same Brāhmaṇa Apahaka. The third piece measuring forty-three *pādāvarṭas* was cultivated by Kikaka. Its boundaries were : to the east the path going towards the village of Suptāvasadhī, to the south the *brahmadēya* field of the Brāhmaṇa Saṅgaka, to the west the fields known as *Pattiyānaka* and *Māṭṛisthāna*, to the north the boundary of the village of Suptāvasadhī. The fourth piece was also under the cultivation of Kikaka and measured ten *pādāvarṭas*. Its boundaries were : to the east the public road, to the south the *grāmāsikhara*, to the west the *prachīṇā* of the nobleman (*kulaputraka*) Varuṇa, to the north the field belonging to Karkaka. The fifth piece measuring five *pādāvarṭas* was also cultivated by Kikaka. Its boundaries were : to the east the *brahmadēya* field of the Brāhmaṇa Chamaśa, to the south the *brahmadēya* field known as Dāsānaka, to the west the public road (*rājaveṭṭā*), to the north the *brahmadēya* field of the Brāhmaṇa Śaṅkara. The *Dātaka* of the grant was the prince (*Rājaputtra*) Kharagraha and it was written by the *Sandhivigrahādhiprīta Divirapati Mahāpratihāra Sāmanta Mammaka*. The prince Kharagraha is mentioned in the Bhāvnagar plates of Śilāditya III, of G. 356 and the Bhāvnagar plates of Śilāditya IV, of G. 372, the Devaḥ plates of G. 375 and the plates of G. 376. The date of the grant is the 4th day of the dark half of the second month of Pausa in the year 357 evidently of the Valabhi era and is equivalent to 675-76 A.D. The grant was issued from the victorious camp at Mēghavana, from which the Lunsadī plates of Śilāditya III, of the year 352 were also issued. I am unable to identify Maḍasara, Suptāvasadhī and other places mentioned in this record. I edit the inscription from the original plates which had been lent to me by the Bhāvnagar Durbar for this purpose.

TEXT.

First Plate.

- 1 Ōm² Svasti[!]* Vijayaskandha(ndhā)va(vā)rū[t*] Mēghavana-bā(vā)śa(sa)kū[k*] pra-
sabha-praṇat-āmitrāṇāṃ Maitrakāṇm-atula-bala-sampanna-maṇḍal-ābhōga-saśakta-
prahāra-śata-labdha-pratāpāt=pratāp-ōpanata-dāna-

¹ Above, Vol. XXI, pp. 210 f.

² Expressed by a symbol.

- 2 mñ-ārjjav-ōpārjjit-ānurāgād=anurakta-maula-bhṛtaḥ¹-śrēṇī-bal-āvāpta-rājya-śriyaḥ Parama-māhēśvaraḥ¹-śrī-**Bhaṭṭārkkād**=avyavachohhinna-rāja-vañśān=mātā-pitṛi-charaṇ-āravinda-prapāti-pravidhau-
- 3 t-a(ā)śēsha-kalmashaḥ śaisha(śa)vāt=prabhṛiti khaḍga²-dvitīya-pā(bā)hur-ēva samada-para-gaja-ghaṭā-sphōṭana-prakāśita-satva(ttva)-nikashas=tat-prabhāva-prapāt - ārāti - chūḍā - ratna-prabhā-saṁsakta-pāda-nakha-raśmi-
- 4 saṁhati[h*] sakala-smṛiti-prapīta-mārgga-samyat(k)-paripālana-prajā - hṛidaya-rañjan-ānvarittha-rāja-śabdō rūpa-kānti-sthairyya-ga(gā)mbhīryya-buddhi-sampadbbi[h*] Smara-śāśāṅk-ādpi(dri)rāj-ōdadhi-t(ri*)daśaguru-Dhanō-
- 5 śān-ātisāyānaḥ śaraṇ-āgat-ābhaya-pradāna-paratayā tṛiṇavad=apāst-āsēsha-sva-kāryya-phala[h*] prārthtan-ādhik-ārttha-prajā(dā)n-ānandita-vidvat-suhṛit-prapāyī-hṛidaya[h*] pādachār=Iva
- 6 sakala-bhuvana-maṇḍal-ābhōga-pramōda[h*] Paramama(mā)hēśvaraḥ śrī-**Gubhasēnas**-tasya sutas=tat-pāda-nakha-mayūkha-santāna-visṛita-Jāhnavi-jal-augha-prakṣhālīt-āsēsha-kalmashaḥ
- 7 prapāyī-śata-sahasr-ōpajīvyamāna-sampad=rūpa-lōbbhād=iv=āsrita[h*] sarabhasam=ābhi-gūmikair-ggūnai[s*]=sahaja-śakti-śikṣhā-viśēsha-vismāpit-ākṣhila-dhanurddhara[h*] prathama-narapati-
- 8 samatisṛiṣṭānām=anupāleyitā dharmma-dāyānām=apākarttā praj-ōpaghāta-kāriṇām=upaplavānā[m*] darśayitā Śrī-Sarasvatyōr-ēk-ādhivāsasya saṁhat-ārāti-pakṣha-Lakṣmī-paribhōga-dakṣha-vikramō vikramō³
- 9 vikram-[ō]pasa(saṁ)pra(prā)pta-vimala-pārthiva-śrīḥ Paramama(mā)hēśvara[h*] śrī-**Dharasēnas**=tasya sutas=tat-pād-ānudhyātāḥ sakala-jagad-ānandan-āty-adbhuta-guṇa-samudaya-sthagita-samagra-dig-mamālā⁴ samara-śata-vi-
- 10 jaya-śobhā-sana(nā)tha-maṇḍal-āgra-dyūti-bhābhū(su)ratar-ān(m)sa-pīth-ōdūḍha-guru-manō-ratha-mahābhārah sarvva-vidyā-par-āpara-vibhāg-ādhigama-dhi(vi)mala-matir=api sarvva-taḥ subhāshita-lavēn=āpi sukh-ōpa-
- 11 pa(pā)danīya-paritōsha[h*] samagra-lōk-āgādha-gāmbhīryya-hṛidayō=pi su-charit-ātisāya-suvyakta-parama-kalyāṇa-svabhāva[h*] khilībhūta-kṛita-yuga-nṛpati-patha-viśōdhan-ādhiḡat-ōdagrā-
- 12 kīrti[h*] dharmm-ānuparōdh-ōj(jj)valatarīkṛit-ārttha-sukha-sampad-upasēvā-niru(rū)ḍha-**Dharmmāditya**-dvitīya-nāmā Paramamāhēśvaraḥ śrī-**Śilādityas**-tasy-ānūjas=tat-pād-ānudhyātāḥ svayam=Upēndra-gu-
- 13 ruṇ-ēva guruṇ-āty-ādaravatā samabhiliashanīyām=api rāja-lakṣmīm skandha-sakti[ām*] parama-bhadra iva dhuryyas-tad-ājñā-sampādan-aika-raśat⁵=aiv-ōdvahan khēda-sukha-ratibhīyām-anāyāsi-
- 14 ta-sat(tt)va-saṁpattī[h*] prabhāva-sampad-vaśīkṛita-nṛpati-śata-śirō-ratna-chchhāy-ōpagū-ḍha-pāda-pīth(th)ō=pi par-āvajñ-ābhīmāna-ras-ānālīgita-manōvṛittīḥ prapatim=ēkā[m*] parityajya prakhyāta-paura-
- 15 śh-ābhīmānsir=apy-arātibhir-anāsādita-pratikṛi(kri)y-ōpāya[h*] kṛita-nikhila-bhuvan-āmōda-vimala-guṇa-saṁhati-prasabha-vighaṭita-sakala-kali-vilassi(sī)ta-gati[h*] nīcha-jan-ādhirōhibhir=aśē-

¹ The *visarga* is superfluous.

² Two dashes to the right of *ga* are superfluous.

³ Superfluous.

⁴ Read *śīla-maṇḍala*.

⁵ Read *rasatay*.

- 16 shair=ddōśair¹=anāmpishṭ-ātyannata-hṛidaya[h*] prakhyāta-pauruṣa-āstra-kausal-
ātīśayaḥ(ya)-gaṇa-tītha-vipakṣa-kṣatīpati-lakṣmī-svayamgrāha-prakāśita-vīra-puruṣaḥ
(sha)-prathama-saṁkhy-ādhigamaḥ Paramamāhēśvara[h]
- 17 śrī-Kharagrahas=tasya tanayaḥ tat-pādānuddhyātāḥ sakala-vidy-ādhigama-vihita-
nikhila-vidva-jana-manah-paritōś(ah)-ātīśaya[h*] sat(t)va-sapā(sarpa)dā tyāg-audā-
ryyēga va(cha) vigat-ānusandha(dhā)n-āsamāhit-ārūti-
- 18 pakṣa-manōrath-ākṣa-bhaṅga[h*] samyag-upalakṣit-ānēka-śāstra-kaushalāka-²-charita-
gahvara-vibhāgō=pi paramabhadra-prakṛitpi(tir)-akṛitri(tri)ma-prāśraya-vinaya-gō(śō)bhā-
vibhūṣaṇa[h] samata(ra)-śata-jaya-patākā-
- 19 haraṇa-pratyā-ōdagra-bāhu-daṇḍa-vidhvan(m)aita-nikhilāḥ(la) - pratipakṣa-darpp-ōdayaḥ
sva-dhanuḥ-prabhāva-paribhūt-āstra-kausal-ābhimāna-sakala-nṛpati-maṇḍal-ābhinandita-
śāsana[h*] Paramamāhēśvaraḥ śrī-
- 20 Dharasēnas=tasy-ānujaḥ tat-pāda(d-ā)nudhyātāḥ sacch-charit-ātīśayita-sakala-pūrvva-
narapatir-ati-ddu(du)sādhānām-api prasādhayit(ā) viśayāpān mūrttimān=iva
puruṣakāraḥ parivṛddha-guṇ-ānurāga-nirbharaḥ³-
- 21 chitta-vṛitta(tti)bhīr=mManur=iva svayam=abhyupapannaḥ prakṛitibhīr=adhigata-kalā-
kalāpāḥ kāntimā[n*]-nirvṛiti-hētur-akalānkaḥ kumuda-nātha[h*] prāya-pratāpa-
sihagita-dig-antā(ta)rāla-pradhvan(m)aita-dhvānta-rāsi(śil) satat-ō -
- 22 t-ō⁴dita-savitā prakṛitibhya[h*] para[m*] pratyayam=artihavantam=ati-bahu-tītha-
prayōjan-ānubandham-āgama-paripūrṇa[m*] vidadhānas=sandhi-vigraha-samāsa-ni-
śchaya-nipuṇaḥ sthānē=nuru(rū)pam=ādēśan=dada[d*]-guṇa-
- 23 vṛiddhi-vidhāna-janita-saṁskāra[h*] sābhūṇaḥ⁵ rājja(jya)-Śālāturiyas(ya)-tantrayōr=ubha-
yōr=api nishgūtaḥ prakṛiṣṭa-vikramō=pi karuṇā-mṛidu-hṛidayaḥ śrutavān=apy=agarv[i*]
taḥ kāntō=pi prasa(śa)mī sthira-saubhṛi[dayy]ō=pi ni-
- 24 rasitā dōśavatām=udaya-samaya-samupajanita-janat-ānurāga-parivī(pi)hita-bhuvana-
samartth[i*]ta-prathita-Bālāditya-dvitiya-nāmā Paramamāhēśvaraḥ śrī-Dhruva-
sēnas=tasya sutas=tat-pāda-kamala-pa-
- 25 nāma-dharani-kashaṇa-janita-kiṣa-lāñchhana-lalīṭa-chandra-sa(śa)kala[h*] śīṣa-bhāva ēva
śravaṇa-nihita-mauktik-ālaṅkāra-vibhram-āmala-śruta-viśēsa⁶ pradāna-salīla-kṣhālita-
āgra-hast-āravindaḥ kā(ka)nyāyā i-
- 26 va mṛidu-kara-grahapād=amandikṛit-ānanda-vidhir=vvasundharāyāḥ kārīma(ramu)kē
dhanurvṛēda iva saṁmbhā(bhā)vit-āsēśa-lakṣhya-kalāpāḥ prānata-sāmanta-maṇḍal-
ōttam-[ā*]jāga-dhṛita-chebūḍā-ratnāyā(ya)māna-sā(śā)sanḥ Paramamāhēśvara.
- 27 Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara-Chakravartīḥ(rtti)-śrī-Dharasēnas=tat-
pitāmaha-bhrūṭpi-śrī-Śīlādityasya Śārūgapāṇēr=iv=āṅga-janmanō bhakti-
bandhur-[ā*]vayava-kalpita-prāṇatēr=ati-dhavalayā dūraṁ tat-pā-
- 28 d-āravinda-pravṛittayā nakha-maṇi-ruchā Mandākinī=ēva nityam=amalit-ōttamāṅga-
dēśasy-Āgastiyasy=aiva rājarshēr=ddāksbiṇyam-ātanyūnasya prabala-dhavalimnā
yaśasām va-
- 29 layēna maṇḍita-kakubhā nabhasi yāminipatēr=vviḍambit-ākhaṇḍa-parivēśa-maṇḍalasya
payōda-śyāma-śikhara-chūchuka-ruchira-Sahya-Vindhya-stana-yugāyāḥ

¹ Read dōśair=² Read kūtā-lōka-³ Read nirbhara-⁴ The second tō is superfluous.⁵ Read sādhanam.⁶ Read viśēśaḥ.

Second Plate.

- 30 kshītēḥ patyuh śrī-**Dērabhaṭasy**-āśā(āga)jaḥ kshītīpa-satīhatēr=anurāginīyāḥ
śuchi-yaś-ōśuka-bhṛita[h*] svaya[n*]varṇa-mālām=iva rājya-śriyam=arppayantyāḥ
kṛita-parigrahaḥ sau(śau)ryya-
- 31 m=apratihata-vyāpāram=ānamita-prachanḍa-ripu-maṇḍalaḥ maṇḍal-āgram=iv=āvala-
mbamānaḥ śaradi prasabham=ākṣiṣṭa-śilīmukha-bāṇāsan-āpādita-prasā-
- 32 dhanāpām para-bhuvā[n*] vidhi-vad=ācharita-karṇ-grahaṇaḥ pūrvam=ēva vividha-
varṇa-ōj(jj)valēna śrut-ātīśayēn=ōdbhāṣita-śravaṇaḥ punaḥ punar=uktēn=ēva ratn-āla-
- 33 ākārēn=ālaṅkṛita-śrōtra[h] pari-phurat-kāṭaka-vikṣa-kiṭapakṣha-ratna-kiraṇam=avi-
chōchhinna-pradāna-salila-nivah-āvasāka-vilasan=nava-śaival-āṅkuram=iv=āgra-pāṇi-
- 34 m=udvahan=udhṛita¹-viśāla-ratna-valaya-jaladhi-vēlā-taṭāyamāna-bhujā - pariśva(śhva)kta-
viśvambharaḥ Paramamāhēśvaraḥ śrī-**Dhruvasēna**ḥ stasy=āgrajjō²=para-mahīpati-
sparśa-
- 35 dōśha-nāśana-dhiy=ēva lakṣmīyā svayam=atīspasṭha-chēśṭam=āśliṣṭ-āṅga-yashtir=
atī-ruchiratara-charita - garima - parikalita - sakala-narapatir=atīprakṣiṣṭ-ānurāga-rasa-
rabhasa-va-
- 36 śikṛita-praṇata-samaṣṭa-sūmanta-chakra-chehū(chū)ḍāmaṇi - mayūkha - khachita - oharāṇa-
kamala-yugalaḥ prōddām-ōdāra-dōrddanḍ-dalita-dvishad-varṅga-darppa[h] prasarp-
paṭīya[h*]-
- 37 pratāpa-plōṣhit-āsēśha-śatru-vaśā[h*] praṇayi-pakṣha-nikṣipta-lakṣmīkaḥ prērita-
gad-ōtkṣipta-śu(su)darśana-chakraḥ pariḥṛita-bāla-kriḍō=nadhakṛita-dvijātir=ēka-vi-
krāma-prasā-
- 38 dhita-dharitri-talō=naṅgikṛita-jala-śayyō=pūrvva-purush-ōttamaḥ sākeḥū[d*]-dharmma
iva samyag-vyavasthāpitā(ta)-varṇa-āśram-āchāraḥ pūrvvair=apy=urvvi-patibhis=
- 39 r=yyāny=apahṛitāni dēva-ba(bra)hma-dēyāna(ni) tēśhām=apy=ati-sarala-manaḥ-prasaram=
- 40 utsekālan-ānumōdanābhyaṇ parimudita-tri(tri)bhuvan-ābhinandit-ōchehṛit-ōtkṣiṣṭa-
dhavala-dharmma-
- 41 dhvaja-prakāśita-nija-vaśō dēva-dviya-gurut(rūn)=prati yathārha-manaḥṭa³-pravarttita-
mah-ōddraṅ-ādi-dāna-vyasan-ānupajāta-santōsh-ōpāt-ōdāra-kīrtti-panti(pamkti)-param-
- 42 parā-danturita-nikhila-dik-chakravālāḥ spasṭam=ēva yath-ārttha[n*] **Dharmmadity**-
āpara-uāmā paramamāhēśvaraḥ śrī-**Kharagraha**s=tasy=āgrajanmanaḥ kumuda-
shaṇḍa-śrī-vikāśi-
- 43 nyā kalāvataś=chandrikay=ēva kīrtiyā dhavalita-sakala-dig-maṇḍalasya khaṇḍit-
āguru-vilēpana-piṇḍa-śyāmala-Vindhya-śaila-vipula-payōdhar-ābhogāyā[h*] kshōṇyāḥ
patyuh
- 44 śrī-**Śilādityasya** sūnur=naava-pr[ā]leya-kiraṇa iva pratidita(na)-samvarddhamāna-
kalā-chakravālāḥ kēsar-īndra-śisur=iva rāja-lakṣmīm=achala-vanasthalim=iv=āla-
kurvāṇaḥ Śikhaṇḍi-kē-
- 45 tana iva ruchima[ch*]-chūḍā-maṇḍana[h*] prachanḍa-śakti-prabhāvaś=cha śarad-āgamē-
(ma) iva pratāpavān=ullasha(sa)t-padmaḥ samyugē vidalayan[n*]=ambhōdharān=iva
para-gajān=udaya ēva tapana-bāl-āta-

¹ Read -udvahan-dhṛita.² Read "śēnaśayya-āgrajjō"³ Read manōśat. Bhavnagar Plates read yathārham-anavata-

Second Plate.

30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62

30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62

...

- 45 pa iva sūhgrāmē mushṇā(ṣṇa)nn=abhimukhānām=āyūkshī¹ dvishatā[m*] Parama-
māhēśvarah śri-Silāditya² kuśali sarvvān=ēva samājñāpayaty=astu vas=
sa[m*]vidita[m*] yathā mayā mātā-pitrō³.
- 46 a-puṇy-āpyāyanāya Puahya-Sāmbapura-vinirggata-tach-chāturvvidya-sāmānya-Kuśika-
sagōtra-Vājasaneyi-sapra(bra)hmachāri-brāhmaṇa-Sāmbadatta-putra-brāhmaṇa-Di-
- 47 kshitāya Surāshṭēshu⁴ Maḍasara-sthalyā Maḍasara-grāmē pūrvv-ōttara-sīmni
rājakiyāt=pañchaviṁśati-bhū-pādāvarita-parisarā vāpi yasyā āghāṇāni pūrvvataḥ
Paṇḍava-khaṇḍa[h*]⁵
- 48 dakṣhiṇataḥ datka(ṭṭa)-satka-mpilikkā⁶khaṇḍaka-samjñita-prachihā aparataḥ kshētra-
Siaagaraḥ uttarataḥ kuṭumbi-Saṅgilaka-prakṛipta(ṣṭa)-pattiyāṇaka-kshētram tathā
uttara-sīmni pañcha-khaṇḍ-āva-
- 49 sthitāni chatur-uttara-bhū-pādāvarita-śata-parimāṇa-kshētram[|*] yatr-aika-khaṇḍam
utsanna-kuṭumbika-śōḍaśa-bhū-pādāvarita-parimāṇam yasya pūrvvataḥ brāhmaṇa-
Apahaka-satka-brahmadēya-kshētram dakshi-
- 50 gataḥ Chachcha-Māṭilayōs=satka-kōtumba-kshētram aparataḥ Maḍhavānaka-kshētram
Kōratapadraka-grāmayāyī sāgaraś=cha| uttarataḥ(taḥ) pattiyāṇaka-durgga-kshētra-
samjñita-kshētram[|*] dviṭiya-khaṇḍa[m*] utsanna-
- 51 kuṭumbikam=ēva triṁśad-bhū-pādāvarita-parimāṇam sa(ya)sya pūrvvataḥ brāhmaṇa-
Sāṅkara-satka-brahmadēya-kshētram | dakṣhiṇataḥ brāhmaṇa-Apahaka-satka-brahma-
dēya-kshētram | aparata[h*] kuṭumbi-Bhōtuka-
- 52 satka-kshētram uttarataḥ brāhmaṇa-Apahakasy=aiva satka-kshētram[|*] tathā tri(ṭi)
tīya-khaṇḍam Kikaka-prakṛishṭam tri-chatvāriṁśad-bhū-pādāvarita-parimāṇa[m*]
yasya pūrvvataḥ Suptāvasadhi-grāma-yāyī panthā[h*] dakṣhiṇataḥ
- 53 brāhmaṇa-Saṅgaka-satka-brahmadēya-kshētram aparataḥ pattiyāṇaka-kshētram M[ā*]ṭi-
sthāna-kshētra[m*] cha uttarataḥ Suptāvasadhi-grāma-sīmā[|*] chaturitha-khaṇḍa[m*]
Kikaka-prakṛishṭam=ēva daśa-bhū-pādāvarita-parimā-
- 54 ṇamū(ṇaū)=cha pūrvvataḥ rājavartmā di(da)kṣhiṇata[h] grāma-śikharam aparataḥ
kulaputraka-Varuṇa-satka-prachchihā uttarata[h] Karkkaka-satka-kshētram[|*] tathā
pañchama-khaṇḍam Kikkaka-prakṛishṭam=ēva pañcha-bhū-pādāvarita-
- 55 parimāṇam yasya pūrvvataḥ brāhmaṇa-Chamasa-satka-brahmadēya-kshētram da-
kṣhiṇataḥ Dāsānaka-samjñita-brahmadēya-kshētram| aparataḥ rāja-vaṭṭā(ṛtmā)
uttarataḥ brāhmaṇa-Sāṅkara-satka-brahmadēya-kshētram[|*]
- 56 ēvam=idam chatur-āghāṭana]-visu(ṣu)[d*]dham vāpi-kshētram a-ōdraṅga[m*] a-
ōparikara[m*] sa-bhūta-vāta-pratyāya[m*] sa-dhānya-hiraṇy-ādēyam sa-daśāpā[ā*]-
dha[m*] a-ōtpadyam[ā*]na-vishṭika[m*] sarvva-rājakiyān[ā*]m-a-
- 57 hasta-prakṣbēpaṇiya[m*] pūrvva-pratta-dēva-brahmadēya-rahitam bhūmi-chechhidra-
nyāyēn=ācha[n*]dr-[ā*]rkk-ārṇava-kṣiti-sarit-parvata-samakālina[h*] putra-pautra-
ānvaya-bhōgya[h*] udak-ātisarggēṇa dharmma-
- 58 dāyō nri(ni)śriṣṭajah[|*] yatō=sy=ōchitayā brahma-dēyam(ya)-sthityā bhuñjataḥ
kṛishata[h*] karṣhayata[h*] pradiśatō vā na kaiśchid-vyāsēdbē varttitavyam=
āgāmi-bhadra-nripatibhir=apy=a[ma*]d-vaśāja[ir]=anyair=vvā

¹ Read *āyūkshī*.² The name of Silāditya IV has been omitted. (See ante, p. 114 and note 1.—Ed.)³ Read *pitrōḥ puṇy-*.⁴ Read *Surāshṭēshu*.⁵ Kha of *khaṇḍa* is written below the line and was added afterwards.⁶ Probably we have to read *Kompi*.

- 59 anityāny=aiśvaryyāny(ny)=astha(sthī)rañi mānushyañ sāmānyañ=cha bhūmi-dāna-
phalam=avagachchhadbhīr=ayam=asmad-[d*] āyō=anantavyaḥ paripālayitavyaś=
ch=ēty=uktañ=cha|| Bahubhīr=vvasudhā bhuktā rājabhi[h*] Sagar-ādibhi[h*]
- 60 yasya yasya yadā bhūmis=tasya tasya ta[dā*] phala[m*] Yā=iha dāridrya-bhayān-
narēndrair=ddhanāni dharm-āyatanīkṛitāni[*] nir[b]bhukta-mālya-pratimāni
tāni kō nāma sādhuḥ punar=ādadita[?]* Shashī(shīti)
- 61 varsha-sahasrāṇi svarggē tishṭhati bhūmidah[*] āchchhētā ch=ānuntā chaḥ(cha)
tāny=ēva narakē vasēt || Dūtakō=tra Rājaputra-Kharagrahaḥ[?]*
- 62 Likhitam=idatā Sandhivigrahādhikṛita-Divirapati Mahāpratihāra-Sāmanta-Mammakēn-
ēti || Saṁ 300 50 7 dvi-Pausha ba 4 [?]* Svahastō mama ||

No. 20.—THE BAYANA INSCRIPTION OF CHITTRALEKHA : V. S. 1012.

BY THE LATE PROF. R. D. BANERJI, M.A.

This inscription, which is being edited for the first time, was discovered by Carlleyle, one of the Assistants of the late Sir Alexander Cunningham, at Bayānā in the Bharatpur State.¹ This place (lat. 77° 21' E., long. 26° 54') is now a junction on the broad gauge main line of the Bombay, Baroda and Central India Railway. It was a place of great importance in mediæval times and for some time was made the Imperial capital by Islām Shāh son of Shēr Shāh I. When Mr. Carlleyle saw this inscription for the first time, it was lying under one of the stone pillars of the balcony which surrounds the courtyard of the Ukhā Mandir at Bayānā. This Mandir is a late structure built about a century ago by a Thākur of the Bharatpur State, by converting a portion of the Masjid built in 720 A. H. by Sultān Qutbuddin Mubārak Shāh of the Khilji dynasty of Delhi.² The inscription was found in the same position in 1885 by Fleet, and was referred to by him in his article on the Bayānā inscription of Vijayādhirāja dated V. S. 1100.³ It continued there till I visited Bayānā in 1918, when at my request Mr. C. C. Watson, I.C.S., C.I.E., then Political Agent for the Eastern Rajputana States, asked the Bharatpur Durbar to have the slab removed and it has since been placed in the compound of the Ukhā Mandir. The inscription is incised on a thick slab of yellow sandstone, quite different from the red sandstone used in the construction of the Ukhā Masjid or the Ukhā Mandir and almost of all the ancient monuments at Bayānā. The upper left corner of the inscription is broken and the letters on one-eighth of the entire slab towards the right have flaked off. With the exception of these two parts the rest of the record is in a tolerably good state of preservation. The flaking off of the right side of the slab makes all the lines incomplete and therefore difficult to decipher. The breaking off of the upper left corner has made the beginning of the first five lines incomplete; out of these lines again, the first three have lost more letters than the fourth and the fifth which have lost only ten and four syllables approximately.

The inscribed surface measures 3' 6" x 1' 9" and the average height of letters is 1½". The slab bears twenty-five lines of writing which on the whole is very neatly done. As regards palaeography, in many cases, the *anuscāra* is enclosed within a circle (*cf.* jagatām l. 4), while in other cases it is a plain dot (*cf.* vamsārya l. 4). A peculiar form of *tha* is noticeable in *lōkanāthah* (l. 7) where the upper part of the upper loop is open, which is usually closed in other instances, as for example, in *prathitah* (l. 18) or *prithu* (l. 22). The initial form of the short *i* is

¹ Cunningham, A. S. R., Vol. VI, p. 50.

² Ibid., Vol. XX, p. 72.

³ Ind. Ant., Vol. XIV, pp. 9-10.

to be found in *ity-ālōchya* (l. 20), *īru* (l. 21), etc. The usual form of the palatal *śa* used in this inscription is the transitional form in which the curve in the upper part of the letter touches but does not coalesce with the vertical straight line which forms the left limb as in *śrīṅgārītāḥ* (l. 11). Very often this curve does not touch the straight line on the left as in *chārudārjanah* (l. 16) or *Śrīpālāna* (l. 25). As regards the orthographical peculiarities it might be stated that consonants under a superscript *r* are usually doubled (cf. *śauryya*² *svarggē*, *śarvīṣhu*, l. 3., etc.). Occasionally consonants with a subscript *r* are also doubled (cf. *itrālā* in l. 8). The language of the record is Sanskrit and the whole inscription with the exception of a portion of the last line is written in verse.

After referring to the Moon, the lunar race, and Kṛishṇa the record speaks of the Śūrasēna kings, in which clan was born a king named **Phakka**. The name of a king Phakka has been found in an undated inscription of circa eighth century A.D. on a pillar built into the inner wall of the main gate of the Chaurāsi-Khamba Masjid at Kāmā or Kāmavana, in the Bharatpur State, which was discovered by Sir Alexander Cunningham and published by the late Pandit Bhagavanlal Indrajī.³ The Kāmavana record provides us with a genealogy of the Śūrasēna kings for seven generations. According to the Bayānā inscription, in the family of Phakka there was a king named **Vappuka**, who is styled 'an Indra on the earth' (l. 9). His son was **Rājayika**, who married a lady named **Sajjanī** of the **Māyūrtika** family. As mentioned in the Jodhpur inscription⁴ dated V. S. 894 (= A.D. 837), the Pratihāra chief Bāuka defeated a chief named Mayūra from whom Sajjanī appears to have been descended. Sajjanī, who was the grand-mother of **Chittralēkhā**, the donor of the present inscription, must have been living in the earlier part of the tenth century A.D., as the latter was a middle-aged matron in V. S. 1012, having four grown-up sons. The name of Rājayika's son is lost, but from l. 13 we learn that he married a lady named **Yaśaskarī** of the **Pramāra** family from whom was born Chittralēkhā (l. 14). Chittralēkhā was married to a chief named **Maṅgalarāja**, about whose descent no details are furnished. The person referred to in l. 16, whose name is lost, is probably the eldest son of Maṅgalarāja and Chittralēkhā. Fleet proposed to identify this Maṅgalarāja with the chief of that name of the Kachchhapaghāta family, who is mentioned as the ancestor of the king Mahipāla in the Sāsabhū temple inscription in Gwalior Fort dated V. S. 1150 (= 1093-94 A.D.).⁵ If this identification be accepted then the eldest son of Chittralēkhā, who is mentioned in l. 16 of the Bayānā inscription, is probably **Kirttirāja**, who succeeded his father. Three other sons of Chittralēkhā are mentioned in this record. The second was named **Indrajit** (l. 18), the third **Lakshmaparāja** and the fourth **Chāmuṇḍarāja** (l. 19). The object of the inscription is mentioned in l. 20 whence we learn that Chittralēkhā caused to be built a temple of Viṣṇu and gave two villages named Gōgrapura and Nāgapalli as well as certain fields in Hādhapalli to the deity (*Chakrin*). From l. 23 we learn that three *drammas* were to be collected for the god (*Sārṅgin*) in the *maṇḍapikā* of Śrīpathā and a similar sum in the *maṇḍapikā* of Vusāvaṭa. From the same line we also learn that a gift of one *dramma* was to be set apart for the god, probably whenever a horse was sold. It may also be that this sum was levied as *octroi* duty on every horse-load of merchandise carried through the village precincts.

Almost all the geographical names mentioned in the record can be identified. **Śrīpathā** has been identified as Bayānā itself by the late Dr. J. F. Fleet.⁴ Though phonetically the ancient and modern names cannot be connected, there is some support for this identification as the same

¹ *Ind. Ant.*, Vol. X, pp. 34-35.

² Above, Vol. XVIII, pp. 95 ff.

³ *Ind. Ant.*, Vol. XV, p. 36.

⁴ *Ind. Ant.*, Vol. XIV, p. 10.

... २ ... २ ... ४ ... ६ ... ८ ... १० ... १२ ... १४ ... १६ ... १८ ... २० ... २२ ... २४ ...



- 4stu sa[r]vva=ama[m]galaṁ || {5 ||*} Vamśasya tasya mahimā bhuvana-
prasiddhaḥ kiṁ varṇyate sa bhagavān=jagatām nīvāsaḥ | Kana(ma)-ārir=āḍipurushaḥ
svayam=eva janma jagrāha yatra sura-dānava-vandit-ābhgriḥ || {6 ||*} Vāḍhaṁ
gāḍha ○ — ○ — ○ — ○ — ○ —
- 5 ————ra-namyā va(ba)hubhir=api parait=mmārggapaiḥ śriyamānāḥ | vaśśār(śś)
tasminn=abhūvann=adhika-kṛta-bhay-ōḍḍāyit-ārāti-kākā bhrātaḥ kiṁ chāpa-dandā
na hi sarala-matē bhūbbujāḥ Śūra-sēnāḥ || {7 ||*} Nētr-ānanda-karēṇa kānta-vapushā
———[saubhā*]-
- 6 gya-kōśēna cha | chandrēṇ=api kalāmkinā nija-kulasy=ādyēna vandy-ātmanā lajjantē
khalu nishkalāmka-charitā yē=dy=āpi kālē kalau || {8 ||*} Bhuktvā bhuktvā dharittrīm
chatur-udadhi-payah-prāvṛitām nihsapatnām kṛtvā kṛtv=Āśvamō(dhān=niyata)
○ — ○ — ○ — ○ — ○ —
- 7 [dī]m=avani-bhujām gacchhatām puṇya-bhājām madhyē kāla-kramēṇa kraśita-ripur=
abhūt=**Phakka**-nāmā narēndrah || {9 ||*} Vra(Bra)hm-ēndr-ōpēndra-Chandra-Draviṇa-
pati-Yamair=apy=ayam lōka-nāthaḥ sārddham yōddhum samarthah sakalam=api jagan=
manyamānas=tṛigāya | kēśēshv=ō[kramya] — ○ — ○ — ○ — ○ — ○ —
———[La*]-
- 8 kshmr=bhaya-chakita-manā yat-kulē=pi sthir=ābhūt || {10 ||*} Gōtrē yatra pavitr-
ātmā satām ttrātā dvishām visham | va(ba)bhūva Vappukō nāma yaśō-
rūṣiḥ prastāpavān || {11 ||*} Sēvā-sannihitaiḥ surair=iva nripai Rambh-ōrvvāsibhyām
samair=mmāpiky-ābharaṇaiḥ surūpa ○ — ○ — ○ — ○ — ○ — [La*] — ○ — ○ — ○ — ○ —
- 9 [vabhai]r=[uchchahāśravaḥ]-sannibhair=āsvair=Indra-iv=āparaḥ kahiti-talē yō dpik-sahasrah
vinā || {12 ||*} Tasya Rājayikō jātō Jāmadagnya-iv=ātmajaḥ raṇē rājanya-mūrdhdhānō
nirdhānā yēna hīlayā || {13 ||*} Māyūrika-kula-bhūtām tēn=ōḍhvā Sajjan=iti vikhyātām
[][Hrida* ?]-
- 10 yēshu dvi[śhām] bhūpaḥ sa[bhayē]shu divā-nisam | tishthann=api na satispriṣṭō na
cha dṛiṣṭō bhayēna yah || {15 ||*} Na prākārait=nna sārāḥ kari-turaga-narair=nn=
ādrībhis=tuṅga-śṛiṅgair=nn=āmbhō-gambhira-garttair=jjala-vikala-bhuvām na sthalair=
nna drum-aughaiḥ | n=ānyair=mmā[yā-purair=] — ○ — ○ — ○ — ○ — ○ —
———
- 11 paṁ pravī[śad=a]ri-puram nirdahad=v(ba)śbhajach=cha || {16 ||*} Divyair=ābharaṇ-
āṅga-rāga-vasanaiḥ pushpaiś=cha śṛiṅgāritāḥ sarvvattr=ōtsava-gita-tūrya-rasitair=
ānanda-sāndrāḥ prajāḥ | praty=av(b)dam vasūdhām cha sasya-saphalām=ālōkya yō
vismitair=lōkair= — ○ — ○ — ○ — ○ — ○ — [17 ||*] — [jvā ?]-
- 12 lā-mālī[nō]=pi jvalita-buta-bhujō gharma-kālē=ntarālād=bhaṅga-vrīḍām vahantaḥ
smṛita-kula-charitā vi(bi)bhyati [sm=ā ?]tta-sat(tt)vāḥ | dusht-ārushṭa-dvipēndra-sthita-
subhaṭa-kar-ākṛānta-kunt-āgra-raudram samgrāmam bhāvayanti pratiniyata-
vadham strī-sabbām(bhaḥ) yē niku[mhbāḥ] || {18 ||*} — ○ — ○ — ○ — ○ — ○ —
[] []
- 13 mv(b)udha — ..ś=chandramā iva vai rukah(chā ?) || {19 ||*} Pramāra-kula-sambhūtā
sādhvī tēna mahātmanā | Yaśaskar=iti vikhyātā pariṇtā yaśō-rthiṇā || {20 ||*} Tēn=
ādhipeṇa tanayā sa-nayā su-rūpā puṇya-priyā savinayā śubha-lakṣhaṇā cha | tasyām
.....[sama ?*]-
- 14 janī Chittralēkhā || {21 ||*} Tēna Maṅgalarājēna sā śāstr-ārtha-vidā satā | sādhi
bhrātrīmatī rājā pariṇtā priyamvadā || {22 ||*} Pativratām vikṣhya kalau yugē tāḥ
lōkaiḥ kṛta-strīshu mahā-satīshu | Arundhatī-Parvata-rāja-puttrī-La[kshmi ?] — ○ — ○ — ○ — ○ — ○ —
———[23 ||*]

TRANSLATION.

(Verse 1.) From (*his*) mouth was born the fire and from the head the sky.

(V. 2.) From the moon sprang the royal family (*tree*) which had a thick foliage, had kept off the heat (or suffering) of the people through its thousand branches and was productive of much fruits (or good) and which, though high (or noble), was free from encountering shocks and breaking down (or fear and destruction).

(V. 3.) (*In which family*). rejoiced together and where was born Purūravas, the common abode of beauty and valour.

(V. 4.) Where was born Nahusha, whom when he obtained the kingship of the gods in heaven, all the gods, Yama and others.

(V. 5.) (*may remove ?*) all evils.

(V. 6.) The greatness of this family is well known throughout the world. What more to say, where the Lord of the creation (*i.e.*, Vishnu) and the enemy of Kāṁsa, who is the refuge of all creatures and whose feet are worshipped (*equally*) by the gods and demons, himself took his birth.

(V. 7.) In that family were born (*those*) who were honoured by. and resorted to by numerous other supplicants, who made the crow-like enemies fly with their fear increased. O brother, were they the bows ? No, simple minded (*fool*), they were the Śūrasēna kings.

(V. 8.) Who, even today, in this Kali age, being of spotless character feel ashamed of the moon, the originator of their race on account of his having a stain though it has a beautiful form pleasing to the eye. and is honoured (*by people*).

(V. 9.) In course of time, amongst the righteous kings who had passed away, each in his turn, after enjoying the earth extended to the four oceans and free from all enemies and performing the Horse-Sacrifice. there was born a king named **Phakka** who had exterminated (*lit.* thinned) his enemies.

(V. 10.) This lord of the people was able to fight even with Brahman, Indra, Upēndra, the Moon, Kuvēra and Yama and regarded the whole earth (*as contemptible*) as a blade of grass. Dragged by hair, Lakshmī. . . . with her mind struck with fear became settled in his family.

(V. 11.) In that family was born **Vappuka** who was a mass of fame and was powerful, whose soul was pure and who was the saviour of the good (*but*) was (*like*) poison to his enemies.

(V. 12.) Who, through having princes, who were like gods and who had come to him for (*rendering*) service, through (*women*) adorned with diamonds and equalling Rambhā and Ūrvaśī (*in beauty*). . . and through horses that were like Uchchaiṣravas—was like another Indra on the face of the earth ; (*only he was*) without his (Indra's) thousand eyes.

(V. 13.) To him was born a son (*named*) **Rājayika** who was like Jāmadagnya (Paraśurāma) inasmuch as he cut off the heads of warriors in battle with (*perfect*) ease.

(V. 14.) He having married the well-known **Sajjanī** born in the **Māyūrika** family.

(V. 15.) The king, though residing day and night in the enemies' hearts possessed of fear, was neither touched nor (*even*) seen by that fear.

(V. 16.) (*The king not daunted by*) ramparts, nor by the (*army consisting of the*) best of elephants, horses and men, nor by hills with high peaks, nor by the deep ravines caused by (*the rush of*) water, nor by land and forests of trees nor by phantom cities. . . . entering the city of the enemy, burning (*it*) and completely annihilating (*it*).

(V. 17.) (*Whose*) subjects, adorned with beautiful ornaments, perfumes and clothes and decked with flowers, were full of enjoyments everywhere through festivities, songs and sounds of drums. And every year seeing with wondering eyes that the earth was full of crops, who.

(V. 18.) Even (*men*) of strong character (1), bearing the shame of defeat, feel frightened being reminded of the family of him (*who was unbearable like*) the fire with a garland of flames during the hot season—those wicked demons (2) who look upon the battle—which is made fierce by the heads of spears held in the hands of the best of warriors seated on the wicked and angry elephants—like an assembly of women.

(V. 19.)like the moon in splendour.

(V. 20.) By that great soul, who wanted fame, was married (*the lady*) named **Yasaskarī**, who was chaste and was born in the **Prāmāra** family.

(V. 21.) By that king was begotten on her (*i.e.* Yasaskarī)a daughter (*named*) **Chittralekhā** who was well-behaved, beautiful, fond of (*acquiring*) merit, well-disciplined and auspicious.

(V. 22.) By that good king **Maṅgalarāja** who knew the proper interpretation of the Śāstras, she, who was devoted to her husband, who had brothers and who spoke pleasantly, was married.

(V. 23.) Seeing her devotedness to her husband, in the Kali age, the people (*placed her*) among women of the Kṛta age who were great *Satis* (chaste women) like Arundhatī, the daughter of the mountain (*i.e.*, Gaurī) and Lakshmi.

(V. 24.)by uttering her name, even hearing (*her name*) the ears of men are rendered free from all sins.

(V. 25.) Even Śeṣha, possessing many mouths, cannot speak of her qualities, quickly ; how can one like myself (*do so*) ?

(V. 26.)(*She*) had a son to whom were dear energy and truth (*and*) who, having destroyed the circle of his enemies, brightened the interior of the universe by the rays of his fame.

(V. 27.) This king of beautiful form, following the conduct of Dilīpa, Raghu and Rāma, obtained the love of his subjects.

(V. 28.)The sun being covered by the mass of dust (*raised by the feet*) of the multitude of his armies, the owl is without fear and the *chakravāka* pairs separate fearing that the night was far advanced.

(V. 29.) The wives of his enemies driven out of their own city by his soldiers thus lament : O friend, while flying in confusion, my girdle which had dropped was not picked up by me ; I do not remember distinctly the person to whom I entrusted my necklace. . . .

(V. 30.) Her younger son was **Indrajit** who was well-known, and eager for battles. Having conquered many kings the son of Rāvaṇa (*i.e.*, Indrajit) was jeered at by him.

(V. 31.) (*He was*) the abode of civility, was kindhearted and was like a *kalpa-druma* (wish-giving tree) to the supplicants., was full of energy and truthful, took a great delight in protecting those who had approached (*him*), and was like the god of death to rampant enemies. His numerous acts were white like the rays of the full moon and he was adorned with knowledge.

(V. 32.) After him was born unto her a son named **Lakshmaparāja**, who was as celebrated as Prithu and after him another (*son named*) **Chāmuṇḍarāja** who was greater than Bhīma through his own qualities.

(V. 33.) good fortune, beauty, kingdom, emancipation and abode in heaven cannot be obtained without worshipping Viṣṇu.

(V. 34.) Having thought of this for a long time and having found out that everything on this earth (*as well as*) beauty, body (*and*) life are transient, she, Chittralekhā, the chaste and of esteemed character, caused to be made this temple of Viṣṇu with a crest-jewel shaped as a golden egg and which was . . . (*adorned with* ?)and flags.

(V. 35.) (*The girls*) who with armlets, shining necklaces, jewelled anklets and bracelets of gold, (*and also*) with the girdles of gold appear like (*so many*) wishing-creepers (*kalpa-latā*).

(V. 36.) Owing to the temptation of seeing them, the enemy of Madhu does not leave his own image even for a moment nor does he now remember the heavenly damsels like Rambhā and others.

(V. 37.) They being reflected (?) in (his) pure cheeks, the smiling (*Vishṇu*) always experiences the anger of the jealous Lakshmi.

(V. 38.) A show given by these ladies whose eyes were like the petals of lotus flowers, whose hips were heavy and whose faces were like the moon was also arranged by her.¹

(V. 39.) Having given to Vishṇu the two villages Gōgrapura and Nāgapalli (*she also gave*) fields at Hāḍhapalli.

(V. 40.) Three *dramma*s were given, every day, to the holder of the Śārṅga bow (*i.e.*, Vishṇu) by the market-place² at Śrīpathā and also another three by the market place at Vusāvaṭa.

(V. 41.) A gift of one *dramma* per horse was fixed for the god, the lord. This arrangement was made by the queen, the illustrious Chittalēkhā, out of devotion.

(V. 42.) By the illustrious king, the *Mahārājādhirāja* Mahīpāla..... in Chaabha-maṇḍala.

(V. 43.) As long as the lord of the snakes bears the earth along with the mountains, as long as there is pure water in the celestial river (*i.e.*, the Ganges), so long may this temple of the enemy of Mura (*i.e.*, Vishṇu) which is (*as high as*) the peak of the Snowy Mountains (*i.e.*, the Himālaya) and which is conspicuous and beautiful, continue to shine on this earth.

(V. 44.) In the year one thousand increased by twelve years, on Monday (!) the twelfth day of the bright half of Māgha was (*this temple*) dedicated.

Line 25. This eulogy was composed by the Brāhmaṇa named Sajjana, written by the *Karaṇika* Śrīśakti (*and*) incised by the goldsmith Śrīpāla. Let there be good (*for all*). Indrajit (*gave*) to him (*i.e.*, the god Vishṇu), the village of Aluvadraka on the occasion of a solar eclipse.....

NO. 21.—THE GURGI INSCRIPTION OF PRABODHASIVA³.

BY THE LATE PROF. R. D. BANERJEE, M.A.

The slab on which this inscription is engraved was discovered about half a century ago, among the ruins of the great temple called Gurgaj, at Gurgi, a village about two miles due east of Rewah town, in the state of that name, in the Baghelkhand Agency of Central India. Gurgi is situated in lat. 81° 27' and long. 21° 30' (*vide* sheet No. XIII of the Rewah Topographical Survey, issued by the Survey of India in 1873). Though Rewah had been visited by older members of the Archaeological Survey of India such as Sir Alexander Cunningham, Mr. J. D. M. Beglar and H. B. W. Garrick, this inscription has not been noticed by any one of them.⁴ It is now placed in the front wall of the palace at Rewah just below the Throne Room or Durbar Hall. Its existence was brought to my notice in April 1926 by Rai Bahadur Pandit Janaki Prasad, M.A., LL.B., then Home Member of the Council of Regency of the Rewah State who also gave me information about its place of discovery.

¹ Probably in verses 35-38 we have a reference to the dancing girls (*dās-dāśī*) given to the temple.

² *Maṇḍapikīṣa* = market place (*maṇḍarā* in Gujarātī and Marāṭhī).

³ [The text and translation of this inscription were published in Mr. Banerji's *The Hathayas of Tripuri and their Monuments* (Archaeological Survey of India Memoir No. 23) pp. 122 ff., but as they contained a number of errors the inscription as revised by me is re-edited here.—Ed.]

⁴ [Probably the stone inscription referred to by Beglar in Cunningham, *A. S. E.* Vol. XIII. p. 13, note d, is identical with the present inscription.—Ed.]

The inscribed slab measures about 4' 1" by 3' 4" and the average height of each letter is $\frac{3}{8}$ ". The entire surface with the exception of about two inches at the top and six inches at the bottom is covered with writing. There are altogether forty-nine lines of writing on the slab. With the exception of the invocation at the beginning, the entire inscription is in verse. The language of the inscription is Sanskrit and the record has, on the whole, been very carefully incised. Consonants with a subscript *r* are not doubled, but there are exceptions, e.g., *uridaśa* (l. 3). Consonants with a superscript *r* have been doubled in all cases. The characters of the inscription are similar to those of the Chandrehe inscription of Prabodhaśiva of the Kalachuri year 724.¹ The initial form of *i* consists of two dots placed side by side and a comma below them: cf., *iea* (ll. 7, 20) and *ittham* (l. 13). Among consonants the following forms call for notice. There are two triangles in the lower part of *kha* one at the foot of each of the vertical lines, cf., *akkhila* (l. 8). Two forms of *tha* have been used: the older form consisting of two spheres one over the other and the later form in which the upper loop has become open, cf., *mīthy-* (l. 3) and *prathita* (l. 15). An angle is present in the back of *da* in all cases, cf., *jagud* (l. 2). The upper part of *dha* is undeveloped and the letter consists of a loop attached to the left side of a vertical straight line. An acute angle is also to be seen in the lower part of *bha*, cf., *mahōbbhiḥ* (l. 7). *Ra* is wedge-shaped, cf., *riṣu* (l. 3). In *la* there is only one curved line in the left limb of the letter instead of two as in later forms, cf., *vāla* (l. 1). The palatal *śa*, in all cases, is of the transitional form, in which the right limb of the letter consists of a straight line which is not touched by the left limb. This left limb is formed of a curve shaped like the Roman letter 'S' with a triangle at the bottom, cf., *śrēṇi* (l. 1). The sign of *avagraha* has been used occasionally in this inscription, cf., *tasy-āspadē= 'gra* (l. 30) and *Mahēndrē= 'rvudē* (l. 31). The final form of *t* is to be found in *abhūt* (l. 38) and of *m* in *saiddhāntikānām* (l. 5) and *dōṣham* (l. 6). A peculiar form of the ligature *ka* is noticeable in *ākṛanda* (l. 2).

The inscription, so far as is left of it, is not dated and from its fragmentary nature it is difficult to say with certainty to the reign of which Kalachuri king it belonged. It falls into two different parts: the first part consisting of the spiritual genealogy of the ascetics of the Mattamayūra clan and the second of a short account of the rulers of the Haihaya dynasty of Tripurī and the landed property belonging to the Śaiva ascetics. In this respect the Gurgi inscription resembles the Bilhari inscription² of the rulers of Chēḍī.

The first two verses contain an invocation of Śiva. In the third verse we are introduced to Madhumatī an abode of the *Saiddhāntikas* and the clan of "mad-peacocks". The fourth verse also refers to this clan of Śaiva ascetics. In this (religious) family of Śaiva ascetics was an ascetic named Chūdāśiva. His disciple was called Prabhāvaśiva. Yuvarājadēva I., son of Mugdhatuṅga (Prasiddhadhavalā), having brought him (to the Chēḍī country), made him accept a monastery which was built at the cost of a large sum of money. His disciple Prasāntaśiva is the most prominent figure in this inscription as well as in that found at Chandrehe. From verse 11 of the present record we learn that he had built a temple of Śiva close to the palace built by Yuvarājadēva I. In addition to this temple he had dedicated images of Umā, Śiva and Durgā (i.e., Ardhanārīśvara), Kārttikēya (Shadānana), Gaṇapati and Sarasvatī in the temples close to the palace (v. 12). This abbot also built for himself a retreat for meditation (*tapas sthānakam*) on the banks of the Śōṇa, an account of which we also find in the Chandrehe inscription. He was succeeded by his disciple whose name cannot be read (v. 17).³ This disciple of Prasāntaśiva gave his place (as head of the monastery) to a younger brother disciple named Prabodhaśiva (l. 25).

¹ Above, Vol. XXI, pp. 149 f.

² Above, Vol. II, pp. 25 ff.

³ [I read the name as Iśānaśambhu.—Ed.]

From the 26th line the record becomes almost entirely illegible with the exception of a few letters at the extreme right. **Prabōdhasiva** appears to be the abbot in whose time the inscription was incised. The object of the record was very probably to commemorate repairs to an object caused to be built by his spiritual preceptor (*sva-sāmi-nirmāpita* l. 26) as well as some monument erected by himself (*sat-karma-nirmāpitam* l. 29). Verses 36-43 also seem to record certain grants made by **Yuvarāja (II)**. The account of the rulers of the Haihaya dynasty probably began from v. 27 introducing the family of the moon to which the Kalachuris belonged. The last few words in l. 35 indicate the defeat of a **Gūrjara** king, evidently a king of Kanauj. The **Kōkalladēva** mentioned in l. 40 is probably the second king of that name who was the son and successor of **Yuvarājadēva II**. There is a reference to the defeat of a **Gūrjara** ruler and a king of **Gauḍa**. The country of **Vanavāsa** and the lord(?) of **Kuntala** appear to have been mentioned in l. 42. These two countries are most probably mentioned in connection with the campaigns of **Gāṅgēyadēva**, the son of **Kōkalla II** and the father of the great conqueror **Karṇa**, whose conquest of the Kuntala country is mentioned in the **Khairhā** plates of his grandson **Yaśaḥkarṇa**.¹ The mention of the campaigns of **Gāṅgēyadēva** indicates that **Prabōdhasiva** was alive in his reign and therefore the record is later in date than the **Chandrehe** inscription. The next five lines contain the property bestowed on the **Śaiva** ascetics possibly by **Yuvarājadēva I** who is mentioned in l. 47 and also by his surname **Kēyūravarsha**, in l. 43. In l. 43 are mentioned **Sārasaḍollaka**—which is identified by **Rai Bahadur Pandit Janaki Prasad** with modern **Sahdol**, a station on the **Bilaspur-Katni** section of the **Bengal Nagpur Railway**—**Valaḍollaka** and three other villages. In l. 44 we have **Ābhīrapallī**, **Kavacha-Kshētra** and a third name **Sarasvatī** which may be that of a village or of a river. In the next line a number of villages are mentioned of which the following only are legible: **Sāmāntapāṭaka**, **Bhadvachiurā**, **Tujumbā**, **Kukkuḍiyā** and **Rajōgrāma**. It is stated in l. 47 that **Karōḍhaka**, **Brahmapurī**, **Nannōśvara-Kshētra** and another village, the name of which is not clear, were given to the god **Sōmanātha**. The *prastā* was composed by **Madhu**, the son of **Trayīvarddhana** of the **Bhāradvāja-gotra**. It was written on the stone by **Śivanāga** the son of **Avvōka** and incised by the *sūtradhāra* **Mādhava** the son of **Mahēśvara**. I am unable to identify the localities mentioned and edit the record from the original stone which I examined on several occasions in 1920 and in 1921.

TEXT.

[Metres:—vv. 1-5 and 16 *Sragdharā*; vv. 6-8, 12, 17, 20, 24, 26, 28, 30-33 and 35 *Vasantatilakā*; vv. 9-11, 13-15, 18, 19, 21-23, 25 and 27 *Śārdūlamikrīḍita*; vv. 29 and 34 *Mālinī*; vv. 36-46 *Anuṣṭubh*].

1 Ōm² ————— vāya || Lāṅkā-[virēndra(?)]-vā(bā)hu-vyatikara-chaṭula-[sphā]tik-ādr-
Indra-kōṭi-śrēṇi-saṁghaṭṭa-vi(bi)bhyad-gaganachara-vara-chchhanna-dik-chakravālaṁ

¹ Above, Vol. XII, pp. 210 ff. [The context does not give us any justification of bringing in **Gāṅgēyadēva**. It shows, on the other hand, that the credit of the conquests mentioned in verse 34 must go to **Kōkalladēva (II)** who is introduced in the verse immediately preceding it. Moreover, since both the **Chandrehe** inscription (973 A.D.) and the present record belong to the time of **Prabōdhasiva**, it is very unlikely that he could flourish at the time of **Gāṅgēyadēva** (1037 A.D.) also. It is more likely that the grants were made by **Yuvarājadēva (II)**, as indicated by v. 43, probably towards the end of his reign and recorded at the time of his son **Kōkalla (II)** who is mentioned as *śrīpati* in l. 41. If my surmise is correct then v. 34 gives us some new information about the achievements of **Kōkalla II** and v. 35 indicates that **Yuvarājadēva (II)** also bore the surname of **Kēyūravarsha** like his grandfather, **Yuvarāja (I)**.—Ed.]

² Expressed by a symbol.

- 2 — — — — — lä(1) jagad=akṛita tad-ākṛanda-ni[rhā]da-ghōra-svachchhandah sō=dri-vāsi
mudam=upachinutāch=chandra-chūḍa-mapir=vvaḥ || [1 ||*] Nandin=k-ēyam pravishṭā
[paśupati].
- 3 — — — — — dēvi=ti many[ṣ] mithy=aitan=n=āsmi s=āny[ṣ] — — — — —
śa | mugdhē tvad-rūpa-dhārī tṛidaśa-ripur=asau dṛisyatām pātītō=grē kēn=āstrēp=eti dō-
- 4 [vyā] ka[ṭu]-vachana-jitah pātu maunī [Śivō] vah || [2 ||*] — — — — —
— — — — — ha anigdha-dhūma-prava(ba)ndha-prāravdh(bdh)-ākāla-mēgh-ōdaya-mada-
mudit-ōnnādī-nyityan-mayūrā | n-
- 5 sty=achchah | [sau]dha-jāla-jvalad-anaṇa-maṇi-[jyō]tishān=cha[kravā]lāḥ svar-āśkam=
vā hasantī jagati **Madhumati** dhāma saiddhāntikānām || [3 ||*] Pūrvē
yatr=āvatīrya vrata-niyata-manō-vṛitta-
- 6 yas=tāpas=ēndrāḥ śishyāṇām=āśśārīsuḥ Śiva-matam=atanu vyasta-niḥśēsha-dōsham
| yēshām=ady=āpi kīrttir=ddhavalayati sudhā-dhauta-kāntiḥ prasiddhā visvaḥ
sampanna-vidvaj-ja-
- 7 na-kumuda-van-ānandini chandrik=ēva || [4 ||*] Śaivānām=anvayē=smim=ati-mahati
munir=mmānanīyō muninām=ēnah=śushk=ēndhanūnān=dava-dahana iva dyōtamānair=
mmahōbhūḥ |
- 8 śrīmāns=**Chūḍāśivō**=bhūd=Bhava-charaṇa-yuga-dhyāna-vō(bō)dh=arddhi-lābha-prōḍbhūt-
ātyanta-subhra-tṛibhuvana-bhavan-ābhyanantara-bhānta-kīrttiḥ || [5 ||*] Tasy=ākūla-
kshītipati-praṇat-ōttamāṅga-chūḍa-
- 9 maṇi-dyuti-chay-ārchchita-pāda-pāṭhaḥ | śishyō va(ba)bhūva bhuvana-traya-kīrtta-
niyah śrīmat-**Prabhāvasīva**-nāma-munir=manīṣī || [6 ||*] Ānīya yam sahaja-
vāsanaṣṭa nayaṣṭaḥ śrī-**Mugdha**-
- 10 tuṅga-tanayō Yuvarājadēvaḥ | sat(tt)v-ōpakāra-bhavad-uttama-kīrtti-hētor=agrāhayam
=mathara=amanta-dhana-pratishṭham || [7 ||*] Tasy=āmalēna tapasā cha vivardha-
māna-vidyā=va(ba)lēna cha sama-
- 11 sta-jagat-pratitaḥ | śishyah prakāma-kamanīya-guṇ-sika-dhūma śrīmat-**Prasāntasīva**-
nāma-munir=vva(bba)bhūva || [8 ||*] Ākṛishṭā chira-saṅchitēna tapasā yasy=āṅga-
saṅg-ōtsukā Lakshmīr=bhōga-
- 12 parānmukhasya satatam niḥśrēyas-ākāmīkshayā | ājñam prāpya par-ōpakāra-kṛitayē
tad-vallabhānām satām sthānēshu sthīratām=avāpa vanit=ēv=ātyanta-satya-vratā
|| [9 ||*] Tyāgam stambham=i-
- 13 v=āvalambv(b)ya vilasaj-jñān-āmvu(mbu)-sēka-kriyām=āsādyā prasarat-tapō=va(ba)la-
kṛita-prātyanta-rakshā-kramah | Ittham yasya yas(ś)ō-mayaḥ sa vaxpidhē kālēna
kalpa-durimō yēna vyāptam=īdam prasa-
- 14 hya sakalam vra(bra)hmāṇḍa-bhāṇḍ-ōḍaram || [10 ||*] Yēna śrī-Yuvarāja-kārita-
lasat-Kailāsa-ēriṅg-ōpama-prāsād-ōttarataḥ Sumēru-sikhara-sparddhi prasiddham=
bhūvi | sadma sthāpitam=īśva-
- 15 rasya sakala-trailōkya-vismāpakam yat=svarggam vrajatas=tadiya-yasa(śa)ḥ sōpāna-
mārggāyutē || [11 ||*] Yāḥ pratyatiṣṭhipad=Umām=Umayā cha miśram=īśam
Shāḍānanam=atṛa prathit-ōru-kīrttiḥ |
- 16 prāsāda-sannihita-dēva-grihēshu vidvān=dvārē tathā Gaṇapatiḥ=cha Sarasvatīḥ=cha ||
[12 ||*] Dāh-ōttirṇa-suvārṇa-dāna-samita-dravy-ārthi-sārtha-sprihaḥ siddha-āthānam=
adhikarat=tad=aparām yah Śō-
- 17 pa-tir-ōpari | yasmin=yōga-jushah praviśya niyama-dhvast-āntarāy-ādbayah śāntāḥ
siddha-samādhayo='chchha-matayō gachchhanti muktēḥ padam || [13 ||*] Tirtha-
sthāna-nishēvaṇ-ōdyata-dhiyā-

- 35 [dga*] ———— [27]* ————
 ———— []* nirjitya Gūrjjara-patiḥ
 36 ———— [28]* ————
 ———— []* ———— parijana-rakshō-
 37 ———— [29]* ————
 ———— []* sã[nauda]-mauli-maṇi-
 38 ———— [30]* ————
 ———— parākramō-bhūt []* chitrē=pi ya[l-li]-
 39 khita-rūpam=avēkshya — [vī]ra-vratām ———— [31]* ———— jā
 ———— ta vī[ra] ———— [ṇa]-vikrama-nidhir-viparīta-mallaḥ | āsīn=prī-
 40 paḥ kavi-kadamva(mba)-[ghanāya]mānas= ———— [pa]ñkaḥ ||
 [32]* Tasmād=abhūd= ———— dita-Pushpa[dhanvā?] ———— yamāṇa-vapur=apra-
 tima-pratāpaḥ | Kōkalla-
 41 dēva-nṛpatiḥ patir=uttamā[nām] ———— [33]* [Pra]viśati
 [ba]ta-śaktir-Gū[rjja] ———— [Hi]m-ādrim jalanidhi-jala-durggaḥ Gauḍa-rājō=dhiśē.
 42 tē l nivasati Vanavāsō Kuntalō ———— [34]*
 ———— ———— ya-kirttaniya[m] puṇy-ānvitāya munayē svayam=a-
 43 rchchitāya | ———— nam=ū(u)llikhita[śā?] ———— [Kōyā*]ravarsha-nṛpatiḥ ————
 ———— [35]* Pakka... ———— [tath] tathā Sārasaḍōllakam | Vakkaḍōllaka-(Rajyau)-
 44 chchvē(?)kō... nā(?)sapundikā || [36]* puram
 [Khayēllikā?] | [puram] Kalābhīrapalli... .. Sarasvatī || [37]* [Ētēshām]
 dvādaśakāṇ=cha Kavacha-kshētram=ēva cha |
 45 Sāmanta-pūṭakaś=ch=aiva Vaja... .. [38]* [yāta — yī] śāsana...
 ———— ity=api | Sa... .. [Bha]dvachīurā Tu[ju]mvā cha Ku[kku]ḍiyā || [39]*
 Rājō-grām-ānvitā-
 46 n=ētān=śāsanatvēna dattavān | [vēdā]nta-pāragāya garīyasē ||
 [40]* [Puram] paura-jan-ākīrṇam [puraskāra(?)]-samastakam | bhaktyā sama-
 rppayāmāsa śāsanatvē-
 47 na bhūpatiḥ || [41]* Karōḍhakaḥ Vra(Bra)hmapurī[m] si[chcha?]-kapōṇḍikām |
 Nann-ēśvara-[kshētra]m=adāt-Sōmanāthāya Śa[mbhavē?] || [42]* [Da]ttā śrī-
 Yuverājēna pālītā sāntarair=nṛpaiḥ | ākalpa-
 48 sthāyin/ bhūyād-vṛittih śaiva-tapō-bhṛitām || [43]* Bhāradvāj-ānvaya-śrīmat-Trayī-
 varddhana-nandanah | prasa(śa)[stīm=akarōt=] stutyō Madhur=madhurayā girā ||
 [44]* Alēkhi lēkhakēn=ēyam=A-
 49 vvōka-tanujanmanā | aksharair=drishadi spashṭaiḥ Śivanāgēna dhīmatā || [45]*
 Utkīrṇā sūtradhārēṇa Ma[hē]śvara-sutēna cha | Mādhavēna ———— na guṇinā Vī-
 śvakarmmapā || [46]*

TRANSLATION.

Om! [Salutation to Śiva?] ||

(Verse 1.) Let the moon-crested (god Śiva) dwelling on the mountain, whose own pleasure is rendered terrible by the sound of the lamentation (*of the worldly beings* ?), who made the world with the horizon of its quarters covered by the best of birds frightened by the clashing of the row of the peaks of the excellent crystal mountain shaken by the movement of arms of the hero (?) of Laṅkā—increase your joy.

1 Probably we have to restore as Gūrjjar-ēśō and Kuntal-ēśō.

(V. 2.) Nandin, who is the (*lady*) that has entered ... ! I think she is Dēvī. This is not true; I am not she; (*she is*) another person. You simple minded, he is an *asura* who has assumed your form. See how I have felled him before me and by what weapon. Let Śiva who was (*thus*) silenced being conquered by the harsh(!) words of Dēvī, protect you.

(V. 3.) There is in this world, **Madhumatī**, the abode of the Saiddhāntikas, where the peacocks dance and shriek with joy at the unseasonal rise of clouds formed by the mass of smokeand which is smiling (*in derision*) as it were, at the heaven through the mass of the rays of the big jewels shining on high in the rows of mansions.

(V. 4.) Where appeared the foremost of ascetics whose mind was restrained by vows and who taught the great doctrine of Śiva which is devoid of all faults; whose well-known fame the splendour of which (*was as white as if it had been*) washed with nectar, whitens the universe even today like the rays of the moon gladdening the mass of *kumuda* flowers which were the prosperous and learned men.

(V. 5.) In this great family of Śaivas was (*born*) the illustrious ascetic **Chūḍāśiva** who was honoured by sages and who in his shining glory was like the forest fire to the dry fuel of sin; whose fame was exceedingly white having arisen out of the perfection of knowledge acquired through meditation on the feet of Bhava (Śiva).

(V. 6.) His disciple was the sage, the illustrious **Prabhāvaśiva** whose feet were worshipped by the rays of the crest jewels on the head of all the kings bowing (*in reverence*) and who was learned and famous in the three worlds.

(V. 7.) Having brought him out of a natural desire, **Yuvarājadēva**, the son of the illustrious **Mugdhatuṅga**, who was versed in polity, in order to gain good fame arising out of the welfare of (*all*) beings, made him accept a monastery which was established at an enormous expense.

(V. 8.) His disciple was the ascetic the illustrious **Prasāntaśiva**, who was famous in the whole world through his spotless austerities and force of learning which was (*always*) increasing and who was the sole abode of exceedingly good qualities.

(V. 9.) Attracted by (*his*) long accumulated austerities, Lakshmī, who was eager to have a bodily contact with him who was averse to pleasure on account of his desire of final emancipation, received his order to do good to others and obtained fixity (*i.e.*, became stationary), like a very devoted wife, in the houses of the good who were his (Prasāntaśiva's) friends.

(V. 10.) Having taken to charity as the (*supporting*) pillar, having obtained the sprinkling of the water of shining knowledge, with all its tips protected by the increasing force of austerities, grew his wish-yielding tree (*kalpadruma*) which was his fame and which in time completely filled the vase-like interior of the universe.

(V. 11.) By him was established a temple of Śiva (*built*) to the north of the palace which was built by the illustrious Yuvarājadēva and was like the shining peak of the Kailāsa mountain, which (temple) aspired to be as high as the peak of the Sumēru mountain, was famous on the earth, caused wonder in the three worlds and acted like a stair-case to his fame matching towards heaven.

(V. 12.) He, whose vast fame was well-known and who was learned, dedicated the images of Umā, Umā mixed with Śiva (Hara-Gaurī) and Shadānana in the temples adjacent to the palace as well as those of Sarasvatī and Gaṇapati at the gate.

(V. 13.) He who had quenched all desires of hosts of supplicants by the gift of gold which had emerged (*purified*) from burning (*i.e.*, sacrificial fire !), built another abode for the *Siddhas* on the bank of the river Śoṇa having entered which the *Yōgins* who had exterminated anxieties caused by impediments through (*the performance of*) vows, (*who were*) free from passions, who had attained success in meditation and whose mind was clear, acquire the position (*fit*) for (*obtaining*) emancipation.

(V. 14.) He, the sage; for the absolute rest of those who had a mind to live in a holy place, built an abode (*for performing*) austerities on the banks of the divine river (Ganges), taking resort to which the inhabitants of Benares, devoted to the worship of Mahēśvara, think the ocean of existence, though vast, to be as small as the impression of a cow's foot (*in the soil*).

(V. 15.) Seated in a solitary place, he, who had won a mastery over (*all*) the postures of sitting (*āsana*) and whose mind—devotedly fixed to the meditation of Śiva (*who was always present*) inside his lotus-like heart—possessed the inner satisfaction, passed his days in making gifts.....in company of qualified men who were adepts in supreme knowledge and could stand the test.

(V. 16.) His disciples who shine in their own majesty bright like the mass of rays of the sun explaining.....everyday to those who were in darkness(?) (as the sun removes the darkness) and whose fame is vast on account of the good done through the gift of sight (*ālōka*) (as the sun gives light), roam about honoured by the best of sages whose orders are held (*reverently*) by the kings (*bhūbhṛit*) on their heads (as the sun is honoured by the summits of mountains which it beautifies).

(V. 17.) His (disciple) was the illustrious [Iśānaśambhu].....whose fame was sung by all principal poets, and whose lotus-like feet were reddened by the splendour of the jewels of the garlands on the crowns of all the kings.

(V. 18.) Having conquered.....of all the supplicants by him, who was the redeemer of the misery of poverty, was placed the goddess of fortune (*Śrī*) in a position to be enjoyed (*by all*); (he who was?)in the matter of destroying the obstruction of the bondage of existence through true learning.....

(V. 19.) He, who was a lion (*pañchānana*) in the act of subduing the rutting elephant of death in the shape of Kālī age, who was the forehead mark (*tilaka*) of the illustrious Mattamayūra clan, who was the store house of perfect bearing, (*who in the*) assembly of the learned....., of him who was the source of all the (good) qualities.....

(V. 20.) He having given place to his younger brother (*disciple*) named Prabōdhaśiva.....

(V. 21.) By him, who was the receptacle of charity, austerities and meditation (*was built a maṭha¹ near*) the one built by his master (*i.e., guru*), which the.....do not cross in the sky for fear of obstruction to their success (or perfection).

(V. 22.) Also a well² (*was dug by him*).....and also the host of supplicants (obtained?)an abundant....(even) of what was not desired before.

(V. 23.)caused to be built by (*his*) good works.....

(V. 24.)then the high-souled one.....in his abode.....

(V. 25.)on high on the Mahēndra or the Arbuda hills.....

(V. 26.) Sāmantapāṭaka.....

(V. 27.) (*In*) the family of the moon.....(*who*) taking by force the famous sword.....

(V. 28.)having defeated the lord of the Gārjaras.....

(V. 29.)the protection of the family.....

(V. 30.)the crest jewel.....

(V. 31.)was born the valiantseeing whose beauty even as drawn in a picture.....

(V. 32.) From him (*was born*).....the king, the treasure house of valour, the terrible fighter, who was like....to the host of poets..

(V. 33.) From him (*was born*) the king Kōkalladēva who was the lord of the good, who excelled the god of love in physical (*beauty*) and was of unequalled valour.....

¹ [Probably the damaged portion contained a reference to the *maṭha* built by Prabōdhaśiva which is also found in the Chandrehe Inscription of Prabōdhaśiva, see above, Vol. XXI, p. 15, v. 16.—Ed.]

² [For a reference to this well see also Chandrehe Inscription, v. 16.—Ed.]

(V. 34.) The Gūjara (lord?) enters the Himālaya devoid of power and the lord of Gauṇa lies in the watery fort of the sea. There lives in Vanavāsa the lord(?) of Kuntala.....

(V. 35.) The King Kēyūravārsha (gave).....to the ascetic who possessed merit and whom he had himself honoured.....

(Vv. 36-37.) (The villages) Pakka....., as well as Sārasaḍḍollaka, Vakkadḍollaka, Rājyauchchvākḍ(?)....., nāsapundikā..... pura, Khayāḍḍikā(?)..... Ābhirapallī..... and Sarasvatī.

(Vv. 38-40.) The twelfth part of these as well as the Kavacha-kshêtra Sūmantapāṭaka and Vata Bhadvachirā, Tujumvā and Kukkudiyā along with the village of Rajō (*the king*) gave by means of a grant to the great (*ascetic*) who was versed in the Vēdāntas.

(V. 41.) The king made the grant with all honours and out of devotion to him (and also gave?) a city crowded with citizens.

(V. 42.) (He also) gave to the Śiva called Sōmanūtha, (the villages of) Karṣḍhaka, Brahmapurī, kapōḍikā and Nannēśvara-kṣhētra.

(V. 43.) May this allowance (*prithi*) to the Śaiva-ascetics granted by the illustrious Yuvā-
rājādēva last till the end of *kalpas*, being protected by the future kings.

(V. 44.) The praiseworthy **Madhu** who was the son of the illustrious Trayivardhana of the Bhāradvāja lineage, composed this eulogy with sweet words.

(V. 45.) This (*prāśasti*) was written on stone with clear letters by the scribe, the intelligent Śivanāga, the son of Avvōka.

(V. 46.) (*It was*) incised by the engraver Mādhava . . . , who was the son of Mahēśvara, was gifted and was (*as clever as*) Viśvakarman.

No. 22.—THE MAHAKOSALA HISTORICAL SOCIETY'S PLATES OF MAHABHAVA-
GUPTARAJADEVA.

BY PANDIT L. P. PANDEYA.

In October 1932, this important charter was presented to the Mahā-Kōśala Historical Society, Bālpur (via Rāigarh, District Bilāspur, C. P.), by a gentleman in whose family it had been lying for years. Definite information about its find-spot is lacking but it is said that the plates were discovered in a field in the course of digging.

This charter consists of **three copper-plates** each measuring about 8·1" in length and 4·2" in breadth which are strung on a big circular ring of the same metal. The ring is 4·2" in diameter to which is fixed a circular seal measuring 1·6" in diameter. On the seal is engraved the figure of a standing bull with two horns and a raised hump facing the proper right. Above the figure of the bull is the mark of a crescent moon and below it the **legend** in two lines, which reads:—(1) *Śrī-Mahābhavagupta* (2) *rājādēvasya*. The plates have no raised rims and they with the ring and the seal weigh 120 *tolas*.

Of the three plates, the first is inscribed on the inner side only while the second and third plates bear writing on both sides. The first plate contains nine lines of writing, the second seven lines on each side and the third has eleven lines on the inner and four lines on the outer side. The letters on both the sides of the second plate are comparatively big, each measuring $\frac{1}{3}$ rd of an inch. In the inner side of the third plate the letters in the last five lines are smaller than those of the first six lines. The writing on the plates excepting a few lines on the first side of the third plate is in good preservation.

The characters belong to the 'acute angled' type of the Northern script, attributable to the 7th and 8th centuries A.D. The letters have been nicely and clearly engraved and the majority

of them resemble those of the Sirpur stone inscription of the time of Mahāśivagupta.¹ The language is Sanskrit and prose throughout with the exception of the imprecatory and benedictive verses.

As regards orthography, the following points may be noted :—The *visarga* is omitted in *namah* (l. 1) and *antaḥpōti* (l. 4); *i* is used for *ī* in *-ābhī*² (l. 13), *Sagar-ādībhī* (l. 20), etc.; *b* and *v* have not been distinguished. The rule of *sandhi* has been overlooked in *yadī ākshara* (l. 36).

The exact date of the record cannot be verified from the details given in the inscription and the reading of the day of the fortnight is not certain, though it appears to be 6. Accepting this reading to be correct, the record is dated the 6th day of the dark half of Bhādrapada of the 11th regnal year of the M. P. P. Mahābhavaguptarājadōva, the forehead ornament of the Sōma family (*Sōma-kula-tīlaka*) and the Lord of Trikalīnga. The charter records the grant of the Liñjira village in the neighbourhood of the Pṛithurā-*bhukti* to a Brāhmaṇa who was the son of Chakradhara and belonged to the Kapishṭhala-*gōtra*,³ Vasishṭha-*pravara* and the Maitrāyaṇī-*śākhā* (of the Black Yajurveda). The donee is simply called *Bhaṭṭa* in the inscription and it is not clear whether this was his name or the usual brahmanic title. He was an inhabitant of Ullakhēṭa and had originally emigrated from Madhura in the Mid-country (*Madhya-dēśa*). The gift was made on the Sīmaha-*saṁkrānti* and the record was issued from the victorious camp at Kisarakēllā. The writer of the charter was the *Mahāsandhivigrahin* Rudradatta, the son of Dēvadatta who had emigrated from Ayōdhyāpura. The usual device on the seal of the Sōmavamśī kings is the *gaṇa-Lakṣmī* but in the present inscription the device is, as has been noticed above, different and is similar to that used in the inscriptions of the Early Gāṇḍa kings. Though the dates of the two known Mahābhavaguptas of the Sōmavamśa have not been properly fixed, their personal or birth names, viz., Janamējaya and Bhīmaratha are usually found in their grants. But the grant under publication does not give such a name to the donor Mahābhavagupta. It is, therefore, not certain if he is to be identified with either of the Mahābhava-guptas already known or is an altogether different ruler of the family.

Of the geographical places mentioned in the grant Kisarakēllā may be identified with the village of Kesarkelā, about six miles to the east of Bolangir in the Patna State of Sambalpur District. The village Liñjira may be identified with the village of the same name close to Baramakēllā in the Sarangarh Feudatory State. Pṛithurā is the present day Pithorā in the Padampur tract, about 45 miles to the north-west from Sambalpur town. The distance between Pithorā and the Liñjira village in the Sarangarh State is about 20 miles. These two are on the opposite banks of the Mahānadi, which flows through the borders of both the Sarangarh State and the Padampur tract, forming respectively their northern and southern boundary. Ayōdhyāpura is to be identified with the modern Ayōdhyā in the Faizabad District of United Provinces. Ullakhēṭa may be the present Ulakhara village in the Sarangarh Feudatory State. It is about 20 miles to the west of Liñjira.

TEXT.⁴

First Plate.

- 1 ॐ ३ नमः[*] शिवाय ॥ स्वस्ति [॥*] किरकैलसमावासितमहाविजय-
- 2 कटकात्परममाहेस्वरमातापितृपादानुध्यातमहाराजधिरा-

¹ Above, Vol. XI, pp. 190 ff.

² This *gōtra* is mentioned in *Pāṇini*, VIII-3-91.

³ From the original plates.

⁴ Expressed by a symbol.

- 3 जपरमेश्वरपरमभट्टारकसोमकुलतिलकस्त्रिकलिङ्गाधिप-
 4 तित्रीमहामवगुप्तराजदेवः कुशलो ॥ पृथुराभुक्त्यन्तः[*]पा-
 5 तिलिस्त्रिग्रामे ब्रा(ब्रा)ह्मणान्सम्पूज्य तत्प्रतिनिवासिकुटुम्बि(म्बि)नः समा-
 6 हर्तृसन्निधार्तृ(तृ)दण्डपायिकचाटभट्टराजवल(ल)भादीत्य(त्स)र्वास(त्स)मा-
 7 न्नापयति विदितमस्तु भवतां यथास्माभिस्सन्निधिः सोपनिधि-
 8 स्सदशापराधो निषिद्धचाटभट्टप्रवेशः सर्वोपरिक-
 9 रिक्कर'करादा[न]समेत(तः) सर्वपौडापरिवर्जितः कपि-

Second Plate : First Side.

- 10 छल(ल)गोचाय एकार्ये(कधि)वसिष्ठप्रवराय मैत्रायि(य)णीश-
 11 खाध्यायिने मध्यदेशमधुरविनिर्गतं उल्लखेटवास्त-
 12 व्यं भट्टब्रा(ब्रा)ह्मणाय चक्रधरसुताय सिद्ध(सिंह)सङ्क्रान्तौ माता-
 13 पित्रोरात्मनश्च पुन्याभौ(ष्याभि)वृद्धये सलिलहा(धा)रापुरःस-
 14 रेण चन्द्रतारकार्कचितितलसमकालो(लसु)पभोक्तुन्तां(त्र)स्य-
 15 शासनेनाकरीकृत्य प्रतिपादितोयमित्यवगत्य स-
 16 सुचितभोगभागकरहिरष्वा(ष्य)कमुपनयन्निर्भवंद्रिः

Second Plate ; Second Side.

- 17 सुखेन प्रतिवस्तव्यमिति ॥ भाविभिश्च भूपतीभि(तिभि)र्बर्गगौ-
 18 रवादस्मा(स्म)दनुरोधा[त्] स्वस्वदत्तिरिवानुपालनीया तथा चैव-
 19 म्यत्यते धर्मशास्त्रे ॥ व(व)हुभिर्बुधधा दत्ता राजभिः सग-
 20 रादीभि(दिभिः) [1*] र्य(य)स्य यस्य यदा भूमिस्तस्य तस्य तदा फ-
 21 लं [1*] साभू(भू)दफलमहा वः परदते(त्ते)ति पायि(र्थि)व ।(i) स्वदा-
 22 नाफलमानस्यम्परदत्तानुपालने [1*] भूमिं यः
 23 प्रतिगृह्णा(ह्ना)ति यच्च भूमौ(मि)मृयच्छती(ति) [1*] उभौ तौ

Third Plate ; First Side.

- 24 पुन्य(ष्य)कर्माणौ नौ(नि)यतौ स्वर्णगामौ(मि)नौ ॥ पटिम्ब-
 25 सहस्राणौ(णि) स्वर्णं मोदति भूमौ(मि)दः [1*] आच्छेत्वा(त्ता) चानुम-
 26 न्ता च तावे(न्ने)व नरके वसेत् ॥ सुवर्णमेकङ्गामेकाम्भूमेरप्य-

* Read sarva-ōparikara.

* Read vāstavyāya.

* Read vinirggatāya.

- 27 ईमङ्गलहर'तनरकमायाति यावदाहृतसंम्प(ङ्ग)वम् ॥
 28 अग्नेरपत्यम्रयमं सुवर्णं भूर्वेणवी सूर्यसुताच्च गावो(वः) [1*]
 29 दत्तास्त्रयस्तेन भवन्ति लोका यष्काञ्चनद्वाच्च महीच दद्या-
 30 त्वा(त्) ॥ सा)सान्द्योयन्मंसेतुनृ(र्तु)पाणां काले काले पालनीयो भवद्भी-
 (ङ्गः) [1*]
 31 सर्वान्ने(ने)ताम्बा(म्भा)वी(वि)नः पायि(र्षि)वेन्द्रा[न्*] ॥ भूयो भूयो याचते रामभद्रः ॥
 32 इति कमलदलाम्बु(म्बु)वि(वि)न्दुलोला(लां) श्री(श्रि)यमनुचिन्त्य मनुष्यजी-
 वितश्च [1*] सक-
 33 लमिदमुदाहृतश्च बुध्वा(बुद्धा) न हि पुरुषैः परकीर्तयो विलाप्य(लोप्याः) ॥
 प्रवर्द्धमा-
 34 नविजयराज्यसम्बन्धरे एकादशमे भाद्रपदव[दि]दी(दि)न[६] [1*] महासन्धी-
 (न्धि)[वि]यद्भीक्यो-

Third Plate; Second Side.

- 35 रुद्रदत्तेन देवदत्तस्य सुतेन अयोध्यापुरविनिर्गतेन
 36 लिखी(लिखि)तमिदं शासान(सनम) ॥ ॐ ॥ यदि आक्षर'परी(रि)भ्रष्टं
 37 माचाहीनस्तु यद्दे(द्वेत्) [1*] क्षान्तमरहणीविदास^१ कस्य न
 38 खलते(ति) मन[ः] ॥

No. 23.—DRAKSHARAMA INSCRIPTION OF KULOTTUNGA, L. 33RD YEAR.

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The publication of the texts of South Indian Inscriptions has placed before the student of ancient Indian history a mass of material which will serve to clear up doubtful points in the history of the various dynasties of the Dekhān. The inscription edited below is one such. It is engraved on a slab in the south wall of the Bhīmēśvara temple at Drākṣhārāma in the Ganjām district and is registered in the Madras epigraphical collection for 1893² as being on a third slab from the bottom between the third and the fourth pillars.³ The text of it in Telugu script is given in the *South-Indian Inscriptions*, Volume IV.⁴ For the interesting historical information which it furnishes it is edited here.

¹ Read = *anṅulam* | *haran-narakam* =

² Probably it was intended to write *Yal kṣāchanā*.

³ The *dayas* are unnecessary.

⁴ Read *yad akṣharāṇ* or *yady-akṣharāṇ*.

⁵ Read *-hinai-cha*.

⁶ Read *kṣharāṇam* = *urhata vidāmsaḥ*.

⁷ No. 349.

⁸ No. 1239, pages 426-9.

As will be seen from the transcript, the inscription is not well preserved. The language employed is Sanskrit throughout and the alphabet Telugu. In several cases the writer uses the *anusvara* in place of the conjunct: see for instance *Maṇḍalanijēri* (l. 5). There are instances of the omission of (1) *visarga*, (2) *rēpha* and (3) *anusvara*. For (1), see *dhara* (l. 3), *vishaya* (l. 5), *abhihita* (l. 10); for (2), see *dharmma* (l. 6), *kashana-* (l. 9), *kūti* (l. 9) and *hammyāya* (l. 13); and for (3), see *Gaṅga* (l. 10) and *tapasvīnā* (l. 12). There are also few instances of needless doubling of consonants.

The inscription belongs to the time of the Chālukya-Chōla king Kulōttuṅga I. and is dated in the 33rd year of his reign (= A.D. 1103). He is styled *Samastabhuvanāśraya*, *Prāthivīvallabha*, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhaktāraka*, *Pāṇḍyakulāntaka*, *Chōlakulośekhara*, *Vīramahēndra*, *Vikramachōla*, *Rājarājēndra*, *Rājakesarivarma*, and *Tribhuvanachakravartin*. All these epithets except the last three are not usually met with in his Tamil inscriptions but are found in some of his Telugu records.

The importance of the inscription consists in recording the military achievements of one of the king's chief officers variously named as *Vaṇḍuvarsja*, *Pallavaraja*, *Tiruvaruṅga* and the crest jewel of the Śūdra family. He was the son of a certain Śīrilāṅgō, a resident of *Maṇḍalanijēri* in *Tirunagariyūr-nādu* a subdivision of *Chōlamanḍalam*. He is described as a good *Vaishnava*, 'the resort of the poor' and 'the abode of heroism.' By being devoted to the feet of *Rājēndra-Chōla*, i.e., *Kulōttuṅga I.*, he obtained prosperity in the world and was the very sprout of the creeper, viz., his fame. At the command of the king he effected the conquest of the quarters, killed the enemies and espoused the goddess of heroism. Filling the battlefield with the blood of his foes, ploughing it with the hoofs of his war steeds, sowing therein the seeds of pearls issuing from the heads of elephants which were cut to pieces by his sword, he caused to grow his master's fame-creeper. He reduced to ashes the whole of the *Kaliṅga* country, defeated the *Gaṅga* king, destroyed in battle *Dēvēndravarma* and others, and planted a pillar of victory on the borders of the *Ōdra* country which was as it were the raising aloft of *Rājēndrachōla*'s fame.

The immediate object of the inscription is to register the facts (1) that this illustrious chief constructed with black granite a temple of Vishṇu in the *agrahāra* village of *Ālavēli*, making provision for its offerings, (2) that, for feeding five *tapasvins*, ten *Brāhmans*, and five *Vānakarmīns* in its vicinity he gave some lands at *Ōlarāppākkam* (3) and that he provided also for offerings to the temple of *Pañchavaṭi-Hari* on the banks of the *Gōḍavari* in *Vēṅgi-manḍalam*. Reference is made in the damaged portion at the end of the inscription to a pavilion, probably erected by him, at *Drakshārāma*.

The proper import of the inscription can be well estimated with the help of the Tamil work *Kaliṅgattuṇḍarāṇi* of *Jayaṅgondāy* composed in the reign of Kulōttuṅga I. The book says that the king, while he was yet a *yuvarāja*, led an expedition into the north and destroyed *Chakkarakkōṭṭam* (X, v. 23): then went to the south and was crowned there (*ibid.*, v. 34). After removing the chaotic condition that was prevailing in that part of the land, he was conducting his rule with justice, pleasing himself by hunting on the banks of the *Kāvēri*. After some time he set out with all his paraphernalia for *parivēṭṭai* on the banks of the *Pālāru* (*ibid.*, v. 47), reached *Adigai* where he worshipped the god *Naṭarāja* and proceeded to *Kāñchī*. By the way, reference is made to his conquest of the *Chēra* and *Pāṇḍya* kings (*ibid.*, vv. 66-68). On an occasion when he was seated there in the *chītramandapa* on the western side of his palace, surrounded by his ministers *Vaṇḍaimāṇ-Tonḍaiman* and others,—provincial chiefs (*maṇḍalīkas*) and kings waiting at his gate,—it was reported to him that the king of the north *Kaliṅgas* had failed to pay his tribute twice (i.e., for two years) (XI, vv. 3, 4, 16 and 27). On the emperor's ordering that the *Kaliṅga* country should be subdued and its king brought there, *Vaṇḍainagar-arasaṇa*, who is variously

called Karuṇākaraṇ, Pallavarkōṅ, and Vaḷavaivēndaṇ, (vv. 52-54) volunteered to undertake the invasion of the seven Kaliṅgas, and, obtaining the king's permission, set out on his march (vv. 29-31). On the way, he successively crossed such rivers as the Pālāru, Poṅmugari, Paṇṇai, Pārāru, Gōdāvari, Pampānādī, and Gōtamai (vv. 55-57). The fight that ensued was a severe one in which many were killed and wounded. "Invading Kaliṅgam at the sea," says the book, "planting a pillar of victory, capturing elephants and treasure, Vaṇḍaiyarkōṅ secured the grace of the feet of Abhaya of powerful army and sword (XII, v. 68)." The poem closes with an exhortation to sing the achievements of the king, viz., the defeat of the five Pāṇḍyas and the Chēra king, the tribute that was being brought from the north; and also the fame of the cities Vaṇḍai, Mayilai and Mallai and of their chief, Toṇḍaiyarvēndaṇ who, capturing the elephants of the Kaliṅgas, bestowed *Kaliṅgapparaṇi* on the king (XIII. v. 65). Verse 44 of Canto II (*Kaḍaitirappu*) states in unambiguous words that the king was at Kāñchi while the chief led the expedition to Kaliṅga and reduced it.

It will be seen from this short summary of the *Kaliṅgattupparaṇi* that the account about the Kaliṅga war agrees with what is given in the inscription under publication. There does not appear to be any room for doubting that the chief referred to in the poem is identical with the one mentioned in the inscription and that the war described in both is the same. This being the case, the information furnished by the one is not only corroborated by the other but is greatly supplemented. The inscription gives the name of the chief as Vaṇḍuvarāja and Pallavarāja while the poem adds to these the names Karuṇākaraṇ and Toṇḍaimāṇ, the latter being only a synonym of Pallavarāja. With Karuṇākara we may compare the epithet *dīna-nidhāna ēkaḥ* of the inscription. This work gives us the additional information that the chief was the lord of Vaṇḍai, Mallai and Mayilai and that he had invaded Ceylon. Both the book and the inscription declare that the chief invaded the Kaliṅga country at the command of the king, the former stating that the king was at Kāñchi while the chief successfully prosecuted the war and the latter adding that the chief reduced to ashes the whole of the Kaliṅga country, defeated the Gaṅga in battle and destroyed Dēvēndravarmaṇ and others with the help of Kōsala. Both the documents state that the chief set up a pillar of victory, the inscription specifying that it was on the borders of the Oḍra country.

The name Karuṇākara Toṇḍaimāṇ is not unknown to inscriptions. In the Aruḷāja-Perumāḷ temple at Conjeeveram, there is an inscription of the Chōḷa king Kulōttuṅga I., dated in the 43rd year of his reign with the introduction *pugaḷ-mādu*, registering a grant made by Aḷagiyamaṇa-vāḷaḷi-Maṇḍaiyālvār, the wife (*dēviyār*) of Vēḷāṇ Karuṇākaraṇ Toṇḍaimāṇ. Here it is stated that the chief was a native of Vaṇḍalaṇḍjēri in Tirunaṇḍaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷaṇḍu in Chōḷamaṇḍalam. The name of the donor and the temple to which the gift was made may be taken to show that Karuṇākara Toṇḍaimāṇ professed the Vaishṇava creed while the title Vēḷāṇ is indicative of his being a Śūdra by caste and these facts are in accord with what is reported in the Drākshārāma inscription. Vaṇḍalaṇḍjēri is but a variant of Maṇḍalaṇḍjēri and Vaṇḍai is perhaps connected with it. The subdivision to which the village belonged is the same in the two inscriptions: and it may be noted that Tirunaṇḍaiyūr and Vaṇḍalaṇḍjēri are places in the Kumbakōṇam taluk.

Having shown how the two documents *Kaliṅgattupparaṇi* and Drākshārāma inscription refer to the same Kaliṅga war, we here take up the question regarding the date of this war. Before doing so, it may be useful to know if there was only one war with Kaliṅga or more. As the earliest notice of the conquest of Kaliṅga in the records of Kulōttuṅga I.—without any mention of the details connected with it—occurs in a stone inscription dated in the 26th year of the reign corresponding to A.D. 1096 and as this is found repeated in the inscriptions of the

30th year and after,¹ one is strongly inclined to believe that this should have taken place in or a little before A.D. 1096. Some of the inscriptions of the king dated in the 42nd and 45th years of his reign² refer to an invasion of Kalinga in which the king himself is said "to have left his throne, crossed the Vēṅgī-maṇḍalam in the north, set fire to Kalinga, destroyed in battle a number of chiefs and took possession of the seven Kalingam³." From the fact that the king himself is said here to have taken the lead in this war, and greater details are furnished regarding it than in the earlier records, it appears to be different from and later than the one already mentioned and may have to be assigned to A.D. 1111 or thereabout. But as the historical introductions of Kulōttuṅga I. do not regularly record all his achievements, adding year by year the later conquests, as do those of the early Chōla kings, it will not be safe to assign these events to the years in which we find them noticed at present.

If the capture of Kalinga mentioned in the 26th year record (A.D. 1096) proves to be the one effected by the king himself, whether it is identical with or different from the Kalinga war described in detail in the 42nd and the 45th year inscriptions (A.D. 1111-14), the war celebrated in the *Kalingattupparaṇi* and referred to in the Drākshārāma inscription has to be assigned to a much earlier date as will be seen from the sequel. In enumerating the achievements of Kulōttuṅga I., *Kalingattupparaṇi* speaks chiefly of his conquests of the Pāṇḍya and the Chēra, the capture of Śālai and the destruction of Viḷiṇam with a passing reference to Navilai and Maṇalūr which were perhaps connected with his war against Kuntala. The book is quite positive about the king's stay at Kāñchī while the chief Vaṇḍaiyarkōṇ, at his instance, invaded Kalinga, waged a deadly war, planted a pillar of victory there, returned with heaps of treasure and elephants and bestowed *Kalingapparaṇi* on him. The inscription under publication confirms this account in the main and adds a very important statement that he defeated Dēvēndravarman and others as we have already noted. Dēvēndravarman here referred to cannot be any other than the Eastern Gaṅga king Rājarāja I., who, according to the Vṛihatkōḍiḷa grant, bore that surname⁴ and had his coronation performed in A.D. 1070, the very year in which Kulōttuṅga was also crowned. His son and successor Chōḍagaṅga, for all that we know about him, does not seem to have borne the surname Dēvēndravarman but was Anantavarman which name, we may note, was assumed by all his successors. Dēvēndravarman Rājarāja I. reigned for 8 years⁵, i.e., up to A.D. 1078. He was a supporter of the cause of Vijayāditya VII., for the Korni plates record that when Vijayāditya grew old and like the setting sun left Vēṅgī which was like the west and was about to sink in the ocean of troubles caused by the Chōlas, Rājarāja of Kalinganagara, the refuge of the distressed, caused him to enjoy prosperity in that region.⁶ Here is evidence to show that Rājarāja was an enemy of his Chōla contemporary who was none other than Kulōttuṅga I. Thus the invasion of Kalinga, undertaken solely by the chief and minister Vaṇḍuvarāja-Pallavarāja, at the instance of king Kulōttuṅga I. as detailed in the *Kalingattupparaṇi* and the inscription under publication, must have taken place before A.D. 1078 and probably about A.D. 1076-7.

Now if there is any truth in the statement of the *Kalingattupparaṇi* that the Kalinga king withheld the payment of tribute twice, it must have reference to a treaty or agreement probably

¹ Kielhorn's *Southern List*, Nos. 777, 782 and *S. I. I.*, Vol. III, No. 72.

² No. 608 of the Madras Epigraphical collection for 1904 is dated in the 42nd year and No. 44 of the same collection for 1891 is dated in the 45th year of the reign of Kulōttuṅga I. and have the same introduction.

³ *S. I. I. (Texts)*, Vol. IV, No. 445 lines 22 to 27; the chiefs overcome in the war are here mentioned by name.

⁴ C. P. No. 4 of the Madras Epigraphical collection for 1918-19.

⁵ His coronation took place in Śaka 992, Jyēṣṭha, śu. 8 (= A.D. 1070, May 20) (*A. R. on S. I. Epigraphy* 1918-19, p. 86) and that of his son Anantavarman Chōḍagaṅga in Śaka 999 (= A.D. 1078) (*Ind. Ant.*, vol. XVIII, p. 161ff).

⁶ *Ind. Ant.*, Vol. XVIII, p. 171.

made between the Gaṅga king Vajrahasta III., the father of Rājarāja I., and Virarājendra whom practically Kulōttuṅga I. succeeded. The Kanyākumari inscription of Virarājendra clearly states that that king regained Vēṅḡ and Kaliṅga which were neglected by his two predecessors.¹ In his Tamil historical introductions, Virarājendra actually claims to have driven the Chālukyas at Vijayavāḍai, i.e., Bezvada, and crossing the seven Kaliṅgas, and reaching the Mahēndragiri, to have bestowed that country on Vijayāditya who, it is said, sought his refuge.² This seems to have taken place in A.D. 1065. Further troubles arising in this quarter, Virarājendra, after his successful war in Ceylon in A.D. 1066 against Vijayabāhu, is said to have sent a large army into Kaliṅga and to have defeated the Chālukyas and their allies at Chakkarakkōṭṭam.³ It might be on this last occasion, i.e., immediately before Kulōttuṅga's assumption of power, that the Kaliṅgas were probably made to pay tribute to the Chōḷas.

To the student of Tamil literary history the inscription has no less an interest as it serves to determine the date of composition of the *Kaliṅgattupparaṇi* which may be taken to be contemporaneous with the Kaliṅga war of Vaṇḍuvarāja. With the help of a number of manuscripts, Mahāvidvān K. Subbaraya Mudaliyar brought out an early edition of this work which is now out of print. In it as well as in the edition of the late V. G. Suryanarayana Sastri published several years afterwards in 1898, verse 63 of Canto XI has at the end of the first line the words 'adīpan vīram' which has been changed into 'Anantapanman' in the recent edition of Mr. N. Gopala Iyer; and there is no alternative reading given for it. The difference is indeed very vital and one would certainly wish to know in this particular case of the introduction of a proper name, on which manuscript the reading 'Anantapanman' which is not found in the two earlier editions, is based and the age of that manuscript also. If indeed the name Anantapanman is found in a trustworthy early manuscript not available to Messrs. Mudaliyar and Sastri, it would be worth a consideration. The Drākshārāma inscription shows, as we have seen already, that the date of the Kaliṅga war must be earlier than A.D. 1078. And being conducted by the same minister of the king as is mentioned in the *Kaliṅgattupparaṇi*, the introduction of the name Anantapanman in the poem, supposing that it actually occurs in an early and trustworthy manuscript, calls for an explanation. Besides, the following questions also naturally arise. Did Vaṇḍuvarāja conduct two wars against Kaliṅga, both in the absence of the king, or only one? If two, was one waged against Dēvēndravarman Rājarāja I. and the other against his son Anantavarman? And does the *Kaliṅgattupparaṇi* celebrate the latter, omitting the general's other achievement? And if only one, how does Anantavarman figure in the poem and Dēvēndravarman in the inscription? It seems to me that the easiest way of getting over the difficulty is to suppose that while the war was actually waged in the reign of Dēvēndravarman, his son Anantavarman took an active part in it as we do find in many instances. Among the numerous records of Anantavarman Chōḷagaṅga, there are several which furnish both the Śaka and regnal years which work out for his accession A. D. 1074-5.⁴ This date, it will be observed, is three years earlier than the date given in the plates for the king's coronation. The difference has to be accounted for by supposing that Anantavarman was nominated for rulership in A. D. 1074-5 but was actually crowned in A. D. 1078. Since stone inscriptions generally count the regnal years of kings from the date of nomination, it is clear that during the first three years, i.e., in the period A. D. 1074-5 to 1078, he must have been co-regent with his father Dēvēndravarman

¹ *Trav. Arch. Series*, Vol. III, p. 148, v. 77.

² See above Vol. XXI, p. 243.

³ *Ibid.*, p. 244.

⁴ Nos. 246, 380, 386, 387, 388, 392 and 393 of the Madras epigraphical collection for 1896.

Rājārāja I. and this is perhaps the reason why, in the large collection of his epigraphs, there is almost none dated in the first three years of his rule. The above fact shows further that, being associated with his father in the government of the country, he could well have figured in the Kāhīga war referred to in the Drākshārāma inscription as having been waged against Dēvēndra-varman.

The names of villages that occur in this inscription are *Ālavēli*, *Ōlarāppakkam*, and *Drākshārāma*. The last mentioned place is well known and I am unable to identify the first two.

TEXT.

- 1
 2 prāk-pratyag-dakṣiṇ-ā[śā-vi]ja
 3 [dhara][h*] śrī-Kulōttuṁga¹-Chōḍaḥ[||*] Svasti[||*] Samastabhuvanāśraya-
 Śrī-Prithivī-vallabha-Mahārājādhirāja-Paramā[śvara]-[Paramabhaṭṭāraka-Ravi-kula-
 tilaka-Chōḷa]²-kula-śekhara-Pāṇḍya-kul-āmtaka-[Samasta-rājāśraya-Rāja]-³
 4 rājēndra⁴-Viramahēndra-Vikramachōḍa-Vijayābharata-śrī-Rājakēsarivarmanmas-Tribhu-
 vanachakravartti-śrī-Kulōttu[mga-Chōḍa]dēvasya trayas-trimśatimē samvatsarē.....
 Chōḍama-
 5 ṇḍalam-akhila-maḥi-maṇḍanam lasa-jana-sēvyaṁ tasmin-⁵Tirinaṇayūr-naḍ-iti
 viśaya[h*] sarva-sasya-śō[bhī]taḥ tatr-āsīt-eukha-dhāmani Maṇḍalarājēri viśrutā
 lōkē punnāga.....kāsti purī.
 6 j-ēti rambh-ādhyā[||*] Tan-mukhyas-Siralamgōv⁶-ity-āsīt sach-chhūdra-puṇḍavaḥ [||*]
 satya-tyāga-dayā-yuktō Vaiśṇavō dha[r*]mma-vatsalaḥ[||*] Tasy-ātmajas-
 Ti[ruva]raṅga-var-ābhidhāna-sad-vaishṇavō jagati dīna-nidhāna śkaḥ-[||*] satya-
 7 — — — — — śrita-vīra-lakṣmī Rājēndra-Chōḍa-charaṇ-āśraya-[la]pda⁷-
 Lakṣmih* [||*] Rājēndra-Chōḍa-dharaṇīpati-kirtti-vallī-sat-pallavō — — —
 — Ilavarāja-nāmā [||*] śrī-dvāra-chāmara-ghan-ātapa-vāraṇaika-śamkha-dhvaja-
 pramukha-rājita-rājya-bāhuḥ[||*].
 8 Kṛtvā dig-vijayan-nihatya cha ripūṇ-Rājēndra-Chōḍ-ājñayā vīra-śrī-lalanā-svayam-
 vṛita-patir-yyas-Chōḍa-chamḍaḥ prabhuh [||*] yaṭ-prasthāpita-dariti-(da)dāna-salila-
 klinnam prabhōḥ prāmāṇam tach-chhauryaṁ dvishatām kapāla-ni-
 9 vahā gāyati vāyu-cha(chobha)lāt⁸[||*] Ka[r*]ṣhaṇa-sāva-khuraṭ-dvishām su-rudhiraṭ
 -āpūrayaṇa-āhava-kāṣṭham tiva-kṛpāṇa-kṛtta-radani-prānmukta-muktār[kaṇ]
 uptvā k[ra*]tti-latāṭ vivardhayati yō Rājēndra-Chōḍa-prabhōs-sō-yam [Vaṇḍu]-
 10 varaja ity-abhihita[h*] sach-chhūdra-chūḍamaṇi⁹ [||*] Bhasmikṛitya Kalirūga-dēśam-
 akhilaṁ nirjjitya Gaṇga[m*] raṇē bhāt[k*]tvā Kōśala-khaṇḍavāla-nivalasir-[Dō]
 vēndravarm-ādikaṁ [||*] vīraḥ Pallavarāja ity-abhihitō Rājēndra-Chōḍa-prabhōḥ
 kirtty-uttambham-iv-Ōdra-samdhiaḥ jayastambhaḥ śubha[m]

¹ Read *Kulōttunga*.

² The letters in brackets are filled in with the help of other inscriptions of the king, e.g., No. 1248 of *S. I. I.*, Vol. IV, page 433.

³ Here and in what follows the writer uses *anuvāda* for the conjunct.

⁴ Read *Tirinaṇayūr*.

⁵ Read *Sirilangō*.

⁶ Read *labdha*.

⁷ Metre: *Vasantatīlaka*.

⁸ Metre: *Śārdūlavikrīḍita*.

⁹ Metre: *Śārdūlavikrīḍita*.

⁴ Metre: *Anuvāḍubh*.

⁵ Metre: *Vasantatīlaka*.

- 11 nyakahipat¹ [||*] Sō-yañ śrīmān-**Ālavēly**-agrahārē nirmāy-ālan-nīla-pāshāṇa-baddhañ
[*] ramyañ harmyañ svasya kirtty-ankurābhañ² bhūñjan-viśvañ varittatē
tasya Viśṇōḥ³ [||*] Divyañ [rū]pañ śrī-nivāsañ vicātrañ kṛtvā tattt-aiva-
ākarōt-tat-pratishṭhāñ⁴ [||*] bhūmim
- 12 kṛtv-āsmāi vyadād-atra bhaktyā grāmē dhīmān-ēsha nity-āṃpitāya ||⁵ Chakrē Brah-
mēśvar-ōpāntē pañchānām cha tapasvinā⁶ [||*] [||*] daśānām brāhmaṇānām cha
pañchānām Vānakarmmiṇām [||*]⁷ Bhōktuñ tri⁸ [||*] śat-khaṇḍikā-vṛhi-bīj-
āvāpa-kshētrān-**Ōlarāpāka**-nāmni [||*] grā[mē]
- 13 — — — — — dīrāya — — kṛtvā prādāt-tat-kar-ābhyāntarēṇa⁹ [||*] **Vērhgi**-maṇḍala-
maṇḍanē pravila — — — — — lē prabhav-āpy-asahya-duritā **Gōḍa**-
[varī] tat-tatē [||*] śrīmat-Pañchavaṭi-Harēr-bBhagavatō ha[r*]mmyāya — — — — —
- 14¹⁰ti-vishayē.....prādād-āṃpitāya vidi[ta]m-āchamdr-ārkkam || Sa
tu Guddavādi-vishayē.....
- 15ma-yuktā...maṇḍapañ...**Dākeśhārāmō**¹¹ purē-tra....tē [dha]nyair-vvadānyair-
yutē kṛtvā **Pallavarāja**.....
- 16 tasmād-dharmō na hantavyō rakshaṇyō mañishibhiḥ || Sva-dattāñ para-dattāñ vā yō
harēti(a) vasuñdharāñ [*] shashṭhāñ varsha-asahasrāpi.....jāya[tē krimiḥ] [||*]..
ṭaḥ Vilēkhakō **Rājēndra-Chōḍāchāryyaḥ**¹² [||*]

TRANSLATION.

.....victory of the eastern, western and southern quarters.the glorious **Kulōttuṅga-Chōḍa**. Hail! In the thirty-third year (of the reign) of **Rājākēsarivarman** **Tribhuvanachakra-vartin** **Kulōttuṅga-Chōḍadēva**, the resort of all the worlds, the lord of Fortune and the Earth. **Mahārājādhirāja**, **Paramēśvara**, **Paramabhāṭṭāraka**, the ornament of the solar race, the foremost of the Chōḍa family, the (god of) death to the Pāṇḍya family, the refuge of all kings, (styled) **Rājarājēndra**, **Vīramahēndra**, **Vikrama-Chōḍa** and **Vijayābharaṇa**.**Chōḍamaṇḍala** (is) the ornament of the whole world and is the resort of illustrious men: therein is the division of **Tirīnaraiyūr-nāḍu** which is resplendent with all kinds of crops: in that (division), the resort of happiness, is the city of **Maṇḍalaśjēri**, well known in the world and (filled with ?) **punnāga** (trees). The chief of it was **Śīrilaṅgō**, the foremost among the good Śūdras, possessing the qualities of truthfulness, generosity and compassion, a Vaishṇava and (one) devoted to *dharma*. His son, who bore the good name **Tiruvārāṅga**, was a good Vaishṇava, the sole resort of the poor in this world, the abode of the goddess of heroism.and truth, and had obtained prosperity by being devoted to the feet of **Rājēndra-Chōḍa**. He, named [Pa]llavarāja, was the fine sprout of the creeper of fame of **Rājēndra-Chōḍa**, the lord of the earth.and was like the arm of the kingdom decorated with the insignia of royalty (?) such as the *chāmara*, the parasol that wards off rain and heat, the conch, the flag, etc. By the order of **Rājēndra-Chōḍa**, this chief **Chōḍachandra** effected the conquest of the quarters, killed the enemies and was voluntarily espoused as lord by the goddess of heroism. The courtyard of his master was made wet

¹ Metre: *Śārdūlavikrīḍita*.² Read *amkurābhañ*.³ Metre: *Śālīnī*.⁴ Read *pratishṭhāñ*.⁵ Metre: *Śālīnī*.⁶ Metre: *Anuṣṭubh*.⁷ Metre: *Śālīnī*.⁸ Metre: *Śārdūlavikrīḍita*.⁹ Read *Drāksharāmē*.¹⁰ The last two lines, which are found in the text on p. 429 of *S. I. I.*, Vol. IV, are not in the impression.

with the ichor flowing from his marching elephants and the heaps of skulls of his enemies sang his heroism. He, who, ploughing the battlefield with the hoofs of his steeds, flooding it with the blood of his foes, sowing (*therein*) the seeds of pearls issuing from the heads of elephants cut to pieces by his sharp sword, caused to grow the creeper of fame of his master Rājendra-Chōḍa, is the crest jewel of the good Śādras, named [Vaṇḍu]varāja.

Reducing to ashes the whole of the Kālīṅga country, subduing the Gaṅga (*king*) in battle and destroying the chiefs Dēvēndravarmān and others with the multitude of swords of Kōsala (*i.e.*, with the help of the Kōsala army)¹ this hero named Pallavarāja set up a fine pillar of victory on the borders of the Ōḍra (*country*) as if raising aloft the fame of his lord Rājendra-Chōḍa. This illustrious chief constructing with black granite a beautiful temple to Viṣṇu in the *agrahāra* of *Ālavāli* as if it were the plant of his fame, is now enjoying the universe. This wise person made an excellent image of Viṣṇu and set it up there and getting some land in this village gave it with devotion for the daily offerings of the god. And for feeding five *tapasvins*, ten Brāhmaṇas, and five *Vānakarmīs* in the vicinity of the Brahmēśvara temple, he bought.....at the village of Ōlarāpakam (*such an extent of*) land that could be sown with thirty *khaṇḍikas* of seed paddy and gave it free of all taxes. (*To provide*) for offerings to the temple of the god Paṇḍhavaṭi-Hari on the bank of the Gōḍāvarī whose swelling waters during floods run with unlimited force, and situated in the beautiful country of Vēṅgi-maṇḍala, he gavein.....ṛtī-vishaya to last as long as the sun and the moon. And Pallavarāja having made.....pavilionat the city of Drākshārāma in Guddavadi-vishaya filled with rich and generous persons.....Therefore (*this*) charity must not be destroyed but must be protected by the wise.

(The usual imprecation.)

Rājendra-Chōḍaśchārya is the engraver.

No. 24.—UTTARAMALLUR INSCRIPTION OF PARANTAKA I.

By K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

In editing the *South-Indian Inscriptions (Texts)*, Volume VI, I drew attention to the fact that some of the inscriptions of Uttaramallūr contained therein supply interesting references to the kind of autonomy prevailing in the Tamil country, supplementing, as they do, the information embodied in the two Uttaramallūr inscriptions which describe the qualifications of members of village assemblies, the mode of election and the names of committees into which they were formed. One of the inscriptions that relates to the choosing of persons for testing the correctness (*i.e.*, the fineness) of gold in current use in the village, is No. 295 of the said volume.² This inscription is registered as No. 12 of the Madras epigraphical collection for 1898; and remarking on it, the late Dr. Hultzsch has noted 'Seems to contain rules regarding the exchange of gold'. A romanised text and translation of the inscription is given below.

¹ I am indebted to Dr. N. P. Chakravarti for this translation of the phrase *Kōsala-khaṇḍa-vōla-nivahaiḥ*. He kindly suggested that *khaṇḍavōla* might have been used in the vernacular sense of *khaṇḍa* formed on the analogy of Skt. *karcavāla*. If *vōla* stands for *vōla*, as *v* is often substituted for *b*, and *khaṇḍa* means a division of country, the phrase may be rendered "with the multitude of young men of the Kōsala division". In either case, Kōsala appears to have been allied with the Chōḍa. No such alliance is known. The Chōḍa king Virarājendra is said to have cut to pieces a certain Śiṅga of Kōsala (above, Vol. XXI, p. 241). Perhaps Kōsala continued since then to be on friendly terms with the Chōḍa.

² See page 149.

The record is in the **Tamiḻ** language and alphabet and is well preserved like most of the other inscriptions found in the Vaikuṇṭha-Perumāḻ temple at Uttaramallūr. Grantha letters are used in writing Sanskrit words. For instances, see *svastī śrī* and *sābhai* in line 1, *samañjasa*, *vjavasthai*, *vriḍḍha* and *bāla* in line 2, *samvatsa* in line 5 and *vjavasthai*, *sābhai*, *madhyasta* and *dāsa* in line 7.

There are a few words of lexical interest which may be noted here. These are *Māḍavidi*, *Śaṅkarappāḍi*, *samañjasa*, *parimāru* and *śūḷirru*. Of these, *māḍavidi* means 'a street having storeyed buildings'. Sometimes it is found to be the name of a particular street. Generally, such streets surround the village temple and as their names indicate appear to have been the residence of wealthy and distinguished people. In the Tamiḻ work *Maṇimēgalai*, the term *māḍavidi* actually occurs¹ and it is there described as 'the beautiful street of the actresses (*māḍaga-maḍandaiyar*) containing storeyed buildings with gold-carvings (*māḍaga-chohey-riṇai-māḷam*).² From inscriptions, we learn that the construction of storeyed buildings and mansions was a privilege given only to a few and that such buildings were made of burnt bricks. Since the subjoined inscription states that the election by the people of *Māḍavidi* was for or from their *chēri*, it seems to denote a particular quarter of the village where perhaps the privileged persons and wealthy people lived. As *pāḍi*, like *chēri*, is applied to denote a quarter of a big village or town, *Śaṅkarappāḍi* has to be taken to mean another part of the same village resorted to by, or containing the residences of, a different class of people. In an inscription of Chidambaram, *Śaṅkarappāḍiyār* figure as a separate class of inhabitants (*kuḍigal*) and are mentioned along with *Vyāpārīn* (merchants), *Vellālar* (cultivators), *Śāliyar* (dealers in cloth) and *Paṭṭinarar*.³ The same inscription gives a second group distinctly called *Kiḷkalanai* including in it *Tachchar* (carpenters), *Kollar* (blacksmiths), *Taṭṭār* (goldsmiths) and *Kōliyar*. We see here that while the latter group embraced the artisan classes, the former combined together businessmen and other classes such as *Vellālar* and *Śaṅkarappāḍiyār*. Another inscription mentions a group of inhabitants specifically termed *Purakkalanai* which included in it *Śāliyar*, *Vāṇigar*, *Kaikkōḷār* (dealers in cloth), *Sēnai-aṅḡāḍiyār* and *Kōyil-aṅḡāḍiyār*, i.e., shopkeepers of the military and of the palace or temple (quarters).⁴ We see that this group consisted only of merchants. The inclusion of *Śāliyar* in this group of *Purakkalanai*, as well as in the first part of the previously cited inscription, and the fact that, like the other, this consisted chiefly of merchantmen may suggest that both the inscriptions refer to the same group of *Purakkalanai*. Though we do not know what the avocation of *Śaṅkarappāḍiyār* was, the inclusion of the class of *Vellālar* among the *kuḍigal* of the first inscription seems to point to its inclusion also of other classes of inhabitants than *Purakkalanai* which, according to the second inscription, appears to have consisted entirely of merchants.

I would like to draw attention to three more references to *Śaṅkarappāḍiyār* which seem to suggest that some of them at least were merchants who were members of the *Nagara* constitution and that these people had a corporate body. One of these references is in an inscription⁵ of Tirukkalukkugam dated in the 26th year (=A.D. 1044) of the reign of Rājādhirāja I. It

¹ Canto IV, line 76.

² *Ibid.*, lines 31-2.

³ No. 223 of *South-Indian Inscriptions* (Texts), Vol. IV, I, 23 f. The portion under reference runs as follows:—

Inda-kkuṇa[mē]nagaipurattu ēṇa viyāpāriḡaḡum vellālarum śaṅkarappāḍiyārum śāliyarum paṭṭinararum uḷḷiṭṭa kuḍiḡaḡum tachchar kollar taṭṭār kōliyar uḷḷiṭṭa kiḷ-kalapaḡaḡum koḍu i-naiṇdam śandir-āḍittavar śeluttakkaḡarad-āgarum.

⁴ No. 298 of the Madras Epigraphical collection for 1910. The text runs as follows:—

Kaikkōḷār śāliyar vāṇigar sēnai-aṅḡāḍi kōyil-aṅḡāḍi marum eppēṇṭa purā-kkalanaiyūm utṭaṇṭa muḇḇa aḷḷa kuḍiyūm piḇḇa ēṇam kuḍiyūm ēṇikkōḍu taṇikkāḍamai pōḇkāḍamai marum i-ppaṇṇi kuḷḷum paḷa vaṇi-ḡaḡum paḷa upāḍiḡaḡum.

⁵ *S. I. I.* (Texts), Vol. V, No. 465.

records that the merchants that composed or constituted the *Nagara* of Tirukkaṭukkunṇam *alias* Ulaṅḡandaśōlapuram sold a piece of land to be granted to the temple of Brahmīśvara on the hill at the place and made it also tax-free. In mentioning these members, the names of two persons are given after the calling *Vyāpāri*, one appears with the calling *Śāliyan* and two after the designation *Śaṅkarappāḍiyān*. That all these were merchants is first stated in the inscription itself. From this it appears that in the composition of the *Nagara* constitution, besides those who were purely merchants by profession, there were others, such as *Śāliyar* and *Śaṅkarappāḍiyār* who were also merchants but were called by the class to which they belonged or the quarters which they occupied. The next reference is found in an early Chōla inscription¹ dated in the 3rd year and 215th day of the reign of a king (of whose name only Kēśarivarmaṇ is preserved). It records that the *Śaṅkarappāḍiyār* of Vaḍakkil-aṅḡāḍi (North bazar) quarter of Uttaramēru-chaturvēdimaṅḡalam, a rent-free village in the district of Kāliyūr-kōṭṭam gave a written document stating that they received 15 (*kaḷaṅḡu*) of gold from Śēndan Gaṇapati *alias* Śūrasikḥāmaṇi-Pallavaraiyan of Maṇḡum-Perum-Paḷuvūr in Kuṇra-kūṇṇam, a subdivision of Śōla-nāḍu and agreed to supply one *uḷakku* of oil daily, as long as the sun and the moon would last, for a sacred lamp which the donor had placed in the temple of Tiruppulivalattu-Mahādēva. The phrases *Vaḍakkil-aṅḡāḍi Śaṅkarappāḍiyōm eḷuttu, offi eḷuttittu kuḍuttōm* and *chandirāḍiṭṭavar* used in this inscription would suggest that there was a regularly constituted body of the people of *Śaṅkarappāḍi*. Against the suggestion of a regularly constituted body, it may be said that a few of the *Śaṅkarappāḍi* might as well have given such a joint undertaking. But in this case, it would be natural to expect the mention of their names and also the insertion of a clause to the effect that the agreement will be binding not only upon themselves but upon their descendants also. The Madras Museum plates of Parakēśarivarmaṇ Uttama-Chōla in reciting the contents of a *vyavasthā* (standing order or regulation) made by the *Nagara* corporation of Kachchippēḍu, i.e., Conjeevaram in the 18th year of the reign of Parāntaka I (=A.D. 925) refers to the *Śaṅkarappāḍiyār* of the three *chēris* (suburbs) of the village of Raṇa-jayappāḍi, Ekavirappāḍi and Vāmana *Śaṅkarappāḍi* and states that they received 20 *kaḷaṅḡu* of gold for the upkeep of a lamp in the temple. Here also one cannot but find a suggestion that the *Śaṅkarappāḍiyār* of the three *chēris* should have had a corporate body which received the amount.

All that we (could) gather about the *Śaṅkarappāḍiyār* from the references cited above is that they formed part of the *kuḍi* (inhabitants), that they were chiefly in big cities (Kāñchipuram, Guṇamēnagaipuram, Ulaṅḡandaśōlapuram and Uttaramēūr), that some of them at least, if not all, were merchants and took part in the transactions of the *Nagara* constitution which we find prevailing in such cities and that they had a corporate body among them.

The use of the word *samaṅḡasa* in the phrase *samaṅḡasan-kāṇa* leaves no doubt as to its meaning "to verify or test the correctness of". The personal noun formed from this word is *samaṅḡitan* which is met with in some of the inscriptions of the Travancore State. In one of them the *Samaṅḡitan*'s duty is clearly stated to be verification of some items of expenses according to prescribed scales.² As *Samaṅḡitan* figures along with *sabhā* and *Tiruvāḍi*,³ it appears that *Samaṅḡita* and *Tiruvāḍi* are the designations of particular offices in the *sabhā* and it is not unlikely that they represent the secretary (Skt. *Kāryadātā*) and President. In this connection it is worthy of note that the transactions of the *sabhā* are mostly recorded by one individual who is called the *madhyastan* or *karanattān*. It is not unlikely that he also performed the duties of the

¹ S. I. I. (Texts), Vol. VI, No. 363.

² Travancore Archaeological Series, Vol. II, pp. 136 and 174.

³ *Ibid.*, Vol. III, pp. 50-51.

accountant. He is bidden to do it at the command of another who is called in some cases *sabhai-Tiruvāḍi*. As these two officials are stated to be in the assembly, there is not much doubt that they were at the same time members of the assembly and took part in their deliberations. The word *parimāṇu* is formed by adding the prefix *pari* to the verb *māṇu* 'to exchange'. It is generally used in the sense of serving. But in our inscription it has acquired the meaning 'in usage or current'. It will be noted how the prefix has altered the original meaning of the verb. *Śūḷiṭṭu* is a compound word with a slight mistake in spelling. The proper form ought to be 'śūḷiṭṭu' as suggested in the note under the text. It is composed of 'śūḷi' (imprecation) and 'uṭṭu' (uttering or pronouncing).

The inscription is dated in the **fifteenth year and fifty-fifth day** of the reign of the Chōḷa king Parakēsarivarman, who took Madura, i.e., Parāntaka I. Its date is, therefore, A.D. 922. It registers a standing order (*vyavasthā*) made by the members of the assembly (*sabhai*) of Uttaramēru-chaturvēdimaṅgalam fixing the number of persons to be chosen for testing the correctness (i.e., fineness) of gold current in the village, the method of choosing them and the procedure to be followed by the persons so chosen in conducting their work. The inscription lays down that the people of Māḍavidi should write on palm-leaf (tickets) the names of persons that are capable of testing gold, from among the rate-payers of their quarter, who are neither very old nor infants, and put them in pots. From the names so entered and put in pots, four persons shall be chosen from their quarter. Two persons from the army and three persons from the Śaṅkarappādi shall be chosen in the same manner. The nine persons so selected shall test gold by using the touch-stone and without partiality to any body. It is enjoined that they should hand over daily the wax used by them, without misappropriating any cut-gold, to the great men of the Tank Committee (*ṭri-vāriya-perumakkaḷ*), and, once in three months, appear before the great men of the Annual Committee (*samvatsara-vāriya-perumakkaḷ*) and make a declaration to the effect that if they had acted contrary to this stone inscription they shall (incur the curse of) living with hunger. The clause damaged at the end of the record seems to register that these nine persons shall receive individually $7\frac{1}{2}$ *maṅjāḍi* of gold each month, perhaps as remuneration for their work.

The point that calls for special attention here is that the nine persons, selected for testing gold, did not form a committee at all, and should not, therefore, be confused with the Gold Committee¹ *Por-vāriyam* of which mention is made in the two Uttaramallūr inscriptions published in the *Report of the Archaeological Survey of India* for 1904. The texts of the two published records take particular care to use the word *vāriyam*—and this occurs more than once—to show that it was a committee that was formed, while in the inscription under publication the word *vāriyam* is studiously avoided in referring to persons selected for the testing of gold to indicate distinctly that the nine persons did not form a committee though the very record employs the words *vāriyam* and *perumakkaḷ* when it speaks of the Tank and Annual Committees. Again while the Gold Committee is not made dependent on or subordinate to any other body in the two published inscriptions of Uttaramallūr, the epigraph now under publication makes the nine individuals submit to the authority of the great men of the Tank Committee and make them appear once in three months before the Annual Committee and take an oath of declaration. We have drawn special

¹ The text relating to Gold Committee runs as follows:—

A: Pañcha-vāra-vāriyattukkum por-vāriyattukkum muppadu kuḍumbilum muppadu kuḍav-ōlai ittu kēriyāl oruttarai-kkuḍav-ōlai parittu pappiruvānilum aruvar pañcha-vāra-vāriyam āvad-āgavum aruvar por-vāriyam-āvad-āgavum

B: Pañcha-vāra-vāriyattukkum por-vāriyattukku(m*) muppadu-(k)kuḍumbilum kuḍav-ōlaikku pēr itti muppadu vāy-ōlai kaṭṭum puga ittu muppadu kuḍav-ōlai parittu muppadiḷum pappiraḍu pēr parittu-kkoḷvad-āgavum parittu pappiraṇḍilum aruvar por-vāriyam aruvar pañcha-vāra-vāriyamum āvanav-āgavum

First six lines—Left half.

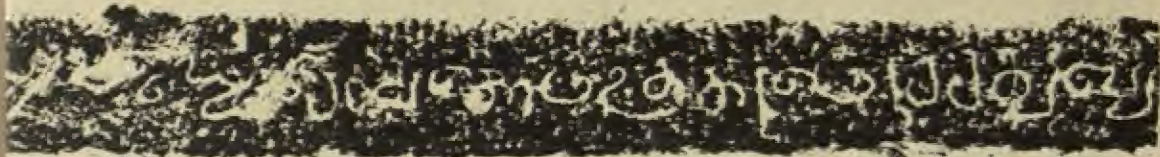


First six lines—Right half.



Seventh line.

Section I.



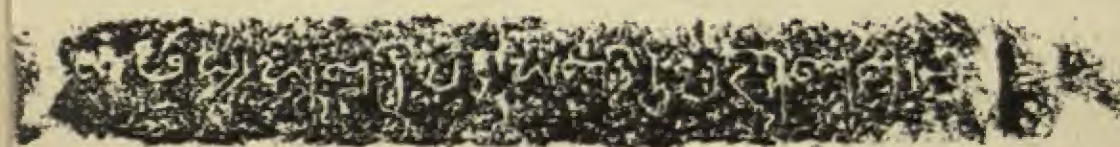
Section II.



Section III.



Section IV.



attention to the above, for the method of selection of persons by pot-tickets and the object of testing gold might be a temptation strong enough to infer that the nine persons formed into a committee—though the inscription does not warrant it—and to identify it with the one known to us from the two published inscriptions.

The inscription makes it sufficiently clear that the nine persons chosen for testing gold currency, whose monthly emoluments were fixed, were subordinate to the great men of the Tank Committee and rendered technical aid in the discharge of their duties.

TEXT.

- 1 Svasti śrī [!]* Madirai-koṇḍa kō-pParakēsaripaṇṇa[r*]kku¹ yāṇḍu paḍi-
ṇandu² nāḷ aimbattandu³ i-nnāḷal Uttaramēru-chaturvēdimaṅgalattu
sabhaiyōm emm-ūril parimārum
- 2 poṇ aamañjasu=kāṇbadaṅku⁴-cheheyda vya[va*]lathaiy-āvadu [!]* śālavum vrid-
dharum bālarum=a[!]*lādār iṇai-kkuḍigaḷil poṇ-kāṇa-vallar-eṇa-
- 3 ppaḍuvārai nōkki Māḍavidiyār kūḍi-kkuḍav-ōlai eḷudi-ppugaviṭṭu taṅgaḷ śēriyil
nāḷvarai-kkuḍav-ōlaiyil pōndūrai-kkoḷvad-āgavum [!]* i-ppariśē sē[ṇai]yilum
- 4 iruvarai-kkoḷvad-āgavum [!]* i-ppariśēy Śāṅkarappāḍiyilum mūvarai-kkoḷ(v)vad-āga-
vum [!]* ivargaḷ=ellā-japattukkum-okka poṇ kāṇbā[r*]gaḷ-āgavum [!]* paruñ-
kalil uraiyādē
- 5 poṇṇ-aṇindaṇaiyē uraiṇṇad-āga [!]* aṇṇaikk-aṇṇaikkū uraiṇṇa moḷugu ēri-vāriya-oṇe-
rumakkaḷ kaikkē veṭṭi mudal-āga vañjiyādē kuḍuppad-āga [!]* mu-nmūṇṇu-
māsam pōṇavārē sam[va]tsara-vāriya-
- 6 pperumakkaḷiḍaikkē aṇṇu eṇgaḷ-urraḍu nāṅgaḷ-eḍuttadaṇai nāḷum śilā-lēkaippaḍi
[pi]laikka eḍuttōmāyil paṣittu vāḷvōm-aṇṇu śolli-ch[chū]]-irru⁵ viḍuvārgaḷ-āgavum
[!]* i-ppariśu em-
- 7 m-ūril poṇṇ-eḍuppa[ā*]kku⁶ vyavasthai śeydōm Uttaramēru-chchaturvēdimaṅgalattu
sabhaiyōm [!]* i-ppariśu eḍu ḍuvuk rukku mey-
vēṇṇu-vagai tiṅgaḷ-ēḷ-arai[mañ]jāḍi poṇ peruvad-āga [!]* idu [kuṇiyu]-iḷrundu
. q madhyastāṇ Śivadāsaṇ Tiruvaḍigaḷōṇ ||—

TRANSLATION.

Hail! Prosperity! The following is the standing order made by us, (*the members of*) the assembly of Uttaramēru-chaturvēdimaṅgalam, on this the *fifteenth year and fifty-fifth day of (the reign of)* king Parakēsarivarman, who took Madirai (*i.e.*, Madura), for examining the correctness of gold current in our village:—

The people of Māḍavidi shall write on palm-leaves (*the names of such of*) the rate-payers, as are not very old or infants, and as could be called capable of testing gold, and put them into pots. From among those whose names had been so entered on palm-leaves and put into the pots, four persons shall be chosen from their *chēri* (*i.e.*, quarter). In this (*i.e.*, the aforesaid) manner, two persons shall be chosen from the army. In the same way, three persons shall be chosen from

¹ The syllables *Madirai-koṇḍa kō-pParakēsaripaṇṇa* are engraved in three lines below *Svasti śrī*.

² Read *paḍiṇandu*.

³ Read *ṭandu*.

⁴ Read *darkku*.

⁵ Read *urru*.

⁶ Read *eḍupparaku*.

Śaṅkarappāḍi. These (i.e., the nine persons) shall test gold with impartiality towards all people. They shall not rub gold on big stones, but use only the touch-stone. (They) shall hand over daily, to the great men of the Tank Committee, the wax used in rubbing, without misappropriating (any of) the cut (pieces). On the expiry of every three months, (they) shall appear before the great men of the Annual Committee and declaring the (following) imprecation leave them: 'If against the orders contained in (this) stone inscription, we had misappropriated any (gold) that had been brought to and handled by us on any day, we shall (be cursed to) live with hunger (for ever)'. Thus, we, the members of the assembly of Uttaramēru-chaturvēdimāṅgalam, made (this) standing order for testing gold in our village. In this manner, . . . shall receive individually, every month, seven and a half maṇḍāḍi of gold. Being present in the assembly, I, the madhyasta, Śivādāsan Tīruvaḍigal . . . this.

No. 25.—IRDĀ COPPER-PLATE OF THE KAMBOJA KING NAYAPALADEVA.

By N. G. MAJUMDAR, M.A., INDIAN MUSEUM, CALCUTTA.

This copper-plate, which is edited here for the first time, belongs to Chaudhuri Mrityunjay Narayan Praharaj, Zemindar of Irdā in the Balasore District of Orissa, whose estate is at present under the Court of Wards. About the beginning of 1934, the plate was sent on loan from the Balasore Collectorate to Mr. W. V. Duke, M.A., the then Principal of the Ravenshaw College, Cuttack, who was requested to have its inscription deciphered and interpreted. In December 1934, when I was staying in Cuttack on leave, the plate was handed over to me for this purpose, with the consent of the present Principal Dr. B. K. Singh, by Professor Nirmal Chandra Banerji, M.A., of the College. I am grateful to Dr. Singh for the facilities afforded to me in the College laboratories in cleaning up the plate and taking photographs and estampages of it, and also to Professor Banerji for the ungrudging help I received from him in various ways. My thanks are further due to Rai Bahadur Radhacharan Das, Collector of Balasore, for permission to publish the inscription in the *Epigraphia Indica*. Unfortunately, I have not yet been able to ascertain the actual findspot of the record and the circumstances under which it was discovered. As it is, the document may be called after the place to which it now belongs, although, as internal evidence would show, it must have come originally from a locality in South-west Bengal.

This is a single sheet of copper,¹ measuring 10·7" by 9·7". It is engraved with writing on both sides, and bears at the top a circular seal affixed by soldering. The seal, which has a diameter of 4·2", is divided into two semicircular panels: the upper one contains the *Dharmachakra* device, viz., a wheel between two couchant deer, and across the lower panel is the inscription *Śri-Nayapāladēvasya*, i.e., 'Of (King) *Nayapāladēva*', which is cut in bold relief. Similar *Dharmachakra* seals are found also on the copper-plates of the Pāla and the Chandra kings of Bengal. But the way in which this seal is affixed is somewhat different. In the case of the Pāla and Chandra plates, the lower portion of the seal comes into the writing and thereby causes a break in the middle of the first few lines on both the sides. But in the present plate the seal is fixed above the writing, so that it does not affect the arrangement of the text in any way. This seal again is not pointed at the top like those of the copper-plates of the Pālas and the Chandras.

It contains altogether forty-nine lines of writing. The letters are engraved with care as far as line 31. But thereafter, the incision is done rather perfunctorily, the letters being as a rule formed by shallow strokes and not always completely made out. These circumstances, as also

¹ In l. 49, it is called *tāmra-phali*.

the corroded condition of many of the letters, make the reading of the concluding part of the inscription at places hopelessly difficult. A triangular piece of the plate is missing from its edge, which appears to have been cut away by some sharp instrument. With this portion some three or four letters have completely disappeared; but it is possible to restore two of the missing letters with certainty. There are a few indistinct passages on the reverse, belonging to the donative verses, which I have failed to decipher; fortunately, these do not form any important parts of the document.

The characters of the inscription are Proto-Bengali, representing a stage midway between the Bādal Pillar inscription of the time of Nārāyaṇapāla¹ and the Bāngarh grant of Mahipāla I.² This is illustrated, for instance, by the forms of the letter *śa*. On the seal of the Irdā plate, the letter occurring in the conjunct *śrī* has clearly a loop joined to the right hand upright by means of a horizontal stroke, as is generally the case in the Bādal Pillar inscription. But in the rest of this record, the *śa* takes a more cursive appearance, in which the loop shows, in the majority of cases, a slight opening at the base. This form later leads on to the open type of *śa* of the Bāngarh grant. The letter *ja* of our plate resembles the type occurring on the Bādal pillar. But in the Bāngarh record its left curve is extended upwards, in which respect it approaches more to the modern Bengali form. Palaeographically, the Irdā copper-plate may be placed in the latter part of the 10th century A.D. The language of the inscription is Sanskrit, the text being partly in prose and partly in verse. Lines 1, 18-21, 26-32 and 49 contain prose text; but it will be seen that the major part of the inscription is in metrical form. It contains in all thirty-two and a half verses, of which none except the usual donative ones occurs in any of the published records.

As regards orthography, the following points may be noted: the *avagraha* sign is often used and often omitted; the final *t*, *n* and *s* are indicated by an oblique stroke put below the individual letter, e.g., in ll. 25, 36 and 49; the *anusvāra* invariably takes the place of final *m*; the dental nasal is substituted for *anusvāra* in *mīmāṇsā* in l. 29; and single and double *daṇḍas* are frequently used in the metrical portion of the text. As is usual in the inscriptions of this period, no distinction has been made between *v* and *b* in writing.

The inscription opens with salutation to the god Śiva, although the seal itself bears a purely Buddhistic device. The first five verses give a description of *Priyaṅgu*, the capital (*rājadhāni*), from which place the document appears to have been issued. The subsequent verses introduce the family of the donor. First is mentioned King Rājyapāla, a scion of the Kamboja race, whose queen was Bhāgyadēvi (vv. 6-8). She gave birth to a son Nārāyaṇapāla who was a devotee of the god Vāsudēva (v. 13). Nārāyaṇapāla had a younger brother Nayapāla who gained ascendancy after him (vv. 14-15). Rājyapāla is described as a *saugata*, i.e., a worshipper of the Buddha, and he, as well as his son Nayapāla, has full imperial titles, viz., *Paramēśvara*, *Paramabhāṭṭāraka* and *Mahārājādhirāja* (ll. 18-20). The object of the document is to record the gift of the village of Brīhat-Chhattivannā, adjoining to Kuṇṭi, Sarhmāsha and Bāḍa-khaṇḍa, within the Daṇḍabhukti *maṇḍala* of the Varddhamaṇa *bhukti* (ll. 20-21). The various appurtenances and conditions of the property are related in vv. 18-21. The king gave it away on a *navamī* day in the month of Kārttika to the Paṇḍita Aśvatthaśarmman, who was born at Drōpa but actually hailed from Kuṇṭira. The donee was the great-grandson of Bhaṭṭa-Dīvākarasarmman, grandson of the *upādhyāya* Prabhākaraśarmman and son of the *upādhyāya* Anukulamiśra. He belonged to the Vātsya *gōtra* and the Bhārgava-Chyavana-Aurvyā-Jāmadagnya-Āpṇavāna *pravara*, and was an adherent of the Chhandōga *śāraṇa* and the Kauthuma *sākhā* (of the Sāmaveda; ll. 26-31). An enumeration of the officers

¹ *Ante*, Vol. II, p. 160 and Plate.

² *Ante*, Vol. XIV, p. 324 and Plate.

and persons of the royal household, who are expected to keep the document in force, is given in vv. 22-24. Vv. 25-31 and 33 are customary stanzas relating to land grants, while v. 32 makes a reference to the royal donor. Finally, in line 49, is mentioned the date of the gift, viz., the 2nd (?)¹ day of Kārttika, the regnal year 13.

The record is of much historical importance. Rājyapāla, Nārāyaṇapāla and Nayapāla are names well-known in the genealogy of the Pāla kings of Bengal, and Rājyapāla I. of this dynasty had also a queen Bhāgyadēvī, like the Rājyapāla of the present record. One is tempted, therefore, to identify the two Rājyapālas, but there are certain other facts that make this proposition quite unlikely. In the first place, the kings Nārāyaṇapāla and Nayapāla, sons of Rājyapāla, cannot be the same as those mentioned in the Pāla records. The son and successor of Rājyapāla I. of the Pāla dynasty was Gōpāla II, whose name appears in the Bāngarh, Āṅgāchhī and Manabali plates. Secondly, Rājyapāla of this record has the epithet *Kāmbōja-vamśa-tilaka*, i.e., 'an ornament of the Kāmbōja clan'. In the *Rāmacharita* of Sandhyākara Nandī, the Pālas are supposed to have descended from the 'Samudra-kula', whatever that may mean, and in the Kamauli grant of Vaidyadēva they are represented as belonging to the Solar race (*Mihirasya vamśa*). But nowhere has the Kāmbōja origin been attributed to the Pālas. The name-ending 'Pāla' need not again mislead us, since there were several ruling families in Northern India in the tenth and eleventh centuries A.D. which had this appellation. The Irdā copper-plate, therefore, introduces us to a new line of kings, who, judging from the characters of the inscription, should be referred to the second half of the tenth century. It evidently belongs to a time when the Pāla kingdom was in a state of turmoil and the rivals of the Pālas were gradually asserting themselves.

The only other inscription that speaks of a Kāmbōja king of Bengal is the one on a pillar from Bāngarh (Dinājpur District), now in the Mahārājā's palace at Dinājpur, which also on paleographic grounds can be assigned to the tenth century A.D.² It records the construction of a Śiva temple (evidently at Bāngarh) by a king of Gauḍa (*Gauḍa-pati*) whose name is not specified but who bears the epithet *Kāmbōj-ānvayaḥ*, i.e., 'born in the Kāmbōja line'. This family could not have made themselves masters of Gauḍa without ousting the Pālas, and it follows, therefore, that they held possession of the Pāla territories in Bengal for some time during the tenth century. This Kāmbōja occupation is usually referred to the latter half of the century, that is to the period before the accession of Mahīpāla I. A passage of the Bāngarh grant credits Mahīpāla with having recovered his paternal or ancestral kingdom (*pitṛyaṁ rāḷyam*) which had been *anadhikṛita*,³ i.e., not taken possession of, and *vilupta*, i.e., lost. This passage, which is repeated also in the Āṅgāchhī and Manabali grants, is supposed to bear allusion to the Kāmbōja occupation of Bengal and its subsequent recovery by Mahīpāla. The Kāmbōja king of Gauḍa of the Dinājpur pillar inscription and the princes whose names appear in the Irdā copper-plate presumably represent one and the same family. From the evidence of the present record it is now clear that the Kāmbōjas seized not only North Bengal, but also the south-western portion of the province including

¹ [See below p. 157, n 5.—Ed.]

² Chanda, *J. P. A. S. B.*, 1911, p. 619 and *Gaudarājamālā*, p. 35. I agree with Dr. R. C. Majumdar [*Vangardari* (in Bengali), 1330 B.S., p. 250], that the expression *Kuḷajara-ghaṭa-carakṛita* of the inscription is to be taken as an epithet of the *Gaudapati* and not as a chronogram.

³ It may also mean 'lost owing to non-occupation' (*anadhikṛita*, i.e., *anadhikṛitāḥ*). A. K. Maitra takes *anadhikṛita* in the sense of *anadhikāṛī*, i.e., usurper, and compares the term *adhikṛita* in *Amara*, II. 8.8 (*Gauḍa-līkhamālā*, p. 100, footnote), which, however, is a purely official designation and would not, with a *na* prefixed to it, yield this sense. The form *anadhikṛita* could perhaps be supported as an instance of *matvarthīya* *ash* :—*anadhikṛitam-arya* *asti*, like *vibhaktā bhṛtaraḥ* and *pitā gaurāḥ* of the *Mahābhāṣya* (under *Pāṇini*, 3.4-67). But this appears to be somewhat far-fetched. In any case it follows that the kingdom prior to Mahīpāla's accession had passed into the hands of some other ruling family.

the Vardhamāna *bhukti*. They had their capital at a place called Priyaṅgu, which remains for the present unidentified.

But who were these Kāmbōjas, and from where did they come? In the inscriptions of Aśoka a Kāmbōja country is mentioned along with the Yōna which lay on the North-western frontier of India. The Kāmbōjas are mentioned along with the Yavanas as north-western tribes in the *Mahābhārata*, and, as Grierson has shown, the Kāmbōjas spoke a language partly Indo-Aryan and partly Iranian.¹ Their country had great reputation for horses, to which there are allusions in the *Mahābhārata* and in the Buddhist literature.² This reputation must have reached even far off Eastern India, as is evident from the reference to the Kāmbōja horses of Dēvapāla (*Kāmbōjēshu yēna vāji-yuvabhīḥ*, etc.) in his Mungir and Nālandā grants. If horses could be brought into Bengal from the North-western frontier of India during the Pāla period, it is not unreasonable to suppose that for trade and other purposes some adventurers could also have found their way into that province. No doubt it can be shown that there was a Kāmbōja on the North-eastern frontier as well.³ In the Tibetan work *Pag-sam-jon-zang*,⁴ there are references to both the Kāmbōjas, and the eastern one is identified with the Lushai Hill tracts between Burma and Bengal. But the work belongs to a much later period, and there is nothing to show that the Kāmbōja of the North-eastern frontier was in existence as early as the tenth century A.D. It has been suggested by some scholars⁵ that the Kāmbōja invaders penetrated into Bengal from the north-east and that they belonged to a Mongolian stock which is now represented by the Kōch tribe. There is, however, no sure evidence in favour of this supposition.

As regards the localities mentioned in the copper-plate, some remarks are necessary. Vardhamāna *bhukti*, comprising the major portion of the Burdwan Division of Bengal, is already well-known from inscriptions.⁶ But the information, that it had a *mayāla* called Daṇḍabhukti, is now furnished by the Irdā copper-plate for the first time. The *Rāmacharita* mentions a certain ruler of Daṇḍabhukti, named Jayasīrha, who was an ally of King Rāmapāla of Bengal and defeated Karpakēśari of Utkala, i.e., Orissa. R. D. Banerji⁷ has observed that this conflict would not have been possible if Daṇḍabhukti were not situated in South-west Bengal. That Daṇḍabhukti was included in the Vardhamāna *bhukti* lends support to this view and disposes of once for all the contention of H. P. Sastri⁸ and Krishnaswami Aiyangar⁹ who identify it with Bihār.

Daṇḍabhukti appears also in the list of conquests of Rājēndrachōla, in his famous Tirumalai inscription.¹⁰ Between 1012 and 1024 A.D., the Chōla King proceeded towards Bengal from the South, taking the route along the eastern coast. The territories he conquered on the way seem to appear in the list in due geographical order. Thus we have Oḍḍa-vishaya (Orissa), Kōśalai-nāḍu

¹ *J. R. A. S.*, 1911, p. 802, and 1912, p. 255.

² On the Kāmbōja horses see *J. R. A. S.*, 1912, p. 256. For a detailed account of the Kāmbōjas see B. C. Law, *Some Rājaputras Tribes of Ancient India*, 1924, pp. 230-51.

³ Ray, *Dynastic History of Northern India*, Vol. I, pp. 308-9. Dr. Raychaudhuri is of opinion that the Kāmbōjas came to Bengal from the north-west, like the Gurjjaras—*ibid.*, p. 311, n. 1.

⁴ Ed. S. C. Das, Part I, pp. 4, 74 and Index, p. 10. I am obliged to Dr. P. C. Bagehi for having drawn my attention to these references.

⁵ Chanda, *J. P. A. S. B.*, 1911, p. 619. S. K. Chatterji thinks that the word Kōch or Kōch was derived from Kāmbōja.—*Origin and Development of the Bengali Language*, Part I, p. 69.

⁶ *Inscriptions of Bengal*, Vol. III, p. 94.

⁷ *Mem. A. S. B.*, Vol. V, No. 3, p. 89.

⁸ *Rāmacharita*, Introduction, p. 10.

⁹ *Journal of Indian History*, Vol. 2, 1922-23, p. 331.

¹⁰ *Anle*, Vol. IX, p. 233.

(Dakṣiṇa-Kōśala), Tanḍabutti (Daṇḍabhukti), Takkaṇalāḍam (Dakṣiṇa-Rāḍhā), Vaṅgāladēśa (East Bengal), and finally, Uttiralāḍam (Uttara-Rāḍhā). Judging from the order in which the different territories are mentioned, it has been already suggested by R. D. Banerji¹ that Daṇḍabhukti coincided with the Midnapur and Balasore Districts. He further thinks that the name is recognizable in modern 'Dantan' in South Midnapur. Whatever be the value of the latter suggestion, it is quite clear that in the Tirumalai inscription Daṇḍabhukti is specified separately along with Kōśala and Dakṣiṇa-Rāḍhā, and, therefore, it could not have formed part of either. Again, the mention of this locality *between* Kōśala and Dakṣiṇa-Rāḍhā would also show that it could not have been much farther away from the tract immediately to the north of Balasore. Taking all this evidence into consideration, we can safely conclude that the Daṇḍabhukti *maṇḍala* comprised at least the southern and south-western portion of the Midnapur District, including the lower reaches of the Suvarṇarēkhā river, if not a portion of the Balasore District itself.

Chhattivannā, the name of the village granted, is possibly derived from Prākṛit *chhattivanna* (Sanskrit *saptaparṇa*, Bengali *chhātīm*). This equivalent is given in Vararuchi's *Prākṛitaprakāśa* (II. 41).² It is rather tempting to identify the place with modern Chhātīnā in the Bankura District, which name is also supposed to have originated from the Chhātīm tree.³ The adjective *Bṛihat*, prefixed to the name (Bṛihat-Chhattivannā), suggests, however, that there must have been at least two places bearing this name. In the District Map of Midnapur,⁴ a place 'Chhatina' is shown on the Suvarṇarēkhā, between Belyabera and Nayabashan, and it is not impossible that this is the Chhattivannā of our inscription.

TEXT.⁵

[Metres: vv. 1-5, 7-11, 13, 18-21, 26, 28, 29, 33, *Anuṣṭubh*; vv. 6, 12, 16, 23-25, *Vasantatilakā*; v. 14, *Indravajrā*; vv. 15, 27, *Upajāti*; vv. 17, 22, *Vaiṭāliya*; v. 30, *Sālinī*; v. 31, *Pushpitāgrā*; and v. 32, *Sārdḍulavikṛīḍita*.]

Obverse.

- 1 Ōm* namaḥ [Śivā]ya | svasti | Dūra-vyōm-ōdgama-k[1]āntair=iva yatra surālayaiḥ |
chalat-patākā-jihv-āgrair=vvilīhya-
- 2 [atē] payōmuchāḥ || [1*] Yasyām hōm-āgni-dhūm-aughaḥ karōt[i] gagan-ōdgataḥ |
ma[kha-hūta]-Sunāśīra-vāhan-āmbhōda-vibhramatḥ || [2*]
- 3 Apām gāhana-pānābhyām jaḍitā iva tōyadāḥ | haimān-agni-ruchō yasyām prā-
kāran=adhiśērātē || [3*] Sphāṭi-
- 4 kāni sphuṭ-ābhāni gōpurāṇi vi(bi)bhartti yā | yaśōbhīr=iva līptāni nitya-nirggāmi-
[bhi]ḥ prabhōḥ || [4*] Tasyā
- 5 visma[ya*]nīy-arḍdhēr=varddhamāna-guṇ-ōdgatēḥ | nisthāma-dharmma-rājāyā rāja-
dhānyāḥ Priyaṅgutaḥ || [5*] Kamvō(mbō)ja-vaṇśa-ti-

¹ *Mem. A. S. B.*, Vol. V, No. 3, pp. 71, 89: *Bāngalār Itihās*, 2nd ed., Vol. I, p. 248.

² Chatterji, *Origin and Development of the Bengali Language*, Part I, p. 335.

³ Beglar, *A. S. R.*, Vol. VIII, p. 199. For the ending *essant* of Paduvannā, a place name in the *Rāmcharita*, p. 37. It may be noted that many places in the Midnapur District are called after some tree, the names ending in *bani* or *bunee*, e.g., Jāmbani and Palāsbani (near Jhargram), and Phoolbunnee (near Contai).

⁴ Published by the Survey of India (as corrected in 1915).

⁵ From the original.

* It is preceded by the usual auspicious symbol.

[illegible]



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- 6 [laka*]h¹ sthira-vikrama-śrīr=aśrīnta-dāna-mahimā-mahita-prabhāvaḥ | kṣmāpāla-mauli-
chaya-chumbita-pāda-pīṭhaḥ pri-
- 7 [thvī-pa*]tiḥ pṛithur=abhūd=ihā Rājyapālāḥ || [6*] Śrīmatō Rājyapālasya vālā-
valaya-mēkhalāḥ | nishkaṇṭakam=anā-
- 8 pāyāṁ paripālayatō bhuvāṁ || [7*] Sūnu=sūnrita-vāg=yasya janani jana-pūjitā |
śrīmati Bhāgyadēvi=ti dēvi=va
- 9 Himasailajā || [8*] Yēna pāda-nakha-jyō[t]snā-jalēn=ālīka-santsthītāḥ | prakṣālītā
vipakṣhāṇām=aśubh-ā[kṣa]-
- 10 ra-paṇktayaḥ || [9*] Darppa-jvarō vīrya-kaṇḍur=ādhmānam yēna mānajaḥ | chi-
kīṣitāni mahatā pratāpēn=aiva vidvi-
- 11 shāṁ || [10*] Bhuvāṁ [yajñ-ā]śinō dēvā divāṁ sōma-sutas=tathā | āvasanti nripē
yasmin=niyamēn=aiva lōkayōḥ || [11*]
- 12 Nārācha-ruddha-nabhasām=ari-vāhinīnām=aṅgaiś=chaturbhir=api jētum=ayātam=ājau |
ēkaḥ prasūnamaya-pa-
- 13 [ācha]-śaras=tv=Anaṅgō yaṁ jēshyat=īti kuta ēva kathā-pravṛtṭiḥ || [12*] Sa Vāsu-
dēva-pād-āvja(bja)-pūjā-nirata-mānasaḥ [1*]
- 14 śrī-Nārāyaṇapāl-ākhyāḥ kalyāṇī kṣhitipō=bhavat || [13*] Nārāyaṇasy=ēva Narō
mahātmā Sāṁkarṣaṇasy=ē-
- 15 va cha Śārāgapāṇiḥ | Dharmāmātmajasy=ēva Dhanaājayō=bhūt=tasy=ānujaḥ śrī-
Nayapālādēvaḥ || [14*] Lavdh(bdh)-ōdayō
- 16 bhrātur=anantarāṁ yaḥ śriyaṁ samāsādyā durāsado=bhūt | astāśchalarā² chandra-
masi prapannē divāḥ vivasvān=i-
- 17 va gāhamānaḥ || [15*] Yēna dvishāt na gaṇitāni mahā-va(ba)lāni n=āpēkṣinaḥ³
pariṇānō=pi nijaḥ samipē |
- 18 ēkākin=aiva bhūja-Mandara-mathyamānāl=lay(b)dhā samika-jaladhēḥ śataśō jaya-
śrīḥ || [16*] Paramasaugatō⁴ ma-
- 19 hārājādhirāja-paramēśvara-paramabhāṭṭārakaḥ⁵ śrī-Rājyapālādēva-pād-ānudyātāḥ pa-
ramēśvara-parama-
- 20 bhāṭṭārako(ka)-mahārājādhirājaḥ śrīmān=Nayapālādēvaḥ kuśali | śrī-Varāddhamāna-
bhuktāv=antaḥpāti⁶-Daṇḍa-
- 21 bhukti-maṇḍalō Kapṭi-Samāśa-Vā(Bā)ḍakhaṇḍa-pratīva(ba)ddha-Vṛi(Bṛi)hach-
Chhattivannā-grāmē | Karaṇair-vyavahāriṇaḥ samāḥ
- 22 kṛishakāmān=ch=aiva⁷ nivāsibhis=tathā [1*] dvija-pūj-ādi-pūrvvam=ādīśaty=avagachchhantu
bhavanta idṛiṣāḥ || [17*] Prasiddhayā parichchhi-
- 23 nnaḥ svayā sīmā samantataḥ | vāstu-kṣhētra-jalādhāra-gartta-mārg(ga)-sama-
nvitaḥ || [18*] S-ōshar-āvashkara⁸-sthāna-nivāta-la-
- 24 vaṇ-āka(rā)ḥ | saḥakāra-madhūk-ādi-taru-shaṇḍ-ādi-maṇḍitaḥ || [19*] Varjitaḥ sarvva-
pīḍābhīr=a-chāṭa-bhaṭa-gōcha-
- 25 raḥ | rāja-grāhyēṇa sarvvēṇa pratyāyēna samanvitaḥ || [20*] Sa-haṭṭa-ghaṭṭa-sa-
tara ā-chandr-ārka-kṣhitir yāvat | [21*]⁹

¹ The right-hand flourish of the ka is visible in the original : so the reading *tilakaḥ* is certain.

² Read *astāchalarā*.

³ Read *āpēkṣitaḥ*.

⁴ Read *saugatā*.

⁵ Read *bhukty-antaḥpāti*.

⁶ Read *dvashkara*.

⁷ Read *āpēkṣitaḥ*.

⁸ Read *paramabhāṭṭāraka*.

⁹ Read *kṛishakāmān=ch=niśā*. The metre in the third pāda of this verse is faulty.

¹⁰ This is only half of a verse.

Reverse.

- 26 bhūchchhidra-nyāyēna bhaṭṭa-śrī-Divākaraśarmmaṇaḥ prapautrāya upādhyāya-śrī-Prabhākaraśarmmaṇaḥ pau-
- 27 trāya upādhyāya-śrī-Anukulamiśraṇaḥ putrāya Drōṇ-ōdbhava-Kuṇṭīra-vinirggatāya Vātsya-sagō-
- 28 trāya Bhārggava-Chyavana-Aurvvyā-Jāmadagnya-Āpnuvāna-pravarāya chChhandōga-charaṇāya Kauthuma-śākḥ-ā-
- 29 dhyāyinē bhaṭṭa-putra-paṇḍita-śrī-Aśvatthaśarmmaṇaḥ mīmāṃsā¹-vyākaraṇa-tarkka-vēda-vēdinē grā-
- 30 mō=yam Yugādyā[m]² navamyām suātvā vidhivad=udaka-pūrvvakam kṛitvā mātā-pitrōr=ātmanas=cha puṇya-ya[śō]-
- 31 'bhivridhayē | bhagavantaḥ Śaṅkara-bhaṭṭārakam=uddiśy=āsmābhis=tāmraśāsani-kṛitya dattaḥ | Tad-[y.—]³
- 32 pratyāyam samagram=asmai vidhēyatām gatvā kāl-ōchitaḥ [dadānāḥ] sukhēna nivasath(t?)-ēha || Mahiśi-yu-
- 33 varāja-mantriṇaḥ saha pītavigbhira=a[tbō] purōhitaḥ | ○—○—○—r=aniyōginō dharinmajñānās=cha sa-
- 34 [mam] pradēś[trī]bhīḥ || [22*] Adhyaksha-varggam=akhilam karaṇais=samētam | ⁴ sēnāpatiḥ=cha saha sainika-saṅgha-
- 35 mukhyaiḥ [] dūtān sa-gūḍhapurushān saha mān[tra]pālaḥ=anyān=api kshiti-patēr=anujīvinās=cha || [23*]
- 36 Āgāminō=pi nripatīn=nija-tīrtha-yuktān sē=na(?)⁵ vikshati vadaty=anūśāsti ch=[āpi] | asmān samikshya
- 37 hara[nē] cha nisa(sa)mya dōsham dānam bhavadbhir=anupālyam=idam sad=aiva || [24*] Asmān=pratisphurati yaś=cha vichāra-
- 38 gāyām dānān=mahān=atīśayaḥ paripāla[nē cha?]- — ○—○—○—○—m=athō na kinchit — — ○⁶ pālana-
- 39 m=apālanam=āhur-ēnaḥ || [25*] Bhūmiḥ yaḥ pratigrihṇāti yaś=cha bhūmiḥ prayachchhati | ubhau tau puṇya-karmmaṇau ni-
- 40 yatas(tam) svargga-gāminau || [26*] Yē brāhmaṇānām=s-yathā haranti pradēśa-mātrām=api bhūta-dhātūn | puriṣa-kūpē pītṛibhi-
- 41 s=samētās=tē kalpa-kōṭr=api yāpayanti || [27*] Svadattām para-dattām=vā yō harēta vasundharām [] sa viśṭhāyām kṛimir=bhū-
- 42 tvā pītṛibhis=saha pachyatē || [28*] Va(Ba)hubhīr=vvasudhā dattā rājabhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya
- 43 tasya tadā phalam || [29*] Sarvvān=ētān bhāvinaḥ pārtthiv-ēndrān bhūyō bhūyaḥ prārtthayaty=ēsha Rāmaḥ | sāmānyō=

¹ Read mīmāṃsā.² For this reading I am indebted to the editor. [Evidently the reference is to the *Kṛitayugādī* day which falls on *Kārtika* su 9. See L. D. Swamikannu Pillai, *Indian Ephemeris*, Vol. I, Pt. I, p. 59.—Ed.]³ After *ta* there is no space for more than two letters.⁴ *Droṇa* unnecessary.⁵ Probably the reading should be *satśāsa*. [I would read *sarvvān=adhiśchhati*, i.e., *request* all.—Ed.]⁶ [The reading seems to be *dānāt=paraḥ* ○ ○ ○ *āstram=athō na kinchit(t)d dharmaś=cha*. After *chi*, *t* seems to have been written at first and then scored out.—Ed.]

- 44 yañ dharmma-sētur=ṇipāṇāñ kālē kālē pāṇiyo bhavadbhiḥ || [30*] Iti kamala-dal-
ānvu(mbu)-vindu-lōlāñ śriyam=anu-
- 45 chintya manushya-jivitañ=cha | sakalam=idam=udāhṛitañ=cha vuddhā¹ na hi
purushaiḥ para-kīrttayō vilōpyāḥ || [31*]
- 46 Ēvañ bhīma-pā(pa)rākramō narapatir=v(b)rūtē vivichya svayañ — — — ◡◡◡—va
hi kalau — — ◡ — — ◡
- 47 vaḥ² | dātum n=ōtsahatē manō yadi tadā=py=anyai[r=yad=asmā]dṛisair=dattañ — ◡◡ —
◡ — sukṛitinaḥ — — ◡ —
- 48 —◡—³ || [32*] Gām=ēkāñ suvarṇam=ēkañ bhūmēr=apy=arddham=aṅgulañ | haraṇ⁴
narakaṃ=āpnōti yāvad=āhūta-saṃplavañ || [33*]
- 49 Samvat 13 [Kārtti]ka-dīnē 2 (?)⁵ anēna tāmra-phalī 1 -jō⁶ anu ni [||*]

TRANSLATION.

(Line 1.) Ōm! Salutation to Śiva! Welfare!

(V. 1.) Where the temples, as if tired in ascending up to the distant firmament, lick the clouds with the tips of the tongues of their fluttering banners.

(V. 2.) Where the mass of smoke, rising up to the sky from the fire of oblations, creates the illusion of cloud, the carrier⁷ of Indra (*who is*) invoked in sacrifices.

(V. 3.) Where the clouds, exhausted as it were, by bathing and drinking of water, rest over the golden rampart walls which are as resplendent as fire.

(V. 4.) Which bears crystal gateways, shining white, as if anointed with the glories of the king continuously flowing out through them.

(V. 5.) From that capital city of **Priyaṅgu**, which is of wonderful wealth and increasing virtue, and is (*the seat of*) powerful and righteous kings—

(V. 6.) Here flourished **Rājyapāla**, an ornament of the **Kambōja** family, who was (*the very*) **Prithu**, the lord of the earth. He (*possessed*) steadfast prowess and fortune, his majesty was heightened by the glory attained in ceaseless donation, and his foot-stool was kissed by the multitude of the heads of kings.

(Vv. 7-8.) To (*that*) illustrious **Rājyapāla**, ruling without obstacle or calamity over the earth girt by the sea-coast, (*was born*) a son whose mother (*was*) the illustrious **Bhāgyadēvi**; she was of gentle speech and worshipped by people, like the goddess who is the daughter of **Himālaya**;

(V. 9.) Who (*i.e.*, the son), by the water of moon-light emanating from the nails of his feet, washed away the syllables portending evil written on the foreheads of his enemies;

¹ Read *buddhā*.

² [Probable reading : śrīyaṃ-sādhanam=ēkaṃ=ēva hi Kalau dānaḥ [vikāśāt=ta] vaḥ.—Ed.]

³ After *dattañ* we should perhaps read : tat-paripālanē sukṛitinaḥ [kurva]nti —t-ādarañ.

⁴ Read *haraṇ*—.

⁵ There was probably no other numeral sign after 2. [I find two digits here and would read them as 18. The second numerical figure is clearly 8 as shown in the plate. In the first digit the scribe seems to have first engraved the symbol for 9, probably without thinking, as the grant was made on the 9th day, which he later corrected into 1. The reading cannot be 2 as the grant was made subsequent to that date. It is more likely that though the gift was made on the *navamī* day, the plate in confirmation of this was actually issued on the 18th.—Ed.]

⁶ The preceding letter has entirely disappeared.

⁷ The elephant of Indra.

(V. 10.) Who, by dint of his great prowess, cured his enemies of the fever of arrogance, the itching of power and the swelling caused by pride.

(V. 11.) During the (*rule*) of that king, the sacrifice-devouring gods came down to dwell on earth and likewise the performers of Sōma sacrifices went up to live in heaven, according to the law (*established*) in the two worlds.

(V. 12.) Even the four-fold army (the four *aṅgas*) of his enemies, who had filled the sky with their arrows, did not approach in battle to gain victory over him; how could then there be even a talk of the god of love (*Anaṅga*)¹ defeating him—the god who is all alone and has only five arrows of flowers?

(V. 13.) He, who was known as **Nārāyaṇapāla** and had his mind devoted to the worship of the lotus-feet of Vāsudēva, became the prosperous ruler of the earth.

(V. 14.) As the high-souled Nara is to Nārāyaṇa, the holder of the Śārṅga-bow (*i.e.*, Kṛishṇa) is to Saṅkarashṇa (*i.e.*, Balarāma), and Dhanañjaya (*i.e.*, Arjuna) is to the son of Dharma (*i.e.*, Yudhisṭhira), so also was his younger brother **Nayapālādēva** (*to himself*).

(V. 15.) Having gained ascendancy after his brother and secured Fortune, he became unconquerable, just as when the moon has set, the sun rises in the sky (and becomes unapproachable in its glow).

(V. 16.) Neither did he care for the mighty forces of his enemies, nor did he depend on his own friends near him; he alone, churning the sea of battle by his arm resembling Mount Mandara, obtained on a hundred occasions the fortune of victory.

(Il. 18-21.) The *Paramēśvara*, *Paramabhāṭāraka*, *Mahārājādhirāja*, the illustrious **Nayapālādēva**, in good health, meditating on the feet of the *Mahārājādhirāja*, *Paramēśvara*, *Paramabhāṭāraka* Rājyapālādēva, the devout worshipper of Sugata, (*i.e.*, the Buddha), in the village of **Bṛihat-Chhattivannā** adjoining to **Kapṭi**, **Saṁmāsha** and **Bāḍakhaṇḍa**, within the **Daṇḍabhukti maṇḍala** belonging to the **Vardhamāna bhukti**—

(V. 17.) (*He*) is thus addressing the tradesmen together with the clerks, and the cultivators together with the householders (*of the village*), after having paid (*due*) respect to the Brāhmins: May it be known to you:—

(V. 18.) (*This village*)—bounded on all sides by its own well-established limits, together with homestead and arable land, water-courses, pits and paths; (V. 19.) together with land which is barren and also where sweepings are thrown; including salt-mines, and adorned with groups of trees like mango, *madhūka* (*Bassia latifolia*), etc.; (V. 20.) exempted from all oppressions, not to be taken notice of by *Chāṭas* and *Bhaṭas*, and together with all the taxes due to the king; (V. 21.) also with the markets, bathing places and ferries,* for as long as the sun, moon and the earth endure—

(Il. 26, 29-31.) this village is granted by me according to the principle of *Bhūmichchhidra* by means of a copper charter, in the name of the god Śaṅkara-bhāṭāraka (*i.e.*, Śiva), after having bathed on the *navamī* day commencing the (*Kṛita*)-*yuga*, with the customary observance of the touching of water, for the increase of merit and fame of my parents and myself,—

(Il. 26-29.) to the *Bhāṭaputra*, *Paṇḍita* **Aśvatthaśarmman**, who was born in **Drōṇa** and emigrated from **Kupṭira**, of the *Vātsya gōtra* and the *Bhārggava-Chyavana-Aurvyva-Jāmadagnya-Āpnuvāna pravara*, an adherent of the *Chhāṇḍōga charaṇa* and a student of the *Kautila śākhā* (*i.e.*, of the *Sāṁaveda*), who is conversant with the *Mīmāṃsā* philosophy, grammar, logic and the

¹ There is here a play on the word *aṅga*.

* The expression *sa-tara*, and not *sa-tara* as previously read by me, occurs also in I. 25 of the Rāngun copper-plate of Iṣvaraghōṣa (Majumdar, *Inscriptions of Bengal*, Vol. III, p. 154).

Vēdas, and is the great-grandson of *Bhaṭṭa Divākaraśarmman*, grandson of the *upādhyāya* *Prabhākaraśarmman* and son of the *upādhyāya* *Anukulamiśra*.

(Ll. 31-32.) So (you) should live here in happiness, having timely paid to this (person) all the dues as enjoined.

(V. 22.) The queen (*mahishī*), the crown-prince (*yuvārāja*), the ministers (*mantrin*) and the priest (*purōhita*) along with the *riteiks*.....and the *dharmajñas* with the *pradēshtrīs*.¹

(V. 23.) All the heads (*adhyakṣa*) of departments along with the clerks (*karāṇa*), the commander-in-chief (*sēnāpati*) along with the heads of military associations (*sainika-saṅgha-mukhya*), the ambassadors (*dūta*) with the officers of the secret service (*gūḍha-purusha*) and the political advisers (*mantrapālas*), as well as other subordinates of the king, as also the future kings engaged in their appropriate places—(all of them) he (i.e., the donor) sees....., addresses and orders:—

(V. 24.) Having regard to us and also considering the blame attaching to the person who deprives a gift, this should always be protected by you.

(V. 25.) He who praises us in our consideration that the protection (of a gift) is much more glorious than the gift itself.....

[Here follow vv. 26-31 which are some of the customary ones occurring in landgrants.]

(V. 32.) Thus says the mighty king after duly considering if one does not feel encouraged in mind to make a grant

[Here occurs v. 33 which is again of the same group as vv. 26-31.]

(L. 49.) The year 13, on the 2nd (?) day of Kārttika. By this, copper-plate 1.....²

No. 26.—THE SARKHO PLATES OF RATNADEVA II OF THE (CHEDI) YEAR 880.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

This set of two copper-plates was found in 1916 in a tank called Gadhia in Sarkhō³, a village near Jānjgir in the Bilāspur district, Chhattisgarh, C. P. Mr. Lochan Prasad Pandeya, Honorary Secretary of the then Chhattisgarh Gaurava Prachāraka Maṇḍali (now Mahākōsala Historical Society), came to know of them in 1925 and took immediate steps to acquire them for his Society. They are now in the possession of the Society at Bilāspur. Mr. Pandeya has published them in the Hindi Monthly *Mādhuri* of Lucknow (Vol. V, pp. 317-22). As the plates had not, however, been edited in any research journal, I requested my friend, Mr. W. G. Mandape, B.A., LL.B., Additional District and Sessions Judge at Bilāspur, to procure them for me. I feel highly obliged to him for doing so, and to the Mahākōsala Historical Society for kindly permitting me to edit them.

They are two substantial plates measuring 13·5" in length, 8·6" in breadth and 1" in thickness. The first plate weighs 174 tolas and the second 181½ tolas. There is a hole ·6" in diameter at the centre of the top of each plate for the ring which must have originally connected them. But no such ring or seal has yet been discovered. The edges of the plates are raised into rims for the protection of letters. There are 36 lines in all, 18 being inscribed on the inner side of each plate.

¹ The class of officers called *pradēshtri* is referred to in the *Arthashastra* of Kautilya and may be identical with *pradēśika* of Aśoka's inscriptions.—Bhandarkar, *Asoka*, 1925, pp. 54-55.

² For the concluding letters *om ni*, cf. *Inscriptions of Bengal*, Vol. III, p. 149, n. 3. The figure 1 after 'copper-plate' indicates that the charter consisted of only one sheet.

³ The name appears as Sirko in the Degree Map 64 J.

The letters on the first plate were not deeply engraved and have been somewhat damaged by rust. There are also depressions on its inscribed surface in some places. Still there is no uncertainty in its reading.

The **characters** are Dēvanāgarī as in the other plates of the Kalachuri kings of Ratanpur and call for few remarks. The form for *i* is made up of two curves with a looped or a hooked end turned in opposite directions and placed one below the other (cf. *iti* in ll. 9 and 16, *iha* in l. 20, *iṇḍōr*, l. 23, etc.); *ē* has the form of a triangle with the base turned upwards (cf. *ēvaṃ*, l. 30); the medial *u* is shown in two ways: (1) generally with a curve attached to the foot of the vertical stroke and turned to the left (cf. *purushaḥ*, l. 2, etc.) and (2) occasionally with a curve turned downwards and attached to the middle of the vertical stroke (cf. *śruti*, l. 19). The medial *ā* and *ō* are shown in some cases by means of a *prishṭhamātrā* (cf. *tad-anvayē* and *putrō* in l. 2); both the *mātrās* for medial *ai* and *au* are occasionally placed above the line (cf. *-asmai*, l. 25 and *chandr-ārkkau*, l. 27); in other cases one of them appears as a *prishṭhamātrā* (cf. *sarve-ādāyaiḥ*, l. 25 and *sākshīṇau*, l. 27). *Va* and *ba* are not generally distinguished, e.g., *vandhūn* for *bandhūn* in l. 8; in the case of the grammatical form *bābhūva* (ll. 7, 21) and the conjunct *bāh* (of *labdh*^o in l. 17), however, *ba* is denoted by the sign for *ma* without its left hand loop¹; the letters *pa* and *ya* are not properly distinguished in some cases (cf. *tasya*, l. 21 and *visarppati*, l. 30); so also *cha* and *va* (cf. *ch-aiva*, l. 34). As regards **orthography** we might note that the dental *sa* is used for the palatal *śa* in such cases as *-santōshit-ēsam* (for *santōshit-ēśam*), l. 4, *satrūn* for *śatrūn*, l. 11, and *vice versā* also, though rarely, as in *sahasrēṇa* for *sahasrēṇa*, l. 33; *ya* is used for *ja* in *Vāyapēya*, l. 33, and possibly in *Yānvarat*, l. 18. The class nasal is occasionally used for *anusvāra* as in *-amva(ba)rasya*, l. 2; the consonant following *r* is only in a few cases reduplicated (cf. *Kārttaviṛyaḥ*, ll. 2-3, *-tarkka-*, l. 17, etc.). The following orthographical mistakes may also be noted: *kāmṇta* for *kāṇta*, l. 13 and *tatvajñō* for *tatvajñō*, l. 23.

These plates were granted by Ratnadēva II., a Kalachuri king of Ratanpur in Chhattisgarh. The first eleven verses give his genealogy as in other plates of his dynasty. From Kārtaviṛya were descended the Haihayas. In their family was born Kōkkala who had eighteen sons. The eldest of them became the ruler of Tripurī. He made his brothers lords of *maṇḍalas*. In the family of a younger brother of these² was born Kalingarāja who had a son named Kamalarāja. His son was Ratnarāja (I.) who married Nōnallā. Their son was Prithvidēva (I.) who had a son named Jājalladēva (I.) by Rājalladēvi. Jājalladēva's son was Ratna-

¹ In the Amōḍā plates of Jājalladēva II. (above, Vol. XIX, pp. 209 ff.) and those of Prithvidēva II. (*Ind. His. Quart.*, Vol. I, pp. 495 ff.) *ba* in such cases is shown by a letter closely resembling *pa*.

² This expression, which occurs in most of the charters of the kings of Ratanpur, seems to show that Kalingarāja was a remote descendant (and not a grandson) of Kōkkala. The Ratanpur Inscription of Jājalladēva II. (1114 A. D.) also distinctly says 'The family of a younger son of these produced in course of time (*kramēṇa*) Kalingarāja'. If so, this Kōkkala must be taken to be Kōkkala I. This view is corroborated by some inscriptions of the main dynasty at Tripurī. The Benares copper-plate inscription of Karna (1042 A. D.) describes in a Prakṛit verse that Prasiddhadhava, the son of Kōkkala I., took Pālī to provide for the future great descendants of the family. The Bilhari stone inscription says that Mogdhatunga (who is identical with Prasiddhadhava), the son of Kōkkala I., took the country of Pālī from the lord of Kōsala. Pālī is probably the name of the country round the modern village Pālī, 11 miles north of Ratanpur, where there are ruins of exquisitely carved temples (See *Archaeological Survey Report for 1922-23*, p. 51). It seems that these descendants of Kōkkala I. had their capital at Tummāṇa. They seem to have lost the country in course of time. The Ratanpur inscription of Jājalladēva (1114 A. D.) says that Kalingarāja selected Tummāṇa as his capital as the place had previously been selected for the purpose by his ancestors.

It must, however, be noted that the description of Kōkkala, given in the Amōḍā plates of Prithvidēva I. (1079 A. D.), if historically true, would apply only to Kōkkala II. as pointed out by Dr. N. P. Chakravarti (above, Vol. XXI, p. 161).

dēva (II.) the donor of the present plates. As the description of these princes is merely conventional, no new historical information can be gleaned from it. The next sixteen verses give the genealogy of the donee **Padmanābha**. His great-grandfather **Mahasōpa**, a Brāhmaṇa of the *Vatsa-gōtra* and five *pravaras*,¹ hailed from *Sōyabhadra* in the *Madhyadēśa* (Middle Country) of the *Bhāratavarsha* (India). He had mastered all the *Vēdas*, *Āgamas* as well as the six *Śāstras*. He observed a fast unto death for fifty days at the holy place (*tīrtha*) *Jāmbavat*.² His son was **Sōmēśvara** who had a son named **Kulachandra**. The latter's son was **Padmanābha**. **Padmanābha** was proficient in astronomy and knew two *Siddhāntas*.³ In the presence of all astronomers in the assembly of **Ratnadēva** he asserted that there would be a total lunar eclipse when three quarters of the night had passed and the moon was in the asterism *Rōhiṇī* on Thursday, the *Paurṇimā* (fifteenth *tithi* of the bright half) of *Kārtika* in the year 880. When the eclipse occurred at the predicted time, the king became pleased and donated the village **Chīrchātālāī** situated in the *maṇḍala* of **Anarghavallī** to **Padmanābha**. The record closes with the usual imprecatory verses. The last verse states that the plates were engraved by **Kirtidhara**, the owner of the village **Jamḍēra** in the same (province of) **Anarghavallī**.

Only one other set of plates issued by **Ratnadēva II.** has been discovered so far, viz., the **Seorinarayan** plates⁴ dated towards the close of the (Chēdi) year 878, recording the donation of the village **Tipēri** in the **Anarghavallī-vishaya** to a Brāhmaṇa named **Nārāyaṇa**. The present plates increase his reign by more than a year. Neither of these records contains any reference to **Ratnadēva's** victory over **Chōḍagaṇga**, though it is frequently referred to with pride in the later records⁵ of this dynasty. This **Chōḍagaṇga** must be identified with **Anantavarman-Chōḍagaṇga**, the well-known king of the Eastern Gaṅga dynasty, who came to the throne in A.D. 1078 and had a long reign of 70 or 75 years.⁶ We cannot, of course, necessarily infer from this that the victory was not gained before the Chēdi year 880 (A.D. 1128), for the records of the *Kalachuris* of **Ratanpur** are extremely meagre in references to historical events. The earliest reference to **Ratnadēva II.'s** victory over **Chōḍagaṇga** occurs in the **Ratanpur** stone inscription of the time of **Prithivīdēva II.**,⁷ dated **Vikrama Samvat 1207** (A. D. 1149-1150). **Prithivīdēva's** own **Amōḍā** plates (two sets, dated A. D. 1149 and 1154 respectively) make no reference to this brilliant victory of his father. The absence of any reference to it, therefore, in the present plates does not necessarily prove that the victory was not attained before A. D. 1128.

The exact year of this victory cannot, however, be ascertained. The recently discovered plates of **Pratāpamalla** state that **Ratnadēva** defeated **Chōḍagaṇga** and **Gōkarna**. The date of this

¹ These are mentioned as *Vatas*, *Bhārgava*, *Chyavana*, *Āpnuvāna* and *Aurva* in the **Amōḍā** plates of **Jājalla-dēva II.**; above Vol. XIX, p. 200.

² See below text p. 165, note 3.

³ These were probably the *Sūrya-Siddhānta* and the *Brahmagupta-Siddhānta*.

⁴ *Ind. His. Quart.*, Vol. IV, pp. 31 ff.

⁵ See e.g., The **Ratanpur** inscription of **Prithivīdēva II.** (above, Vol. I, 47 ff.); **Seorinarayan** inscription (A. D. 1165) (*P. R. A. S. W. C.*, 1904, pp. 52-3); **Kharōḍ** inscription of **Ratnadēva III.** (1181-82 A. D.) (above, Vol. XXI, p. 159). The recently discovered plates of **Pratāpamalla** (A. D. 1213-14), facsimiles of which have been kindly sent to me by Mr. L. P. Pandeya, also contain a reference to this victory.

⁶ *S. I. I.*, Vol. V, No. 1018.

⁷ **Kielhorn** first assumed this king to be **Prithivīdēva III.** but later on corrected himself by saying that he should be identified with **Prithivīdēva II.** (*Supplement to Northern List*, p. 17, f.n. 1). So Dr. **Rajendralal Mitra's** reading of the date (viz., V. S. 1207 = A. D. 1149-1150) will have to be accepted, for we know that **Prithivīdēva II.** was ruling till 1154 A. D. at least (cf. his **Amōḍā** plates, second set, *Ind. His. Quart.*, Vol. I, pp. 412 ff.). The recently discovered plates of **Pratāpamalla** (dated Chēdi year 965 = 1213-14 A. D.) state that **Ratnadēva III.** was succeeded by **Pratāpamalla**.

event could be settled approximately if the latter king could be satisfactorily identified. But we have no means of doing so at present.¹ We also do not know the reason of this war. From the Korni plates of Anantavarman Chōḍagaṅga² dated Śaka 1034 (A. D. 1113) we learn that he reinstated the king of Utkala who had been deposed. The name of his enemy has not been mentioned, but it is likely that he was Jājalladēva I³, the ambitious father of Ratnadēva II, whose friendship was sought by the kings of Kanauj and Jējābhuktika and who had defeated Sōmēśvara and made the rulers of Kōsala, Āndhra, Khimiḍi, Vairāgara, etc., pay tribute.⁴ Jājalladēva seems to have tried to extend his empire in the east by deposing the king of Utkala. The latter's cause was however espoused by Anantavarman-Chōḍagaṅga who succeeded in reinstating him before A. D. 1113. This event must have occurred during the reign of Jājalladēva; for his Ratanpur inscription was incised in the Chēḍi year 866 (A. D. 1114). It is likely that this defeat of Chōḍagaṅga occurred towards the end of his career, when he was engaged in making conquests in the north, west and south, and bringing the whole country lying between the Ganges and the Gōḍāvarī under his firm control as stated in an inscription dated A. D. 1135 at the Kūrmēśvara temple in the Ganjām District.⁵ It seems that this whirlwind campaign of Anantavarman-Chōḍagaṅga received a check in the west by the prowess of Ratnadēva II. The Malhār Stone inscription⁶ of the time of his grandson Jājalladēva II, describes him as 'a fierce cloud putting out the continuously raging flames of the enormous spreading fire of the valour of king Chōḍagaṅga'. The hostilities continued in the next generation also, for the Kharōḍ inscription mentions that Ratnadēva's son Prithivīdēva II, defeated Chōḍagaṅga's son Jaṭēśvara *alias* Madhukāmārpa.⁷

It is also interesting to note the occasion for making the grant. It seems that the other astronomers of Ratnadēva's court were using older methods of astronomical calculations. Their predictions of eclipses were not accurate and did not, therefore, come true. Padmanābha, the grantee of the present plates, discovered the mistakes in the older methods and, making the neces-

¹ Mr. N. Lakshminarayan Rao has kindly drawn my attention to two records which mention a prince named Gōkarpa. The first of these was incised at the temple of Madhukōśvara in Kaliōganagara in Śaka 1013 (= 1091-92 A. D.) and apparently mentions a king named Gōkarpa 'who was expert in the *dīkṣā* of the extermination of the multitude of his foes'. It is, however, doubtful if this Gōkarpa could be identified with the one mentioned in the plates of Pratāpamalla; for, Jājalladēva I, the father of Ratnadēva II, was reigning in 1114 A. D. (see his Ratanpur Inscription, above, Vol. I, pp. 32 f.). Even supposing that Ratnadēva came to the throne in the very next year and the battle with Chōḍagaṅga and Gōkarpa was fought in the same year (both of which suppositions are unwarranted), there would be a difference of 24 years between the date of the above record and Ratnadēva's victory over the Gaṅga king and Gōkarpa. The second inscription is at Goḍwāḍa in the Bimlipatam *taluka* of the Vizagapatam district. It refers to a grant by a certain Gōkarparāja who was a subordinate of Anantavarman. Even if we suppose that this Anantavarman is identical with Chōḍagaṅga, it does not seem likely that a poet would refer to Ratnadēva's victory over Chōḍagaṅga and his feudatory in the same breath. Besides, the record is not useful for our purpose, as it is undated. The Kharōḍ inscription (I. 7) seems to mention Jaṭēśvara as associated with his father Chōḍagaṅga in this war. If so, Gōkarpa may have been another name of Jaṭēśvara. This would also make it probable that the battle was fought in the latter part of Chōḍagaṅga's reign. [There is nothing against the victory over the overlord and his feudatory or feudatories being mentioned together, cf. for example, the Tirumukkūḍal Inscription of Virarājendra (above, Vol. XXI, p. 241) where his victory over Āhavamalla and his feudatories is described.—Ed.]

² *J. A. H. R. S.*, Vol. I, pp. 106-124.

³ The Kharōḍ inscription mentions Jājalladēva's victory over Bhujabala, the lord of Suvarṇapura (modern Sponpur), who was evidently a feudatory of the king of Orissa.

⁴ Above, Vol. I, pp. 32 ff.

⁵ *S. I. I.*, Vol. V, No. 1335; cf. *J. A. H. R. S.*, Vol. VII, p. 57.

⁶ Above, Vol. I, p. 39.

⁷ Above, Vol. XXI, p. 162.

sary *bīja-samākāras*, correctly calculated the time of the particular lunar eclipse.¹ The inscription gives full details of this eclipse, *viz.*, that it occurred on Thursday at three-quarters of the night when the moon was in the asterism Rōhiṇī, on the Kārttika Paurṇimā in the year 880. This date must evidently be referred to the Chēdi or Kalachuri era in which nearly all the inscriptions of the Ratanpur dynasty are dated. According to Diwan Bahadur Swamikannu Pillay's *Indian Ephemeris* the Kārttika Paurṇimā in A. D. 1128 (corresponding to the Kalachuri year 880) ended at 50½ *ghaṭikās* (20 hours 10 minutes) after mean sunrise on 8th November. As stated in the present inscription, the week day was Thursday and the *nakshatra* Rōhiṇī which began at 13 hours 30 minutes after mean sunrise. There was also a lunar eclipse on that day. According to Mr. K. L. Daftari of Nāgpur who has kindly calculated for me the time of the eclipse, the moon was totally eclipsed between 48 *ghaṭikās*, 42 *palas* and 52 *ghaṭikās* and 54 *palas* after mean sunrise at Ratanpur. Three quarters of the night were over at Ratanpur at 52 *ghaṭikās* and 34 *palas* when, as shown above, the moon was totally eclipsed. The date and the time of the eclipse can thus be completely verified.

It would not be out of place to say here a few words about the engraver Kirtidhara. He is described in the present plates as the owner of Jamḍēra. From the two sets of plates of Prithvidēva II, discovered at Amōḍā and dated in the Chēdi years 900 (1149 A. D.) and 905 (1154 A. D.) respectively which were incised by Vatsarāja, son of Kirtidhara, we learn that the latter belonged to the Vāstavya family. Several members of this family were patronised by the royal house of Ratanpur. Thus the engraver of the earlier Ratanpur stone inscription of Jājalladēva I. (Chēdi year 866=1114 A. D.) whose name is lost, was born in the Vāstavya family. The Ghotia plates² of Prithvidēva II. were also incised by Kirtidhara's son Vatsarāja. The latter's son Dharmarāja³ engraved the Amōḍā plates of Jājalladēva II. (dated in the Chēdi year 912=1161 A. D.). This family produced some good poets also. Thus Dēvagana who composed the Ratanpur inscription of the time of Prithvidēva II. and his father Ratnasimha who wrote the Malhār *prastāvi* in the reign of Jājalladēva II., Chēdi year 919 (=1167-68 A. D.), were born in the same family and had considerable poetic talent.

As for the geographical names occurring in these plates Chīmchātālāi, the donated village, is probably Chichōlā (Long. 82-39, Lat. 22-10) on the left bank of the Hasdo in the Jānjgir *taluk* of Bilāspur. It is only about 8 miles N.E. of Sarkhō. The district of Anarghavalī in which both Chīmchātālāi and Jamḍēra were situated is roughly represented by the present Jānjgir *taluk*. Sōnabhadra from which the donee hailed cannot be satisfactorily

¹ Mr. K. L. Daftari, a noted astronomer of Nāgpur, conjectures that Padmanābha may have used for his calculation the *Rajamrigāṅka* a *karṇa* work ascribed to king Bhōja of Dhārā in which the *bīja-samākāras* seem to have been fixed after actual observation of planets. This work, though composed in Śaka 964 (= A. D. 1042), *i.e.*, 86 years before the date of the present plates, may not have been known to the other astronomers of Ratnadēva's court. Padmanābha could, therefore, score an easy victory over them (*cf.* Sh. B. Dikshit's *History of Indian Astronomy* (Marāṭhī), second ed., p. 238).

² Mr. L. P. Pandeya has kindly drawn my attention to this reference. R. B. Hiralal considered the plates to be spurious (*Ind. Ant.*, Vol. LIV, p. 41). They seem to be an incorrect copy of the original plates made subsequently by an ignorant engraver. Hence the numerous lacuna in the text. Mr. L. P. Pandeya suggests that the date of the original, misread by the ignorant copyist as 1000, may have been 900 of the Chēdi era (=1148 A. D.). This falls in the reign of Prithvidēva II. who, we know, was actually reigning till 1154 A. D. (*Ind. His. Quart* Vol. I, pp. 405 ff.). If the plates had been spurious the details about the names of the engraver, his father and village would not have tallied. Even if it is a forgery, we need not reject all historical information in it (*cf.* *Ind. Ant.*, Vol. XXX, p. 201).

³ The name of the engraver was not Chitrabhānu as R. B. Hiralal supposed (above, Vol. XIX, p. 210). The word Chitrabhānu, which occurs twice in the last verse, is used only to describe Dharmarāja. He was the Chitrabhānu (son) to the lotus-bed in the form of the Vāstavya family, and was also Chitrabhānu (fire) to the fuel in the form of the helpless warriors of the enemy.

identified. It was situated in the well-known Madhyadēśa or Middle Country. I know, however, no place named Sōṇabhadra in the above territory.¹ Jāmbavat where the great-grandfather of Padmanābha fasted himself to death was a *tīrtha*. It is perhaps identical with the Jambutīrtha mentioned in the *Padmapurāṇa*,² where there was a Śiva-*linga* called Jāmbavantēśvara which was said to have been established by the lord of bears Jāmbavant who helped Śrī-Rāmachandra. From the context it appears to be somewhere in the vicinity of the river Śvabhramatī (modern Sabarmatī). Jāṇḍēra the village which was owned by the engraver Kīrtidhara is probably identical with Jondra (Lat. 82-21 and Long. 21-44) on the bank of the Seonāth river just outside the south-west limit of the Jānjgir *taluk*.

I edit the inscription from the original plates.

TEXT.

[Metres: Vv. 1, 9, 12, 13, 18 and 22-35 *Anuṣṭubh*; vv. 2 and 6 *Upajūti*; v. 3 *Sragdharā*; vv. 4, 10, 14, 17 and 19 *Śārdūlavikrīḍita*; vv. 5, 7, 8, 11 and 15 *Vasuntatilakā*; v. 16 *Mālini*; v. 20 *Sālini*; v. 21 *Āryā*.]

First Plate.

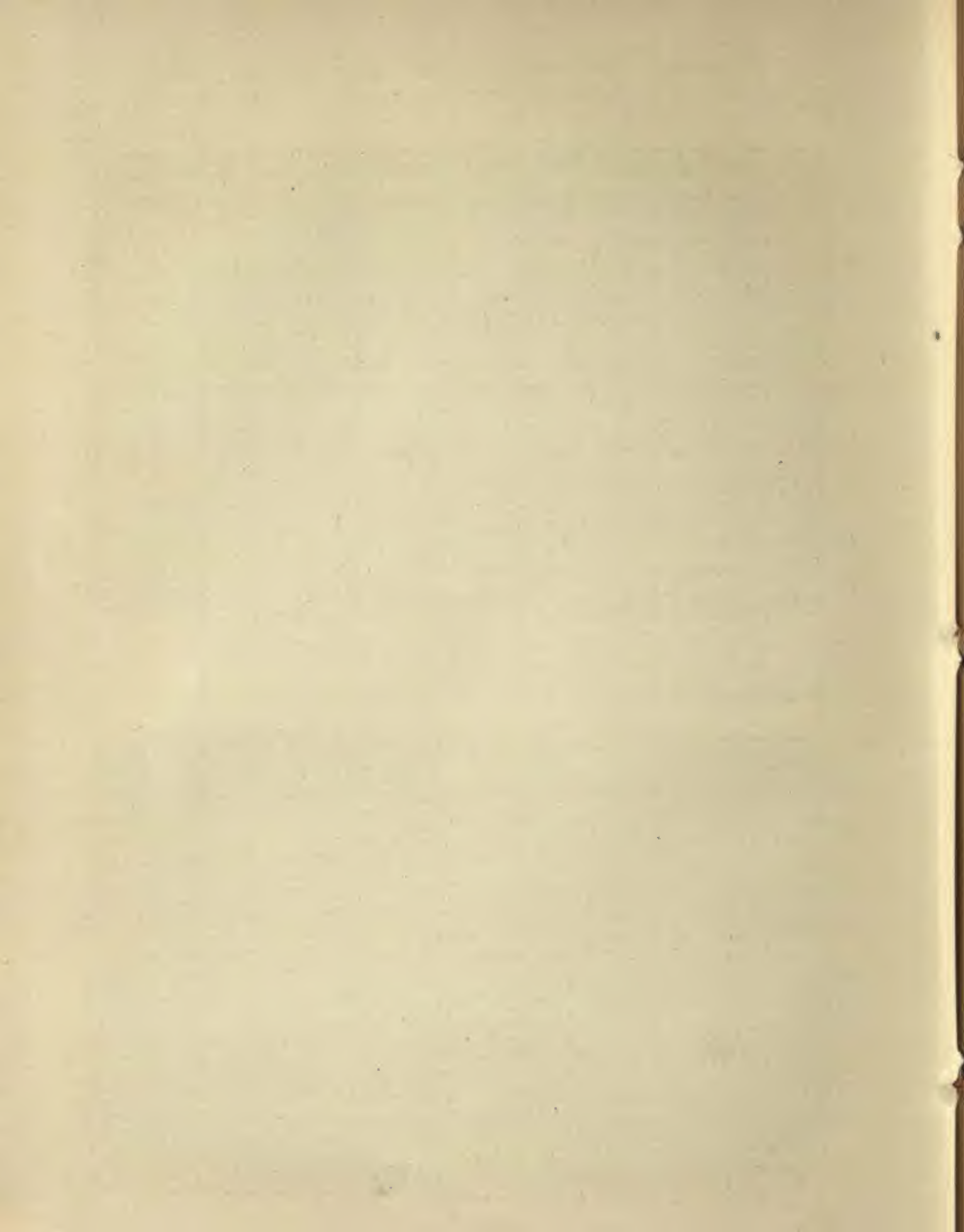
- 1 सिद्धिस्तु श्रीं नमो ब्र(ब्र)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शिवं परमकारणम् ।
भावग्राह्यं परं ज्योतिस्तस्मै सद्ब्र(ब्र)ह्मणे नमः ॥१॥
- 2 यदेतदयेसरमस्व(स्व)रस्य ज्योतिः स पूषा पुरुषः पुराणः । अद्यास्य पुत्रो
मनुरादिराजस्तदन्वयेभूद्भुवि कार्त्त-
- 3 वीर्यः ॥२॥ देवः श्रोकार्त्तवीर्यः चित्तिपतिरभवद्भूषणं भूतधाया हेलोत्तिष्ठादि-
वि(वि)भ्यत्तुहिनगिरिसुतास्त्रे(स्त्रे)-
- 4 पसन्तोषितेस(श)म् । दोर्द्धाकांडसेतुप्रतिगमितमहावारिरेवाप्रवाहव्याधूतच्यक्षपूजा-
गुरुजनितरुषं रावणं यो
- 5 ववं(ववं)ध ॥३॥ तदंस(श)प्रभवा नरेद्रपतवः ख्याताः चित्तो हैहयास्तेषामन्व-
यभूषणं रिपुमनोविन्द्यस्ततापानलः । धर्म-
- 6 ध्यानधनानुसंचितयशः स(श)स्त्र(स्त्र)क्षतां सौख्यकलयेयान्मर्त्यगुणान्वितः समभव-
त्त्र्यो(च्छे)मानसौ कोकिलः ॥४॥ अष्टादशारि-
- 7 करिकुंभविमंगसिंहाः पुत्रा बभूवुरतिशो(शौ)र्यपराय तस्य । तत्रायज्ञो नृपवर-
स्त्रिपुरीश चाशो(सी)क्षे(च्छे)पांश्च मंडलपतीन्

¹ The hill where the well-known river Son, a tributary of the Ganges, takes its rise is called Sōṇabhadra Cf. "The Son rises near the Narbadā at Amarakantak in the Maikal range, the hill on which its nominal source is located being called Sōṇabhadra or more commonly Sōṇmaṇḍā", *Imperial Gazetteer*, Vol. XXIII, p. 76. Mr. K. N. Dikshit kindly writes to me that Sōṇabhadra is probably the same as Śrāvapabhadra to which two Brāhmaṇa donees of the Narwhal plates of Vākpati Muṇja (V. S. 1038) belonged. Like the donees of the present plates, both of them belonged to the Vatsa-gōtra and had five *pravaras*. He thinks that Sōṇabhadra might be somewhere in Bihār on the bank of the Sōṇa or Sōṇābhadra.

² Cf. *Padmapurāṇa* (Venkatesvara Press ed., *Uttarakhaṇḍa*, *Adhyāya* 150). [*Skandapurāṇa* (same ed., *Arbudaḥkhanda*, *Adhyāya* 60), places Jambutīrtha in mount Arbuda.—Ed.]

³ Expressed by a symbol (cf. above, Vol. XVII, p. 352).

⁴ Expressed by the letter ण with a dot over it.



- 8 चकार वं(वं)धून् ॥५॥ तेषामनृजस्य कलिंगराजः प्रतापवज्जिजपितारिराजः ।
जातोन्वये दिष्टरिपुप्रवीरः^२ प्रियान-
- 9 नांभोरुहपार्वणेदुः ॥६॥ तस्मादपि प्रततनिर्मलकीर्त्तिकान्तो जातः सुतः कमल-
राज इति प्रसिद्धः । यस्य प्रतापतर-
- 10 णावुदिते रजन्यां जातानि पंकजवनानि विकासभांजि ॥७॥ तेनाथ चंद्रवदनो-
जनि रत्नराजो विस्त्रो(स्त्रो)पकारकरुणार्जि-
- 11 तपुष्पभारः । येन स्ववा(वा)हुयुगनिर्मितविक्रमेण नीतं यशस्त्रिभुवने विनिहृत्य
स(श)चून् ॥८॥ नोनत्ताख्या प्रिया त-
- 12 स्य शूरस्येव हि शूरता । तयोः सुतो नृपयेष्ठः पृथ्वीदेवो बभूव ह ॥९॥
पृथ्वीदेवसमुद्भवः समभवद्राजलदेवौ(वी)सुतः शु-
- 13 रः सज्जनवांश्चि(छि)तार्थफलदः कल्पद्रुमः शोफलः । सर्वेषामुचितोर्चने सुमनसां
तीक्ष्णद्विपल्लवकः पश्य(श)त्का(त्का)न्ततरांगनां[ग]-
- 14 मदनो राजलदेवो नृपः ॥१०॥ तस्यात्मजः सकलकोसलमंडनयौः शोमान्समा-
हृतसमस्तनराधिपश्रीः । सर्वचि[तो]-
- 15 श्वरसि(शि)रोविहितांश्चिसेवः सेवासतां निधिरसौ भुवि रत्नदेवः ॥११॥
इलावर्त्तादिवर्षाणां मध्ये भारतमुत्तमम् । मध्यदेस(श)स्तु त-
- 16 चापि सोणभद्रोस्ति यत्र सः ॥१२॥ श्रीसोणभद्रनिर्यातः पंचार्धो वत्सगोचजः
म[ह]सोण इति ख्यातो बभूव द्विजवंस(श)जः ॥१३॥ यः य-
- 17 द्गर्ककलाकलापकुस(श)लो निःसे(शे)षवेदागमज्ञाता ब्र(व)ह्मसमः समस्तजनताल[ब्धा]दरः
सर्वदा । यः पंचास(श)दहानि चान्तसमये त्य-
- 18 क्तास(श)नं यां(जां)व(ष)^३वत्तीर्थं प्राणविमुक्तिमाप निपुणो वेदान्तसिद्धान्तगः ॥१४॥
प्रज्ञानिधिः सकलवेदविदां वरिष्ठो नानाविधाध्व-

Second Plate.

- 19 रविधानविमु(श)ह्वु(वु)दिः । तस्यात्मजो द्विजसमाजविभूषणश्रीः सोमेश्वरः समभ-
वद्भुवनप्रसिद्धः ॥१५॥ श्रुतिममुचित-
- 20 शीलस्तत्त्व(च)विद्यागमानां निरवधिगुणरासि(शि)र्व्यासकल्पो(त्पो) ज'नेषु । इह हि
जगति शापानुग्रहाभ्यां समर्थस्तदनु च कुल-

^१ The vowel of धू is lengthened for the sake of metre.

^२ Bead दिष्टरिपुप्रवीरप्रियानना^० as in all other plates of the kings of Ratanpur.

^३ The second letter of this word appears more like *cha* than *sa*; but *sa* and *cha* appear almost like each other in this inscription (cf. *chaies*, l. 34 *infra*) and other records of the period (cf. above, Vol. XIX, p. 75, l. 23). Besides *यांचन* makes no sense. I, therefore, propose to read *जांवत्तीर्थ*. *य* is substituted for *ज* here as in *वायपेय* in l. 33 *infra*.

^४ After *ja* a superfluous *da* was engraved and scored out.

- 21 चंद्रस्तस्य सूर्यभूव ॥१६॥ प्रज्ञामंगलवेश्मविश्वयकराभ्यासः समस्तागमे पुण्यात्मा
मखकर्मधर्मनिपुणः प्रावीण्यवान्ज्यो(ह्यो)-
- 22 तिवि । तस्याशेषगुणाकरस्य मतिमागपुत्रः पवित्रात्मनो ब्र(व्र)ह्माभ्यासनिवेशपेस(श)-
लमतिः ओपद्मनाभोभवत् ॥१७॥ यः सिद्धा-
- 23 न्दयं वेत्ति होरासागरपारगः । संहितासा(शा)स्त्रतत्त्व(च)ज्ञो वाराहमिहिरोपमः
॥१८॥ तेनासो(शी)त्वधिकाष्टवत्सस्यते जाते दिने गोःपते-
- 24 : कार्त्तिकामय रोहिणीभसमये राचेच यामचये । श्रीमद्रत्ननरेश्वरस्य मदमि ज्योति-
र्विदामयतः सर्वथासमनुष्णगोः प्रव-
- 25 दता तीर्णा प्रतिज्ञानदी ॥१९॥ इंदोर्मुक्तिं कुर्वतायं तदानीं सर्वादायैर्भंड-
लेनध्वंश्यां(श्याम्) [1*] राज्ञा तुष्टेनाथ चिंचातलाईशमस्तुष्टौ सा(शा)-
- 26 सनीकृत्य दत्तः ॥२०॥ तपति न तपनः प्रखरो मरुदपि नो वाति शासने
तोत्रः । ब्र(व्र)ह्मस्त्रस्तोयपातकमतिस(श)यभीमं समालोच्य ॥२१॥ चंद्रा-
- 27 र्ज्ञौ गगने यावत्तपतो लोकसाक्षिणौ । तावदव्याहतं स्वेयादानमेतस्महीपतेः ॥२२॥
द्विजाय नावमन्तव्यास्त्रैलोक्यस्थितिहेतवः ।
- 28 देववत्पूजनीयाय दानमानार्चनादिभिः ॥२३॥ यैः कृतः सर्वभक्षोन्निरपेयश्च
महीदधिः । क्षयो चाप्यायितः सोमः को न नस्ये(श्ये)-
- 29 षकोप्य तान् ॥२४॥ सं(शं)खं भद्रासनं च्छ(छ)वं गजास्त्र(श्व)वरवाहनम् । भूमि-
दानस्य चिह्नानि फलं स्वर्गः पुरंदर ॥२५॥ व(व)हुभिर्वसुधा भुक्ता राज-
- 30 भिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥२६॥
यथाप्सु पतितं स(श)क तैलवि(वि)न्दुर्विसर्पति । एवं भूमिकृतं दानं स-
- 31 स्ते सस्ये प्ररोहति ॥२७॥ भूमिं यः प्रतिगृह्णा(ह्णा)ति यस्तु भूमिं प्रयच्छति ।
उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ ॥२८॥ पूर्व-
- 32 दत्ता(त्तां) द्विजातीनां यन्नाद्रक्ष पुरंदर । मही(र्हो) महीभृतां से(त्रे)ष्ठ दानाच्छ्रेयो
हि पालनम् ॥२९॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् ।
- 33 स विष्टायां कृमिर्भूत्वा पितुभिः सह पच्यते ॥३०॥ अस्त्र(श्व)मिधसहस्रे(से)ण
वाय(ज)पेयस(श)तेन च । गवां कोटिप्रदानेन भूमिहर्ता न सु(श)-
- 34 ध्यति ॥३१॥ षष्टिं वर्षसहस्रा(स्त्रा)णि स्वर्गं वसति भूमिदः । आच्छेत्ता चासु-
मन्ता च तान्येव नरकं व्रजेत् ॥३२॥ इष्टं दत्तं हुतं चैव य-

* Read विष्टायां.

- 35 किंचिदन्तसंचितम् । चर्द्दगुलेन सीमाया हरणेन प्रणस्य(श्च)ति ॥३३॥ न
विषं विषमित्याहुर्ब्र(त्र)ह्मस्वं विषमुच्यते । विषमेकाकिनं ह-
- 36 न्ति ब्र(त्र)ह्मस्वं पुत्रपौत्रिकम् ॥३४॥ तस्यामेवानर्घवद्भ्यां श्रीमत्कीर्त्तिधरः सुधीः ।
जडिरग्रामनाथोयं लिलेखाच्चरसो(शो)भनम् ॥३५॥

No. 27.—TIRODI PLATES OF PRAVARASENA II.

By PROP. V. V. MIRASHI, M.A., NAGPUR.

These plates were found some years ago at the Manganese mine of **Tirōḍi**, eight miles south-east of Katangi in the Bālāghāt District of the Central Provinces. Mr. T. A. Wellsted, Manager of the Manganese mines, Mansar, who is keenly interested in the history of the Vākātakas, came to know of their existence in April 1934 and secured them with great difficulty from a Manganese contractor of Tirōḍi. The plates have since been deposited in the Nāgpur Museum. I am obliged to Mr. Wellsted for permission to edit them.

They are **four copper-plates**, each measuring 7·7" by 3·8". The first and the fourth are inscribed on one side only and the other two on both the sides. Their ends are neither fashioned thicker, nor raised into rims; still, the inscription is in a perfect state of preservation. The last plate bears in five places marks of indents from the blows of a pickaxe. About 2·1" from the proper right margin, the plates have a roundish hole 4" in diameter for a circular ring to connect them. The ends of this ring, which is 3·3" in diameter, were flattened off so as to overlap and were joined with a pin. They were so secured when the plates were sent to the Nāgpur Museum for cleaning and taking ink impressions. On this ring slides a small circular band about 7" broad and 3·8" in circumference, to which is secured with a rivet a flat circular copper seal 2·7" in diameter. The ring and the seal thus closely resemble those of the other plates of Pravarasēna II. The weight of the plates is 126 *tolas* and that of the ring, the band and the seal is 18½ *tolas*.

The plates were slightly corroded when first found, but have since been cleaned by Mr. M. A. Saboor, Coin Expert of the Nāgpur Museum. Each inscribed side of the first two plates contains six lines, that of the third five lines and that of the fourth only four lines. The seal contains the **legend** inscribed in four lines. The letters are deeply cut, but do not show through on the reverse. The size of the letters varies from 25" to 4".

As in the other plates of Pravarasēna II., the **characters** are of the box-headed variety of the Central Indian alphabet. They closely resemble those of the Siwani plates of Pravarasēna II. and of the Riddhapur plates of his mother Prabhāvatiguptā. The boxes at the top of the letters are not scooped out hollow as in the Chammak plates, but appear in the form of small squares as in the other plates of Pravarasēna II. The letters *j*, *b*, *n* and *l* and the subscript form of *m* appear without a box at the top; cf. *Vājapēya* and *Bṛihaspati* in l. 1 and *amala-jala* in l. 5. The box is not completely incised at the top of a few letters; see, for instance, *n* in *atyanta* l. 7; *chī* in *kēnachi* l. 23; *ya* in *yaś-cha* l. 24. The *rēpha* at the top of letters is, in some cases, shown with, and in others without, a box (cf. *chāturvaidya* l. 19, *Āptōryyāma* l. 1). The length of medial *i* is denoted either by a ringlet in the curve representing short *i* as in *pramāṇi* l. 29, or by another curve turned in the opposite direction as in *trayōviśā* l. 31. Medial *u* is shown in three ways—

with the *u* sign (1) turned to the left, cf. *-ānugāmī* l. 23; (2) turned to the right, cf. *bhūñjatō* l. 23 and (3) shown by a hook to the right bending downwards, cf. *kuryyāma* l. 26. The *mātrās* for medial *ē*, *ai*, *ō* and *ou* are generally added at the top, but occasionally at the middle or even the foot of a consonant; cf. *Akramēdha* l. 2 and *m-aiśvarya* l. 15. The medial *ō* is shown in two ways (1) with a *mātrā* on each side of a consonant as in *shōḍaśy-* l. 1, and (2) with a curve on the right side only, cf. *bhūñjatō* l. 23. The medial *ou* is everywhere bipartite; cf. *dauhitra* and *Gautemī* l. 5, etc. *ḍ* and *d* are not clearly distinguished; cf. *shōḍaśy-* l. 1 and *samudīasya* l. 8; so also *v* and *ch*; cf. *Brihaspatisava* ll. 1-2; and *chatur-Aśva*² l. 2; *t* appears with a loop in *-vastasya* l. 18 and *dattā*[ib*] l. 29; *th* is generally distinguished from *dh* by a ringlet on the base line; cf. *thi* in *Prithivīsēna* l. 10 with *dhi* in *Yudhishthira* l. 9; but contrast *tha* in *Athērvāṇa* l. 18. Independent *b* which is distinguished from *v* appears in two forms: (1) the rectangular one as in *paribādha-* l. 25 and (2) that derived from *p*, cf. *Brihaspati* l. 1; the subscript *b* is only in one place distinguished from *v*, viz., in *Kōśambakhaṇḍa* l. 17; but cf. *āyur-bbala-* l. 15 and *-udvahana-* l. 4. A vowel-less consonant is written in a smaller form below the line; cf. *drishṭam* l. 1 and *samrāt* l. 2. The *visarga* is denoted by two dots or hook-shaped lines; the former signify also a double mark of punctuation in ll. 13, 24, 26, etc. The completion of the record is indicated by a long horizontal stroke.

The language is Sanskrit. Except the legend on the seal and the usual imprecatory verse towards the close, the whole record is in prose. As regards orthography, we may note the absence of external *sandhis* and the use of short for long vowels in several places. Such orthographical mistakes as *bhantikva* for *bhaktīva* l. 8, *kēnachivvyāghāta* for *kēnachīd-vyāghāta* l. 23 are evidently due to the carelessness of the engraver. The *visarga* is wrongly dropped in *gunai samudīasya* l. 8 and changed to *cha* in *bhājūch=chhātrās=cha* l. 14. The *anuscāra* appears superfluous after its change to a nasal in *Vākātakānāma=Mahārāja* l. 9, etc. The dental *n* is written for *ṇ* in *kārunya* l. 7. *Li* is used instead of the vowel *ji* in *aktipt-ōpakiptaḥ* ll. 22-23, and *ri* for the vowel *ri* in *drishṭam* l. 1 and *dushkritam* l. 30. On the other hand *ri* occurs for *ri* in *sarvakriyābhīḥ* l. 24. The consonant following *r* is reduplicated in some cases, e.g., *ārijara* and *śauryya* l. 7, *abhi-varddhamāna* l. 8; similarly *v* coming after *anuscāra* in *sā[m*]vatsarē* l. 31. The consonant preceding *y* is reduplicated in *Bhāgirathyāmala* l. 5 and *sarve-ādhyaksha* l. 13. The *upadhīmānīya* occurs in ll. 10, 16 and 29. The final consonant is wrongly dropped in *Narattaṅgavāri-sthānā* l. 1, *dvādaśyū* l. 31, etc.

The plates were issued from the place *Narattaṅgavāri* by *Mahārāja Pravarasēna II.* of the *Vākātaka* dynasty. Their date is recorded in words as the **twelfth day of the dark fortnight of (the month) Māgha in the twenty-third (regnal) year.** Like almost all other complete *Vākātaka* plates¹ they open with the word *drishṭam* which must be taken, as was subsequently done by Kielhorn, to mean 'seen' and was evidently intended to signify the genuineness of the inscription.² The genealogy of *Pravarasēna II.* is copied almost *verbatim* from his previous plates, his maternal grandfather *Chandragupta II.* being called *Dēvagupta* as in the other records. The plates record the grant of the village *Kōśambakhaṇḍa* to a *Brāhmaṇa* named *Varuṇāryya* of the *Harkari-gotra*³ and the *Atharvavēda*, who was a resident of *Chā[m*]drapura*⁴ and proficient in the three *Vēdas*. The donated village was bounded on the east by *Jamali*, on

¹ The only exception is the *Riddhapur* plates of *Prabhāvatiguptā*. It does not appear in an odd *Vākātaka* plate which has recently come to my hands; but I have reason to think that, like the *Bālāghāt* plates of *Prithivishēna*, the inscription was left incomplete.

² Above, Vol. IX, pp. 268-9.

³ The *gotra* is named *Harkari* in the *Gōtra-pravara-nibandha-kodantā* (Lakshmi-Vēṅkaṭa Press, Bombay, 1917).

⁴ See below, Text, p. 172, note 20.

the south by Varddhamānaka, on the west by Mṛigasima and on the north by Mallakapēdhaka. As the order is addressed to the officers and soldiers in the western division (*aparapatta*) of Bēn-nākaṭa, it is evident that the donated village was situated in it. The grant was written by the chief minister (*Rājyādhipā*) Chamidāsa¹ himself.

We know that the Dudia plates of Pravarasēna II. were issued on the tenth day of the fourth fortnight of the rainy season² in his twenty-third regnal year. If Kielhorn's view³ that the date refers to the bright half of the month Bhādrapada is accepted, the present charter, though issued in the same regnal year, would be later than the Dudia plates by about four months and a half.⁴ One other record of the Vākātakas (viz., the incomplete Bālāghāt plates of Prithivishēṇa)⁵ has been found in the Bālāghāt district. This is, however, the first inscription of Pravarasēna II. to be discovered so far to the east of his kingdom. As stated below, the donated village Kōsambakhaṇḍa is to be identified with Kōsambā about 6 miles to the south-west of Tiroḍi, the find-spot of the present plates in the same district. The present inscription shows, therefore, that the country under the direct rule of Pravarasēna II. extended to the east as far as South Kōsala (modern Chhattisgarh) and comprised the modern districts of Bālāghāt, Bhandāra and Chānda of C. P. These districts were evidently included in ancient Vidarbha. In the Sanskrit play *Mālavikāgnimitra* of Kālidāsa, who is now generally taken to be a contemporary of Pravarasēna II., the country of Vidarbha is shown to be divided by the river Varadā (modern Wardhā).⁶ Bēnnākaṭa of the present plates seems to have been one of the districts of Eastern Vidarbha.

Almost all other charters⁷ of Pravarasēna II. are issued from Pravarapura which was evidently his capital. The place Narattaṅgavāri from which the present plates were issued seems, therefore, to be a holy place (*tīrtha*)⁸ where he had gone to bathe in the month of Māgha and where he granted the present charter. The month of Māgha is specially praised in the Purāṇas as very sacred and various legends are narrated in them to evince the great merit of bathing at a holy place during that month.⁹ The eleventh day of the dark half of this month, when *pūrṇimānta*, which is called *Shaṭtilā ṛkādāśī* and is observed as a fast-day, is highly glorified in the *Padma-purāṇa*.¹⁰ Pravarasēna may, therefore, have gone to the Narattaṅgavāri *tīrtha* to bathe on the Shaṭtilā ṛkādāśī day and have made the present grant on the following day before breaking his fast. We may note in this connection that a similar grant was made by his mother Prabhāvatiguptā¹¹ at the holy place of Rāmagiri (modern Rāmtēk near Nāgpur) on the twelfth day of the bright half of Kārttika, evidently after observing a fast on the preceding Prabōdhinī ṛkādāśī.¹²

¹ [Or Navamidāsa, see below p. 174, n. 10.—Ed.]

² Above, Vol. III, p. 262.

³ Above, Vol. III, p. 260.

⁴ Kielhorn has evidently adopted the *pūrṇimānta* scheme in calculating that date. The same is followed above. The interval between the two dates would be 5½ months if the *amānta* system is adopted in both the cases.

⁵ Above, Vol. IX, p. 267.

⁶ Cf. *Mālavikāgnimitra*, Act V, ll. 13.

⁷ The only exception is the Siwani Copper-plate Inscription of Pravarasēna II. (*C. I. I.*, Vol. III, pp. 243 ff.) in which, however, no place of issue is mentioned. The Patna Museum plate also, being the third plate of the set, does not naturally mention any place of issue.

⁸ Narattaṅgavāri cannot be taken to be the site of his camp during a campaign; for there is no word like *cāśakā* added to it.

⁹ कामधेनुर्वासा कामं विनामश्नु विनितम् । नाचकालं ददातीह तद्वर्त्मनीरवान् ॥ *Padmapurāṇa* (Vāṇkaṭāvara Press ed.), *Uttarakhaṇḍa*, *Adhyāya* 124, ll. 64-5.

¹⁰ *Ibid.*, *Uttarakhaṇḍa*, *Adhyāya* 43, *Śloka* 5 ff.

¹¹ Her Poona plates also, though issued from the then capital Nandivardhana, were granted on a similar occasion.

¹² This day is referred to by Kālidāsa in his *Mēghadūta* (ll. 115).

As the present grant was not made at the capital, the expression *vaijayikē dharmasthānē* 'at the victorious office of justice' which regularly occurs in all other charters of Pravarasēna II. issued from Pravara-pura are omitted in the present plates.¹ This grant was made by Pravarasēna II. for increasing his *dharma* (religious merit), life, strength and prosperity, for securing his well-being in this world and the next, as well as for augmenting the religious merit of his mother (*mātuh paṇy-āpachayārtham*). This last expression occurs in none of the complete charters of Pravarasēna II.² As he mentions only his mother and not his father also, who was long since dead, it is likely that she was living at the time of the present grant and may have accompanied him to the holy place. From the description in her Riddhapur plates³ she seems to have been an old lady at the time of that grant which was made only four years before the issue of the present plates.

As for the geographical names that occur in these plates, Narattaṅgavāri was probably a *tirtha* as suggested above. I know, however, of no place in C. P. and Berār, which exactly corresponds to this name. It may, however, be taken to mean Vāri near Narattaṅga on the analogy of Nāgapura-Nandivardhana (Nandivardhana near Nāgpur) in the Deoli plates⁴ of the Rāshtrakūṭa king Kṛishṇa III. In that case it can be identified with Wāri also called Bhairavgarh, now a deserted village on the river Bān or Wān in the extreme north-west of the Akot Taluk (Akola District, Berār). It is only 18 miles to the west of the old fort of Narnālā, which probably represents ancient Narattaṅga, and is still regarded as a holy place.⁵ Kōsambakhaṇḍa, the donated village, is evidently Kōsambā (79.39 × 21.38) about 6 miles to the south-east of Tirōḍi where the plates were found. Bēnnākāṭa was evidently a district⁶ comprising the territory round the modern village Beṇi, 35 miles to the east of Kōsambā in the Gondia Tahsil of the Bhandāra District, which may have been its headquarters. The district seems to have been divided

¹ The expression *dharmādāhikaranē* which occurs in another connection in l. 26 is evidently a mistake for *dharmā-dāra-karanē*. See below, Text, p. 173, n. 18.

² A similar expression *paṇy-āpachayārtham* is found in both the Poona and Riddhapur plates of Pravarasēna II.

³ *Sāgrasena-śāhā-dīva-patra-patrā* l. 11. *J. P. A. S. E.* (N. S.), Vol. XX, p. 59.

⁴ Above, Vol. V, pp. 183 ff. Even now there are several such place names current in Berār, e.g., Bārai-Takli (Tāklī near Bārai). As there are now, and were probably in ancient Vidarbha, several villages named Wāri or Wārkhēḍ, Narattaṅga may have been prefixed to define the position of the place intended.

⁵ See *Akola District Gazetteer* (1910), p. 395. At this place there are ruins of a fort called Bhairavgarh with an image of Kāl Bhairava. It may be noted in this connection that an ancestor of Pravarasēna II. (viz., Rudrasēna I.) was a devout worshipper of Svāmī-Mahābhairava. The writer in the *Gazetteer* identifies Wāri with ancient Varāhatīrtha (*Ibid.*, p. 382) but this identification does not seem to be correct. Varāhatīrtha was, no doubt, a very important *tirtha* on the Payōshṇī. It is highly praised in the *Mahābhārata* (*Vana-parvan*, *Adhyāya* 88, ll. 6-9, Bombay ed.) which describes the visit of the Pāṇḍavas to it in the course of their *tīrthayātrā* (*Adhyāya* 120 and 121). But from the description given in the *Payōshṇī-māhātmya*, the *Nalāchampā* [Nirpayasāgar ed. (1903), p. 174] and other Sanskrit works it appears to be the source of the Payōshṇī (modern Pūrṇā) and must, therefore, be identified with Barāhpur about a mile to the north-east of Bhalasdehi (77°38' × 21°30') in the Betul District of C. P. where the Payōshṇī takes its rise. The present Wāri is far away from the source of the Payōshṇī. The *Payōshṇī-māhātmya* refers to the Bāpa river (on which Wāri is situated) as a tributary of the Payōshṇī but makes no mention of a Varāhatīrtha on it.

⁶ Bhōjakaṭa of the Chamuk plate is another district name ending in *kaṭa*. The *Mahābhārata* (Bombay ed.), *Saṁskāraparvan*, *Adhyāya* 31, mentions both Bhōjakaṭa and Tālakaṭa as southern countries. In 2. 10-12 of that *Adhyāya* Sahadēva is said to have vanquished the lords of Bhōjakaṭa and Vēṇākaṭa. The latter is evidently a mistake for Vēṇākaṭa. In reply to my inquiry Dr. V. S. Sakthankar, General Editor of the *Mahābhārata* which is now being published by the Bhandarkar Oriental Research Institute, Poona, kindly informs me that most of the Grantha Mss. collated at the Institute show either the variant Vēnnākaṭa or Bēnnākaṭa in the 12th *śloka* of that *Adhyāya*.

into two parts by the river Waingangā, the ancient Bēnnā.¹ Kōsambā which now represents ancient Kōsambakhaṇḍa is only 20 miles from the Waingangā and was evidently included in the western division (*aparapatta*) of Bēnnākata. Of the villages that formed its boundary, only one can now be traced. Jamālī which bounded it on the east is probably modern Jāmuntolā, 3 miles to the east of Kōsambā. Chāndrapura, where the donor was living is probably identical with Chāndpur which lies only twelve miles to the south-east of Kōsambā and contains an old fort.² The other villages cannot be identified.

I edit the inscription from the original plates.³

TEXT.

First Plate.

- 1 द्विटम्¹ [1*] नरत्तङ्गवारिस्थाना[त्²] । चमिष्टोमासोर्यामोक्यपोड्य[ति]राववा-
जपेयवृद्धसतिस-
- 2 वसाद्यस्त्रचतुरधमेधयाजिनः³ विष्णु(ण्)वृद्धसमीचस्य सम्राट्⁴ वाकाटकानास्यहाराजयो-
- 3 प्रवरसेनस्य सूनोः सूनोर्यन्तस्त्रासिमहाभैरवभक्तस्य ।⁵ असंभारसन्निवेशि-
- 4 तशिवलिङ्गोदहनशिवसुपरितुष्टसमुत्पादितराजवंशानां पराक्रमाधिगतभामो-
- 5 ररथ्या[स]लज्जन्मूर्ध्नी¹⁰भिषिकानास्यारशिवानास्यहाराजयोभवनगदौहचस्य मीतमी-

¹ The river is called Vēṇā in the *Mahābhārata* (*Saṅkhaparvan*, *Adhyāya* 31), *Padmapurāṇa* (*Scorga Khayja*, *Adhyāya* 39, *śl.* 30-32; Bombay ed.), *Matanga-purāṇa* (*Adhyāya* 114, *śl.* 27-28) and Vāṇyā in the *Mārkaṇḍeya-purāṇa* (*Adhyāya* 57, *śl.* 24). Vēṇā in the *Vāyupurāṇa* (*Ad.* 45, *śl.* 102) and Vinnā in the *Kūrma* (*Ad.* 47, *śl.* 32) seem to be derived from Vāṇyā (See Pargiter's *Tr. of the Mārkaṇḍeya-purāṇa*, p. 200). Bēnnā in Bēnnākata of the present plates and Bēnnā in Bēnnā-kārpara-bhāga of the Siwani plates are evidently corrupt forms of Sanskrit Vāṇyā and refer to the Waingangā. The Bēnnā-kārpara-bhāga of the Siwani plates seems to be a subdivision (*bhāga*) of Bēnnākata. It cannot be located in modern Berār. Fleet's suggestion that Kōllapura in that charter is 'possibly Kōllāpur twenty-one miles south of Elichpur' (*C. I. I.*, Vol. III, p. 244) is manifestly impossible. Kōllāpur (for, that is its correct name) was founded by Khōlśvara, a well-known general of the Yādava king Siṅghapa. As stated in his Āmbē inscription, it is on the bank of the Payōshaḥ (Pūrṣā); see G. H. Khare, *Sources of the Medieval History of the Deccan* (Marāṭhī), p. 64. I would identify Kōllapura (in the Bēnnā-kārpara-bhāga) of the Siwani plates with modern Kōllā about 36 miles to the east of the Waingangā in the Amgaon Zamindari. Karañjaviraka which was a village (and not a river as supposed by Fleet) in its vicinity is represented by modern Kāranjā, a mile to the N.-E. of Kōllā. For viraka at the end of a village name see Vyāghraviraka in the Khimkhād plates (above, p. 96).

² Kielhorn's suggestion about the identification of Chandrapura mentioned in the Dudia plates with the abovenamed Chāndpur cannot be accepted; for, as he has himself admitted, none of the other villages mentioned in those plates can be identified in its vicinity. That Chandrapura is probably identical with Chandar in the Amraoti district of Berār, as shown by R. B. Hiralal. (See his *List of Inscriptions in C. P. and Berar*, second ed. p. 93.)

³ The accompanying plates have been prepared from photographs kindly taken by Mr. M. A. Saboor of the Nagpur Museum.

⁴ Read वृद्धम्.

⁵ Here and in many places below, the rules of *Sandhi* have not been observed.

⁶ Read सम्राजो.

⁷ The box at the top of न् is not complete.

⁸ This sign of punctuation is superfluous.

⁹ Read भामोर्यन्तस्त्रासिमहाभैरवभक्तस्य. The box of म् is not connected with the vertical stroke of the letter.

¹⁰ Read मूर्ध्नीभिषिकानास्य. One other adjective द्वापदमेधयाजिनः which occurs in all other plates is omitted here.

6 पुत्रस्य पुत्रस्य वाकाटकानाम्महाराजत्रिरुद्रसेनस्य सुनोः²

Second Plate ; First Side.

- 7 अत्यन्तमाहेश्वरस्य सत्यार्ज्यवकारस्य शौर्यविक्रमनयविजयमाहारम्यधिमत्व-⁵
 8 ग⁶तभन्तिक⁷धर्मविजयित्वमनोनैम्यव्या⁸दिगुणै[:⁹] समुदितस्य वर्षयतमभिवर्हमा-
 9 नकोशद¹⁰ षडसाधनसन्तानपुत्रपौत्रिणः युधिष्ठिरवृत्तेर्वाकाटकानां¹¹महा-
 10 राजश्रीपुत्रिविसेनस्य¹² सुनो[:] भगवतश्चक्रपाणे¹³प्रसादोपार्जितश्रीसमुदयस्य
 11 वाकाटकानाम्महाराजश्रीरुद्रसेनस्य सुनोः महाराजाधिराजश्रीदेवगुप्त-
 12 सुतायां¹⁴मभावतिगुप्तायामुत्पन्नस्य ।¹⁵ वाकाटकानाम्महा-

Second Plate ; Second Side.

- 13 राजश्री¹⁶प्रवरसेनस्य वचना[त्¹⁷] । वेङ्गाकटस्य अपरपट्टे ॥¹⁸ अक्षकलकाक्षर्वा-
 14 क्ष्यक्षनियोग-
 15 नियुक्ता आज्ञासंचारिकुलपुत्राधिकृताः भटाच्छा¹⁹वाच व्युपितपूर्वमयाज्ञाया²⁰प्राप-
 16 यितव्याः [।²¹]
 17 विदितमस्तु वः यथेहास्माभिरात्मनो धर्मायुर्व्वलमै²²श्रुत्यविद्वदये इहामुच्यहि-
 18 तार्थं मातु²³पु²⁴ष्टोपचयार्थं जमत्वा अपरपार्थे वर्हमानकस्य उत्तरपार्थे
 19 मृगमिमस्य पूर्वपार्थे मङ्गकपिधकस्य दक्षिणपार्थे कोयम्बखण्डं नाम ग्रामः
 20 चाह²⁵(²⁶चांद्र²⁷)पुरवस्तव्यभयेर्व्वाण²⁸हर्करि²⁹सगोत्रवरुणार्याय त्रिवेदाय दत्तः³⁰

¹ Read श्री³.

² Read सुनोः. ³ The subscript अ is not complete.

⁴ Read कावस्थ⁴.

⁵ Read धर्मस्य. None of the Vākātaka plates discovered so far gives this expression correctly.

⁶ The engraver first incised ग्न and then corrected it into ग्त. Read पाचनतमज्जित as in the Siwani and Dudia plates.

⁷ The engraver seems to have wrongly joined the right hand horizontal stroke of the dagger of क to the vertical stroke of ल.

⁸ Read नैम्यव्यादि⁸.

⁹ The box-head of द is not completely incised.

¹⁰ The anuvāsa is superfluous.

¹¹ Read पुत्रिविसेनस्य.

¹² The anuvāsa is superfluous.

¹³ This sign of punctuation is superfluous.

¹⁴ Read श्री¹⁴.

¹⁵ It is difficult to say if this is a sign of *Visarga* or of double punctuation. It is superfluous in either case.

¹⁶ Read भटाच्छावाच.

¹⁷ Read विपुतपूर्वमयाज्ञय¹⁷ as in the Siwani and Chammak plates.

¹⁸ Read "वर्हयय".

¹⁹ The lower horizontal stroke of प is not engraved.

²⁰ For other cases of the wrong omission of an anuvāsa see चन्द्रियु I. 28 and साव्यकरे हादका in I. 31 below.

²¹ Read चादर्थेच. Instead of affixing the stroke denoting the length to अ, the engraver wrongly prefixed it to the following letter.

²² The gotra is named Hārkarī in the गीशप्रवरनिबन्धकदम्ब (published by the Vēṅkateswara Press).

²³ This word is superfluous.

Tirodi Plates of Pravarasena II.

i.

2
4
6

iii.

20
22

ii.

8
10
12

iiib.

24
26
28

iiib.

14
16
18

iv.

30
32

Seal.



Actual size.

Third Plate; First Side.

- 19 अपूर्वदद्या¹ उदकपूर्वमतिष्ठ² [।*] उचितांद्यास्य पूर्वराजानुमताचा(तांद्या)तु-
 व्वेद्यग्रामम-
 20 र्यादापरिहा³ सन्वितरामः⁴ स्तयथा अकरदायिः⁵ अभटच्छत्रपावेशः⁶ अपारंपरगो-
 21 वलिवर्दः[*] अपुष्यचिरसन्दोहः अचारासनचर्माङ्गारः अलवनक्षिण⁸क्रे-
 22 णिखनकः सर्वविष्टपरिहारपरिहृतः⁹ सनिधिः⁹ सोपनिधि[*] सक्ति(झ)तो-
 23 पक्ति(झ)मः आचन्द्रादित्यकालीयः पुत्रपौत्रातुगामी भुञ्जती न केनचिद्व्याघात¹⁰

Third Plate; Second Side.

- 24 कर्त्तव्यः सर्वज्ञ¹¹याभिर्भारक्षितव्यः(परिवर्द्धयितव्यश्च ॥ य¹²द्यास्यच्छासनमग[ण]य-
 25 मानस्वल्यामपि परिवाधा¹³कुर्व्यात्कारयित¹⁴ वा तस्य ब्राह्म¹⁵केर्व¹⁶दितस्य सदण्डं निय-
 26 तं कुर्व्याम ॥ अस्मि¹⁷अ धर्माद्वि(धि)¹⁸करणे अतीतानेकराजदत्तां संचीन्तन¹⁹परि
 27 पालन²⁰ज्ञ²¹तमुष्णातुकीर्त्तनपरिहारार्थेन क²²र्त्तयामः संकल्पाभिद्योग²³परा-
 28 क्रमोपजिताव(न्व)र्त्तम(मा)नानाज्ञापयामः एव²⁴तत्कालप्रभविष्णुगौरवा-

¹ Read अपूर्वदद्या.² The box-head of उ is not complete.³ The Chammak plates read चातुर्वेद्यग्राममर्थादान्(म्) and the Dudia plates चातुर्वेद्यग्राममर्थादा-
 परिहारार्थान्(म्). The Poona plates have चातुर्वेद्यापरिहारपरिहारान्.⁴ Read वितरामसदयथा.⁵ Read अकरदायी.⁶ Read अभटच्छात्रपावेशः. The reading in the present plates is however found in all the Vākātaka plates
 discovered so far.⁷ Read अपुष्यचिरसन्दोहः.⁸ Read अलवनक्षिण⁸ as in the Chammak and Dudia plates. Only the Poona plates of Prabhāvatiguptā
 read *hira* in place of *hinna*. The Siwani and Riddhapur plates read *hinna*. An unpublished copper-plate
 found at Rāmtek reads अलवनक्षिणी केचिखनक.⁹ The *visarga* is not complete.¹⁰ Read केनचिद्व्याघातः.¹¹ Read सर्वज्ञाभिः. The engraver has not completed the subscript *as*. Again, he first wrote *as* and
 afterwards changed it into *kri*.¹² The box-head of य is not completely engraved.¹³ Read परिवाधां कुर्व्यात्.¹⁴ Read कारयेद्वा.¹⁵ The subscript म is not completely engraved.¹⁶ The subscript *as* is not completely engraved.¹⁷ Read अस्मिन्.¹⁸ The Chammak, Riddhapur and Dudia plates read धर्मादिकरणे. The Siwani plates read धर्माधिकरणे.¹⁹ Read अतीतानेकराजदत्तसंचिन्तन¹⁹.²⁰ Read परिपालने.²¹ The engraver first wrote *as* and then thought of changing it into *kri*.²² Read कर्त्तयामः.²³ Read संकल्पाभिद्योगपराक्रमोपजितान्. The Riddhapur plates read संकल्पाभिद्योगपराक्रमोपजितान् and the
 Dudia plates संकल्पाभिद्योगपराक्रमोपजितान्. Other Vākātaka plates have nothing corresponding to this.²⁴ Read एवतत्काल²⁴. The Siwani plates have एवतत्काल²⁴. The Dudia plates read *as* in the present text.

Fourth Plate.

29 षभ(ङ्ग)विद्यान्विज्ञापयामः [1^a] व्यासगीतवाच श्लोकप्रमाणोक्तव्यः [1^a]

सदत्ताम्बर-

30 दत्ताब्जा(म्बा) यो हरेत वसुन्धराः¹ [1^a] गवान्म² तसहस्रस्य ।³ हन्तुर्हरति दुष्क्र⁴ तं ।

31 सा⁵ ब्वकरे त्रयोविंशे⁶ । मावबहुलपत्रे⁷ दादश्या⁸ ।⁹ यात्रा

32 स्वयं¹⁰ राजाधिकृतन¹⁰ चमि(?) वमि)दासिन लिखित¹¹मिति ।

The Seal.

1 वाकाटकललामस्य

2 वृ(क्र)मप्राप्तनिपत्रियम्¹² [1^a]

3 राज्ञः[1^a] प्रवरसेनस्य ।¹³

4 शासनं रिपुशासनम्¹⁴ [1^a]

TRANSLATION.

The Plates.

(Lines 1-13.) Seen. From the place Narattaṅga-vāri. By the order of the illustrious *Mahā-sāja Pravarasēna* (II) of the *Vākātakas* who was born of *Prabhāvatī-guptā*, the daughter of the illustrious *Mahārājādhirāja Dōvagupta*, and who is the son of the illustrious *Mahārāja Rudrasēna* (II) of the *Vākātakas*, who¹¹ acquired an abundance of prosperity by the grace of the Divine (Lord) *Chakrapāṇi* (Vishṇu) (and) who was the son of the illustrious *Mahārāja Prithi viśhēpa* (I) of the *Vākātakas*, who¹² was intensely devoted to (the god) *Mahēśvara*, who¹³ was endowed with truthfulness, straightforwardness, compassion, heroism, valour, political wisdom, modesty, high-mindedness, intelligence, devotion to (worthy persons), and with the state of being a righteous conqueror,¹⁴ purity of mind and such other good qualities, who¹⁵ had sons and grandsons and a continuous supply of treasure and army which had been accumulating for a hundred years, who¹⁶ conducted himself like *Yudhishtira* and who¹⁷ was the son of the illustrious *Mahā-*

¹ Read वसुन्धराम्.

² Read नवां शत².

³ This sign of punctuation is superfluous.

⁴ Read दुष्कृतम्.

⁵ Read संवकरे.

⁶ Read त्रयोविंशे.

⁷ This sign of punctuation is superfluous.

⁸ Read दादश्याम्.

⁹ Read स्वयं.

¹⁰ Read राजाधिकृतन. [The reading may be *Rājyādhipāṇi*, *Nammidāsina*. This official is apparently identical with *Śenāpati* *Namidāsa* of the *Dudia* plates—Ed.]

¹¹ Read लिखितेति ।

¹² Read वृपत्रियः.

¹³ This sign of punctuation is superfluous.

¹⁴ Metre—*śaṇṭāṣṭh*.

¹⁵ I.e., *Rudrasēna* II.

¹⁶ I.e., *Prithivishēpa* I.

¹⁷ Cf. *Kaushīlya Arthashastra* (Second ed. by Shama Sastri), p. 332.

rāja Rudrasēna (I) of the *Vākātakas*, who was the son of *Gautamīputra*, who¹ was intensely devoted to (the god) *Svāmi-Mahābhairava*, who was the daughter's son of the illustrious *Mahārāja Bhavanāga* of the *Bhārasīvas* whose royal family was created by *Śiva* who was greatly pleased by (their) carrying the *liṅga* of *Śiva* like a load placed on (their) shoulder and who were besprinkled on their head with the pure water of the (river) *Bhāgīrathī* (*Ganges*) that had been acquired by their prowess, and who¹ was the son of the son of the illustrious *Mahārāja Pravarasēna* (I) of the *Vākātakas*, the *Samrāt* (Emperor) who performed *Agnishōma*, *Aptōryyāma*, *Ukthya*, *Shōḍaśin*, *Atirūtra*, *Vājapēya*, *Bṛhaspatisava*, *Sādyaskra* and four *Āśramēdhas* and who was of the *Vishnavṛiddha-gōtra*.

(Lines 13-14)—Our officials of noble birth, who are employed by the order of the General Superintendent² and who exercise their authority by (our) command³, (our) soldiers and umbrella-bearers⁴ in the western division (*aparapatta*) of (the district) *Bēnākata* should be directed by the following command which is already well-known to them :—

(Lines 15-19)—Be it known to you that in order to increase our religious merit, life, power and prosperity, to secure our well-being in this world and the next and also to augment the religious merit of (our) mother, the village named *Kōśambakhaṇḍa* which lies to the west of *Jamālī*, to the north of *Vardhamānaka*, to the east of *Mṛigasima* and to the south of *Mallakapēdhaka* is bestowed here with (a libation of) water as a grant not previously made upon *Varuṇaryya* of the *Atharvaveda* and the *Hārkkari-gōtra*, who has (mastered) the three *Vēdas* and is a resident of *Chāddha* (?) *Chāmdra*) *pura*.⁵

(Lines 19-26)—And we grant⁶ the following exemptions from restrictions as (are) customary and (are) incident to a village belonging to Brahmins proficient in the four *Vidyās*, (as) approved by former kings, viz. (it is) not to pay taxes; (it is) not to be entered by soldiers and umbrella-bearers; (it does) not entitle (the State) to the customary cows and bulls;⁷ (it does) not (also entitle it) to (the royalties on) flowers and milking, to pasturage, hides and charcoal, to the purchase and digging of salt and fermenting drugs; (it is) to be exempt from forced labour; (it carries) with it the right to hidden treasures and deposits, to major and minor taxes (*kṛipta* and *upakṛipta*).⁸ (it

¹ *I.e.*, *Rudrasēna* I. This is how all previous editors and historians have taken these expressions. The construction in that case seems to be faulty; for *Gautamīputrasya* should have been placed after *Pravarasēnasya sūnō* and the word *putrasya* following *Gautamīputrasya* should have been dropped. Again the epithet *atyanta-svāmi-Mahābhairava-bhaktasya* should have followed *dauhitrasya*. (See the position of *atyanta-māhātmyasya* below.) As the expressions stand, they seem to qualify *Gautamīputrasya*. But in that case the successor of *Pravarasēna* I. would be his great-grandson as *Gautamīputra* did not evidently come to the throne. (Note the absence of the expression *Vākātakānām-mahārājasya* in his case.) Besides, there is no reason why the name of *Pravarasēna's* son should have been omitted.

² This *Sarvādhyakṣa* seems to be the same as *Bājyādhyakṣita* mentioned at the end of this record.

³ Lit. who move about, etc.

⁴ I have followed Fleet in the translation of *chāḍras* but they seem to correspond to the *chāḍas* in later records and may be a class of irregular soldiers.

⁵ See above, text, p. 172, note 20.

⁶ Lit. confer.

⁷ The right to demand the first calf of a cow is perhaps referred to here. The next three expressions exempt the grantee from certain taxes in kind which were paid to the State. Cf. *Manusmṛiti*, *Adhyāya* VII, ll. 130-132. There is no reason why these rights should be reserved for the villagers against the grantee as supposed by Fleet (*C. I. I.*, Vol. III, p. 242, ft. note 1).

⁸ *Kautilya Arthśāstra* (second ed. by Shama Sastry, p. 60) gives *kṛipta* in the sense of fixed assessment. The expression *kṛipta* and *upakṛipta* correspond to the terms *bhōga* and *bhōga* which occur in the almost contemporary records of the kings of *Sarabhapura* and *śaśaṅga* and *upariloka* in those of later kings (cf. Altekar—*The Rāshtrakūṭas and their Times*, pp. 213-216). *Kṛipta* may therefore be taken to mean land tax and *upakṛipta* to some petty taxes in kind.

is) to be enjoyed as long as the sun and the moon (*will endure*) ; (*it is*) to follow the succession of sons and son's sons. None should cause an obstruction while (*the donee or his successor*) is enjoying it. (*This grant*) should be protected and increased by all means. And whosoever, disregarding our command, shall himself cause or make others cause the slightest obstruction, upon him, when complained against by the Brāhmaṇas, we will inflict punishment and fine.

(Lines 26-29)—In showing thus (*our*) regard for religion we, in order to avoid mention of the meritorious deeds already done, do not refer to our care and protection of the grants of many past kings ; (*but*) we issue this order to (*the kings of*) the present who have been vanquished by our resolve, attack, (*or*) valour¹ and make this request to (*the kings of*) the future out of regard for such as will be in power in times to come.

(Lines 29-32)—And the following verse sung by Vyāsa is to be regarded as an authority on this point :—Whosoever shall confiscate land that has been given by himself or another, incurs the sin of the slayer of a hundred thousand cows.

On the **twelfth day of the dark fortnight of (the month) Māgha**, this order is written by the Chief Minister **Chamidāsa**² himself.

The Seal.

This is the enemy-chastizing command of King **Pravarasēna**, the ornament of the **Vākātakas**, who has attained royal fortune by inheritance.

No. 28.—TWO BHOR STATE MUSEUM COPPER PLATES.

By PROF. A. S. ALTEKAR, M.A., D. LITT., BENARES.

The accompanying copper plates, which are being published here for the first time, are two of the exhibits in the State Museum at Bhore, capital of Bhore State in Poona district. Nothing definite is known about their find-spots. But since the village granted in both the charters can be identified with a village about six miles to the east of Bhore, it is very likely that they may have been found not far from that town. Mēhērbān Srimant Bābāsāheb Pantsachiv, Rajasāheb of Bhore, very kindly handed over the plates to me for being published in the *Epigraphia Indica*.

A

BHORE STATE MUSEUM PLATES OF DHARAVARSHA DHRUVARAJA ; SAKA 702.

The plates are three in number. The size of each plate is 8·7" by 4·9", thickness being about ·12". The edges have been raised into rims in order to protect the characters engraved. At the centre of the left side of each plate, about ·3" from the edge, there is a circular ring hole, about ·7" in diameter, but the ring, which once held these plates together, has been lost along with the seal that had soldered its ends. The weight of the plates is 190 *tolas*.

The inscription is written on the inner sides of the first and third plates and on both the sides of the second. On the outer side of the first plate there are seven or eight letters scribbled at a

¹ Here three types of feudatories seem to have been referred to, viz., (1) those who submitted to Pravarasēna when they came to know of his resolve to vanquish them ; (2) those who submitted on being attacked and finally (3) such as had been conquered by valour.

² [See p. 174, n. 10.—Ed.]

much later period, resembling Marāṭhī characters of the 15th century. These are divided into two lines; the first of these seems to contain the word *sāsanapatraṃ* and the second one *dhapunya*. It is clear that a subsequent owner of the plates has engraved these letters to enlighten his successors as to the contents of the document.

The mason has evenly distributed the contents of the record over the four sides at his disposal, each side having about 15 or 16 lines. The average number of letters per line is about 39.

The plates are in a fair state of preservation. The surface of the record is slightly damaged in a few places on the third plate, but the entire record is perfectly legible in the original. The engraving of individual letters is fairly good and rarely slips out. The charter, however, was not revised and there are numerous examples of inadvertent omissions; cf. *tatā* for *taṭāna* (l. 19), *-saṃkṣhōdakṣaṃ* for *-saṃkṣhōbha-dakṣaṃ* (l. 20), *gmē* for *jaṃmē* and *vinda-rāja* for *Gōvinda-rāja* (l. 24), *Mālavāsādayaḥ* for *Mālavāsādayaḥ* (l. 29), etc. Even wrongly repeated letters or words are not crossed out; cf. *-karakāṭa* for *-karaṭa* (l. 7), *-parāchya-parāchya* for *-parāchya* (l. 31), etc.

The characters of the plates are Nāgarī and are similar to those found in the Talegāon plates of the donor's father¹ and the Paithān plates of his son.² The record contains no numerical figures; the stop *t* occurs a few times (e.g., in lines 13, 56, 58, etc.), and is indicated by the normal form of the letter *ta* with a short horizontal line under it.

The language of the record is Sanskrit throughout. There are, however, a number of *sandhi* mistakes like *bhūpaś-śuchi-* for *bhūpaś-śuchi-* (l. 2), *°t-srēyō* for *°ch-chhrēyō* (l. 61). The formal part of the record is in prose, the rest of it is in poetry with the exception of the opening letter *Om*.

With respect to orthography, the following points may be noted. *V* is written throughout for *b*. In a conjunct of which *r* is the first member the second member is usually, but not invariably, doubled. A nasal is preferably indicated by an *anuvāra* even when followed by a dental; even *m* at the end of the verse or half-verse is usually indicated by an *anuvāra*.

The genealogical verses in this charter are already known to us from other copper plates of the dynasty. The genealogy commences with *Gōvinda I*, his father *Indra Pricchhakarāja* and grandfather *Dantivarman*, who figure in some other records,³ being passed over. As the charter was issued by *Dhruva*, a cousin of *Dantidurga*, within 25 years of the death of the latter, it naturally does not omit *Dantidurga's* name from the genealogy as is done in some other records.⁴ Some of the later records of the dynasty⁵ omit the name of *Dantidurga* and ascribe the overthrow of the *Chālukyas* to *Krishṇa I*. The present charter, which is issued by a son of *Krishṇa I* himself, gives to *Dantidurga* alone the credit of overthrowing the *Chālukyas*. Probably neither of these statements is entirely correct. It is more probable that *Krishṇa I* merely completed the work of his brilliant nephew *Dantidurga*. Documents like the *Rādhapur* plates of *Gōvinda III*, which omitted the name of *Dantidurga* probably because he was a collateral, had no option but to ascribe the entire credit of the defeat of the *Chālukyas* to *Krishṇa I*. The real fact, however, was that the major portion of the work of annihilating the *Chālukya* prestige and power was done by *Dantidurga*; his uncle *Krishṇa* merely completed what his nephew had left unfinished.

The charter describes the specific exploits of *Dantidurga* in the usual way, but in the case of *Krishṇa I* the description of his bravery is general, the overthrow of *Rāhappa* being the only

¹ *Ante*, Vol. XIII, pp. 275 ff.

² *Ibid.*, Vol. III, pp. 105 ff.

³ E.g. *Dalavāṭāra* cave inscription, *A. S. W. I.*, Vol. V, p. 87; *Sanjān* plates of *Amoghavarsha I*, *ante*, Vol. XVIII, pp. 235 ff.

⁴ E.g. *Kāpaḍwanj* grant of *Krishṇa II*, *ante*, Vol. I, pp. 52 ff.; *Bagumrā* plates of *Indra III*, *ante*, Vol. IX, pp. 24 ff.

⁵ *Wāṅḍ-Dipdori* and *Rādhapur* plates of *Gōvinda III*, *Ind. Ant.*, Vol. XI, pp. 157 ff., *ante*, Vol. VI, pp. 242 ff.; *Kāpaḍwanj* plates of *Krishṇa II*, etc.

specific feat mentioned. Rāhappa was apparently a powerful ruler, for we are told that Kṛishṇa could assume the imperial title only after defeating him. It is a great pity that we should still be unable to identify this potentate.¹

Vv. 21 and 22 of this charter, describing the war between the grantor and his elder brother Gōvinda II, occur only in one other charter, viz., the Paithān plates of Gōvinda III.² Some important defects in the readings of v. 22 as given in that charter can be corrected with the help of the present grant. Dr. Kielhorn had restored with some hesitation the 2nd and 3rd *pādas* of this verse as follows :—

[*bhrā*]sur-da[*ta*]-raṇē vijitya ta[ra]ṇā pāschāt-tatō bhūya[*ta*]h (bhūyasaḥ ?)

prāchy-ōdīchya-[p]arāchya-pāsyā³ (parān-vyapāsyā ?) cha lasat-Pāli-dhva-jair-*[bhū]shitam*

The last word in the second *pāda* of this verse in our charter is *bhūpatā*, which has to be corrected into *bhūpatin*.⁴ Obviously *bhūpatin* and neither *bhūyataḥ* nor *bhūyasaḥ* is the word intended by the poet. The line so read now shows that Dhruva first defeated his brother and then attacked his allies afterwards. Our charter further shows that the real reading of the third line is intended to be *prāchy-ōdīchya-parāchya-yāmya-vilasat-Pālidhva-jair-bhūshitam*. To judge from his emendation and translation, Kielhorn seems to have been inclined to construe the opening words of this line with the kings defeated by Dhruva. It is however clear from the above reading that the compound describes the Pālidhvaja. Dr. Pathak has pointed out on the authority of the *Ādi-Purāṇa* of Jināsēna⁵ that the Pālidhvaja consisted of four groups of 1,080 flags with particular signs arranged in the four quarters of the army. It can therefore be very fittingly described as glittering in the north and south and east and west as 1. 3 of the present verse does in our charter.

When did the revolution take place which put Dhruva on the throne ? This question cannot be answered very confidently as yet. So long the earliest reference to the war between the two brothers was found in the Daulatābād plates of Śaṅkaragaṇa, issued in 793 A.D.⁶ So we could only say that the war took place sometime before 793 A.D. and after 772 A.D., the latest known date for Kṛishṇa I.⁷ The present charter, issued early in January 781 A.D., now contains the earliest reference to this war. So we can conclude that the war was over by the end of 780 A.D. when Dhruva had succeeded in establishing himself firmly on the throne.

¹ For possible conjectures on this point see Altekar, *The Rāshtrakūṭas and their Times*, p. 43.

² *Ante*, Vol. III, pp. 103 ff.

³ Kielhorn's reading *pāsyā* is not justified by his own facsimile, which shows clearly that the correct reading in that plate also is *yāmya*. The way in which the letters *mya* in *nīyāmya* and *syā* in *lasy-ātma-jō* are written in 1. 8 of the Paithān plates will make it clear that we have to read *yāmya* and not *pāsyā* there also.

⁴ [This correction is not necessary. The correct reading of this *pāda* in the Paithān Plates is *chāturdanta-raṇē*. . . . *bhūpatā* and the same reading is intended in the present grant also. The context shows that the term *chāturdanta* which occurs also in the inscriptions of Vishnukrupḍin rulers and in the Khankhed Plates of Pratāpāīla (above, p. 95) has been used in the sense of *chaturaiṅga-sēnā*. I cannot trace the word in this sense in Sanskrit lexicons but Mr. N. L. Rao draws my attention to its use in this sense in the Kanarese *Pampa-Bhārata*, a work of A.D. 941 by Pampa (Ch. XI, prose following verses 36 and 37), and *Pampa-Rāmāyana*, a Jaina work of about 1100 A.D. by Nāgachandra alias Abhinava Pampa (see Chs. IX, verse 12 and XIII, v. 96) and also in the following verse from an unpublished Kanarese inscription in the Bijapur Museum:—*Atanaḥ rājya-sriḥ nikhānam-ene tanna bhūja-bajam māstra-bajam chāturdanta-bajam vikhyātige Bhūyila-chamāpan-āṣṭrayana-ādam*]. This verse may then be translated as follows: 'When the Vallabha (i.e., Gōvinda II) did not make peace through conciliatory measures then, the great and mighty lord (*mahēnō vībhūh*, i.e., Dhruva) forthwith defeated him in a battle in which the army consisted of the four divisions and, thereafter, obtained the entire sovereignty of the king, decorated with the emblems of Pālidhvajas glittering in the east, north, west and the south.' This interpretation would show that there is no reference to the defeat of the allies of Gōvinda II. In this verse as Prof. Altekar thinks.—Ed.]

⁵ *Ind. Ant.*, Vol. XIV, p. 104.

⁶ *Ante*, Vol. IX, pp. 195 ff.

⁷ Supplied by the Bhāṇḍak plates, *ibid.*, Vol. XIV, pp. 121 ff.

How much earlier he had ascended the throne is a question, the answer of which is beset with difficulties. The Pimpri plates of Dhruva,¹ issued in 775 A.D., mention Dhruva as the reigning emperor, but in the Dhulia plates, issued in December 779 A.D.,² we find Gōvinda II described as the reigning emperor, and a son of Dhruva making a land grant apparently with the authority of Gōvinda II. Can we get over the resulting chronological discrepancy by holding that the Dhulia plates are spurious? Dr. D. R. Bhandarkar has recently drawn attention to one very important circumstance tending to show almost conclusively that the Dhulia plates are spurious.³ He points out that the composer of the Dhulia plates of Gōvinda II was well acquainted with the two verses beginning with *Tasy-ānujaḥ śri-Dhruvarājanāmā* and *Jātē yatra cha Rāshṭrakūṭa-tīlakē*, which describe Dhruva as the imperial ruler. He further points out that these verses could have been composed by the court panegyrist only when Dhruvarāja had become king. 'How could these verses', says he, 'which must have been composed during the reign of Dhruvarāja alone, find a place in the Dhulia grant which refers itself to the reign of his predecessor?'

Under normal circumstances, this argument would have been quite decisive to prove that the Dhulia plates are spurious. But there are certain special circumstances which materially affect its cogency. From the Dēoli and Karhād plates of Kṛishṇa III we know that sensual pleasures made Gōvindarāja careless of the kingdom and that entrusting fully the universal sovereignty to his younger brother Nirupama, he allowed his position as sovereign to become loose.⁴ It is clear from this that while Dhruva was ostensibly governing the kingdom as regent for his elder brother, he was secretly trying to strengthen his position as the *de facto* sovereign. One of the steps to be taken for this purpose would be to issue land grants in his own name as the reigning emperor, ignoring his elder brother altogether. The issue of the Pimpri plates was a result of this policy of gradual and surreptitious usurpation. Since Dhruva was the *de facto* sovereign administering the kingdom for his brother, it is quite possible that not only the two verses beginning with *Tasy-ānujaḥ* and *Jātē yatra*, but all the verses in the Pimpri plates describing the greatness of Dhruva as the emperor, could well have been composed by the court panegyrists of his faction as early as 775 A.D., when Gōvinda was only a sleeping emperor, facilitating the kingdom to slip into the hands of his brother, whom he had appointed regent.

Verse 11 of the Daulatābād plates states that Dhruva took over the administration entrusted to a stranger by his brother and assumed the royal authority in order that sovereignty may not deviate from the family. It would appear that Gōvinda soon saw through the game of Dhruva when *inter alia* he began to issue charters like the Pimpri plates in his own name. He removed him from the headship of the administration and entrusted it to some one else, who did not belong to the Imperial family. For a time Gōvinda seems to have asserted himself, and v. 21 of our charter shows that Dhruva thought it prudent to follow a policy of conciliation for some time. Apparently he offered outward submission and he and his son were confirmed as local governors. The Dhulia plates were issued by a son of Dhruva in 779 A.D. at a time when he thought it prudent not to openly flout the authority of his brother. Hence they mention Gōvinda as the reigning emperor, but at the same time contain a verse in eulogy of Dhruva.

Though outwardly at peace, the brothers were heading to an inevitable war. From the Daulatābād plates (v. 11) we find that owing to his licentious habits Gōvinda's administration deteriorated and his feudatories rebelled against him. This offered a golden opportunity to Dhruva to rebel openly against his brother, ostensibly for the purpose, not of getting the throne for himself,

¹ *Ante*, Vol. X, pp. 81 ff.

² *Ante*, Vol. VIII, pp. 182 ff.

³ *Above*, pp. 192 f. I am indebted to Prof. Bhandarkar for kindly placing at my disposal a copy of the first proof of his paper.

⁴ *Ante*, Vol. V, p. 193, v. 10; Vol. IV, p. 292, v. 11.

but of retaining the empire for the family. Gōvinda made an alliance with the kings of Mālava, Kāñchī, Vēṅgi and Gaṅgavāḍī. Dhruva was however a skilful general; l. 2 of v. 22 of our charter shows that he first defeated Gōvinda before the latter could get help from his allies and then attacked and drove them out. The decisive battles of this war were very probably fought in the year 780 A.D. In 779 A.D. Dhruva was still recognising the sovereignty of Gōvinda as the Dhulia plates show. Before the beginning of January 781 A.D. he had defeated both his brother and the latter's allies as the present charter shows.¹

We have seen already how the occurrence of the verse *Tasy-ānujaḥ* in the Dhulia charter is not sufficient to pronounce it as spurious. It is no doubt carelessly written, but that circumstance alone is not sufficient to call it spurious, as pointed out by the late R. B. Venkayya, the then editor of the *Epigraphia Indica*.² It is further to be noted that *Makarasaṃkrānti* did take place on the 10th *tithi* of the bright half of Pausa of Śaka Saṃvat 701 expired, as the Dhulia charter asserts.³ Forged grants are rarely correct in the astronomical details of their dates. Further, if the donee of the Dhulia plates had set out to get a forged charter, investing him with the ownership of the village Rakkhula, he would naturally have seen to it that the donor mentioned was a well-known king like Dhruva or Gōvinda III rather than an obscure prince like Karkka Pratāpaśīla, who never ascended the throne. As it is, we do not know the name of this son of Dhruva from any other source.⁴

If we assume that the Dhulia plates are spurious and that Dhruva had ousted his brother as early as 775 A.D. (when the Pimpri plates were issued), the reign of Gōvinda will be of not more than three years. Nay, it may be even shorter, for his father Kṛishṇa I may well have ruled for some months after June 772 A.D., when the Bhāṇḍak plates were issued. Now during this short period of three years we shall have to assume that :—

1. Kṛishṇa I ruled for some weeks or months, and then died.
2. Gōvinda II ascended the throne peacefully and himself governed for some time, during which period he defeated a king named Pārijāta and relieved (or perhaps devastated) the city or province of Gōvardhana⁵ (Daulatābād plates, v. 10).
3. He then appointed Dhruva as his regent who soon began to intrigue secretly against his brother (Karhād plates, v. 10).
4. Gōvinda then detected his brother's ambition and removed him from the headship of the administration, entrusting it to a stranger (Daulatābād plates, v. 11).
5. Dhruva then submitted for some time to his brother, seeking to win him over by peaceful means (vv. 21-2 of this charter).
6. Gōvinda spurned aside these overtures and formed a confederacy with the kings of Vēṅgi, Kāñchī, Mālava, and Gaṅgavāḍī.

¹ [But see p. 178, n. 4.—Ed.]

² *Ante*, Vol. X, p. 82, n. 1.

³ *Ante*, Vol. VIII, p. 183, n. 2.

⁴ [The dates given in spurious records need not always be incorrect. But there are other considerations for declaring a record spurious (see *Ind. Ant.*, Vol. XXX, pp. 202 f.). In the case of the Dhulia plates, there is, first of all, the chronological difficulty; secondly, the name of the donor, viz., Karkka Pratāpaśīla referred to as the son of Dhruva has not yet been verified from any other source; thirdly, the characters of the plates are indifferently formed and at least a few of them have forms which we find in the records of a later period. For example, the letters *ja*, *tha*, *ka*, etc., do not resemble those found in the grants of Dhruva or even Gōvinda III while they are similar to those occurring in the records of Amoghavarsha (Sanjān plates, above, Vol. XVIII, pp. 243 ff.) or Kṛishṇa III (Dōḍḍi plates, above, Vol. V, pp. 192 ff.). All these points taken together with those already mentioned by Pathak and Bhandarkar, give rise to a suspicion about the genuineness of the Dhulia plates in spite of the arguments adduced by Prof. Altekar in favour of their genuineness.—Ed.]

⁵ Above, Vol. IX, p. 194 and note 1.

7. The two brothers then openly fought with each other, and Dhruva got the throne after defeating his brother (vv. 21-2 of the present charter).

I think that three years is too short a period for these events to take place.¹ And yet we shall have to suppose that they did take place during that short period if we are to assume that the Dhulia plates are spurious, and that Dhruva was already a full-fledged king, when the Pimpri plates were issued in 775 A.D. I have already shown how there is yet no satisfactory evidence to show that the Dhulia plates are spurious. We shall have therefore to conclude that (1) the Pimpri plates were issued by Dhruva when he was only a *de facto* and not a *de jure* emperor; (2) that he was later removed from the headship of administration when Gōvinda detected his treachery; (3) that he then tried to win over his brother by conciliation, Dhulia plates being issued at a time when he thought it impolitic to openly flout the authority of his brother; (4) that no amicable settlement could be arrived at between the two brothers; and Gōvinda formed a confederacy against his brother which the latter defeated completely during the year 780 A.D.; (5) that Dhruva became a *de jure* emperor only towards the close of 780 A.D., our present charter being the first one known so far, to be issued by him as a *de jure* emperor.

The donee of this charter is **Vāsudēvabhaṭṭa** who was the son of **Durgabhaṭṭa**, and was famous for his proficiency in the interpretation of the *Vēdas* and *Vēdāṅgas* (*sāṅg-ōpāṅga-vēd-ārthataṭva-viduskē*). The present charter would show that **Karhāḍa**, which is the same as **Karāḍ** in **Satārā** district, was a centre of scholarship where Vedic exegesis was also given attention to. **Karāḍ** was undoubtedly a famous centre of education in the **Rāshṭrakūṭa** period, for we find many of the donees of **Rāshṭrakūṭa** grants hailing from that town. This, for instance, is the case with the donees of the **Sāmangaḍ** plates of **Dantidurga**,² the present grant of **Dhruva** and the **Sanjān** charter of **Amoghavarsha I**.³

The village granted to **Vāsudēvabhaṭṭa** by this charter was **Laghuviṅga**, bounded on the north, east, south and west by the **Nirā** river, **Śrīmāla** town, **Layana-giri** and **Bṛihad-Viṅga** respectively. **Laghu-Viṅga** is further stated to be situated in **Śrīmāla-vishaya**. **Śrīmāla** is obviously the same as **Shirva**, a large village in **Bhor** state, about 32 miles from **Poona** on the **Poona-Satara** road. **Laghu-Viṅga** village seems to be either the same or a portion of the village **Viṅga**, about 3 miles to the west of **Shirva**. From the information kindly supplied to me by the **Bhor** government, and by **Mr. R. S. Phadnis** of **Bhor**, I find that **Viṅga** is bounded on the north, east, south and west by the **Nirā** river, **Shirva** village, **Nēṇāḍi** hill and **Vaḍagaon** respectively. The northern and eastern boundaries of **Viṅga** are identical with those of **Laghu-Viṅga**; **Nēṇāḍi** hill also is clearly the same as **Layana-giri**, the present name being the vernacular form of **Layaṇāḍri**. The eastern slope of **Nēṇāḍi** hill has several caves of the Buddhist type, majority, however, being now in a dilapidated condition. One of them still possesses a *stūpa*, about 12 feet in height. The caves are obviously earlier than our charter and were clearly the cause of the name which the hill bore in the 8th century. To the west of modern **Viṅga** is the village **Vaḍagaon**. It is quite possible that this **Vaḍagaon** is **Bṛihad-Viṅga** of our charter. The derivation of the name **Vaḍagaon**, a popular village name in **Mahārāshṭra**, from the presence of a **Vaṭa** tree in the village, is due to popular etymology. It would appear that **Bṛihad-Viṅga** in course of time came to be known simply as **Bṛihad-grāma** in contradistinction to **Laghu-Viṅga** and was later changed into **Vaḍagaon**.

¹ [The events occurring during this period have also been discussed by Prof. Bhandarkar where he has given a different explanation (see above, pp. 103 f.).—Ed.]

² *Ind. Ant.*, Vol. XI, pp. 111 ff.

³ *Ante*, Vol. XVIII, pp. 235 ff.

TEXT.

[Metres : *Anuṣṭubh*, vv. 1, 26-7, 29, 31 ; *Vasantatilakā*, vv. 2, 3, 5, 6, 8, 9, 15 ; *Upajāti*, vv. 4, 19 ; *Gīti*, v. 7 ; *Sārdūlavikrīḍita*, vv. 10, 17, 20, 21, 22 ; *Āryā*, vv. 11-14, 23, 25 ; *Sragdharā*, vv. 16, 18 ; *Indrarajā*, 24, 28, 30 ; *Pushpitāgrā*, v. 32.]

First Plate.

- 1 श्री [1*] स वीव्यादेधसा धाम यं(यन्)नाभिकमलं कृतं(तम्) [1*] हरच
यस्य का(कां)तैदुकलया कमलंकृतं(तम्) ।[1 १॥*] आसीद्वि(वि)प-
- 2 ति(त्ति)मिरमुद्यतमण्डलापो वृ(ध्व)स्ति नयन(यन्)भिमुखो रणशर्व्वीषु [1*] भूप-
श(प्रशु)विर्विधुरिवास्त(स)दिगंतकीर्त्ति-
- 3 ग्रीविंदराज इति राजसु राजविंश(हः) [1 २॥*] दृष्टा चमून(म)भिमुखी
सुभटाट(टाट)हासामुना(ना)मितं सपदि येन रणे-
- 4 पु नित्यं [1*] दष्टाधरेण दधता भुजुटिं ललाटे खड्गं कुलच हृदयच
निजच श(स)त्वं(स्वम्) ।[1 ३॥*] खड्गं करायां(या)भुज्वत-
- 5 य शोभा मानो मनस्तस(स)ममेव यस्य [1*] महाहवे नाम निशम्य
सद्यस्त्रयं रिपूणां विगल^१त्यकाण्डे ।[1 ४॥*] त-
- 6 स्यात्तजो जगति विद्युतदीर्घकीर्त्तिरात्तोर्त्तिहारिहरिविक्रम[धाम*]धारी [1*] भूपस्त्रि-
विष्टपकृता(नृपा)नुकृति(तिः) कृत-
- 7 न्नः श्रीकर्कशराज इति गोचमणिर्व(र्व)भूष ।[1 ५॥*] तस्यो(स्य) प्राभिर्न(प्रभिस)-
क^२कट(करट)च(च्यु)तदानि(न)दंतिदं^३तप्रहारसधि-
- 8 रोलि(त्ति)खितंश(तांश)पोटः[1*] क्षापः[1*] चितो क्षपितशचुरभूत(त्त)नृजः सद्राद्रकूट-
कनकाट(टि)रिविंदराजः[॥ ६॥*]
- 9 तस्योपार्जितमहसस्तनयश्चतुर्दधिवलयमालिन्याः[1*] भोक्ता भुवः शतक्रतुसदृशः
श्रीद(दं)-
- 10 तिदुर्गाराजोभूत् [॥ ७॥*] काञ्चीशकेरलनराधिपचोर(ल)पाण्ड्यश्रीहर्षवचटविभेद-
विधानदच(चम्) [1*] कर्णाटकं प(व)लमचिंत्यम-
- 11 जियमन्त्रै(मन्त्रे)भृ(भृ)त्त्रै(त्रेः) कियन्निरपि यः सहसा जिगायः(य) [॥ ८॥*]
आ(प)मूविमंगमष्टहीतनिशातशस्त्रं(स्त्र)मयांतमप्रतिह-
- 12 तात्रमपेतयन्नं(न्नम्) [1*] यो वल(ल)भं श(स)पदि दण्ड[व*]लेन जित्वा राजा-
धिराजप[र*]मेश्वरतामशाप ॥[९ ॥*] आ सेतोर्व्विपुत्रो-

^१ The *anusvara* mark being shallow has not come out in the ink impression.

^२ There is a natural depression here on the plate surface which looks like an *anusvara* mark.

^३ There is a natural depression after *ka* which looks like a *ra*.

^४ The *anusvara* over *द* is shifted to the right of the letter owing to its proper space being taken by the letter *स्त्रि* above it.

i.

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14

2
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14

220.

[illegible]

३४
 ३६
 ३८
 ४०
 ४२
 ४४
 ४६
 ४८

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 52
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 62

- 13 पलावलिलस[ज्ञो*]लोमिमालाजलादाप्रालेयकलंकितामल्लशिलाजालात्तुपाराचलात् [1*]
या पूर्वाप-
14 रवारिराशिपुलिना(न)प्रांतप्रसिधा(हा)वधेयेनेयं जगति(ती) ख(स्)विक्रमव(व)लेनैकात-
पचीकृतं(ता) [॥ १०॥*] तस्मिदि(स्मिन्दि)-
15 वं प्रयाते वल्लभराजे क्षतप्रजावा(वा)धः [1*] श्रीकर्कराजसूनुर्महीपतिः क्षणरा-
जोभूत् [॥ ११॥*] यस्य

Second Plate : First Side.

- 16 स्वभुजपराक्रमनिशे(शे)पीच्छा(त्ता)दितारिदिकक्षं [1*] क्षणस्येवाक्षयं चरितं
श्रु(श्री)क्षणराजस्य [॥ १२॥*] शुभतुंगतुंगतुरगप्र-
17 वृद्धरेणु(णु)र्द्ध(ध्वं)रुध(ड)रविकिरधां(णम्) [1*] श्रीशेपि नभो निखिलं प्राहृष्टा-
लायते स्मष्टं(ष्टम्) [॥ १३॥*] दीनानाथप्रणयिषु यथेष्टचेष्टं स-
18 मोहितमजय(सम्) [1*] तरक्षणमकालवधे(वे) वर्षति सर्वातिनिर्व्वपणं(णम्) [॥ १४॥*]
राहृष्टमात्मभुजजातव(व)लावलेपमाजौ विजि-
19 त्व निशितात्रि(सि)लताप्रज्ञी(हा)रैः [1*] पालिह(ध्व)जावलिशुभामचिरेण यो हि
राजाधिराजपरमेस्वरतां तता[न ॥ १५॥*] क्रोधादुत्खातस्व-
20 जप्रश्रु(ष्ट)तरुचिचयैः(यै)र्भासमानं समंतादाजादु(वु)द्धत(त्त)वैरिप्रकटगजघटाटोपसंचो-
[भ*]दलं(चम्) [1*] शौर्यं त्वक्ता(चा)रिव-
21 शौं भयचकित[व*]पु[1*] कापि दृष्टैव सद्य(द्यो) दर्पाध्मातारिचक्रलयकरमगमद्यस्य
दोर्दण्डरु(रु)पं(पम्) [॥ १६॥*] पाता यद्यतु-
22 रं[वु*]राशिरशनालंकारभाजो भुवःस्त्रैय(वस्त्रय्या)द्यापि कता(त)दिजामरगुरुः(रु)प्रा-
ज्याज्यपूजादगो(रः) [1*] दाता मानभृदयणीर्गुणव-
23 तां शीसी श्रु(श्रि)यो वल्लभो भोक्तुं स्वर्गफलानि भूरितपसा स्थानं जगामाभर-
(रम्) [॥ १७॥*] येन श्रेतातपचप्रहतरवि-
24 कर्त्राततापात्सलोलं [ज*]ग्मे नाश्री(सी)रधूलीधवलितशिरसा वल्लभास्थः सदाजो [॥ १८॥*]
स श्री[गो*]विंदराजो जितजग-
25 दहितस्त्रीणवैधव्यहेतुः(तु)स्तस्यासी[त*] सूरैकः चणरणदलितारातिमा(म)त्तेभकुंमः
[॥ १८॥*] तस्यानुज[1*] श्रीभुव-
26 राजनामा महानुभावोप्रहृतप्रताप[1*] प्रसाधिताशेषनरेद्रवक्रं(क्रः) क्रमेण वा(वा)-
लार्कवपू(पु)र्व्व(र्व)भूव [॥ १८॥*] ज्जा(जा)ते यच्च च राहृष्टति-
27 लके सङ्गुपचूडामणौ शूर्वा तुष्टिरयाखिलस्य जगतः सुस्वामिनि प्रत्यहं(हम्) [1*]
क्ष(स)त्वं श(प)त्त्वमिति प्रसा(शा)वति स-

* The anusvara mark being shallow has not come out in the ink impression.

- 28 ति अमाम्ब(स)मुद्रांतिकामासीध(इ)मंपरे गुणामृतनिधौ सत्यव्रताधिष्टि(ष्ठि)ते
[॥ २०॥*] श्रीकाञ्चीपतिगांगवे(वे)गिकयुता
29 ये माल[वे*]शादयः प्राञ्चानानयति स्म तां(तान्) क्षितिभृती यः प्रातिराज्यान-
ति(पि)¹ [१*] माणिक्याभरणानि हिमनिचयं
30 यस्य प्रपद्योपरि श्रं(स्त्रं) येन प्रति तं तथापि न कृतं चेतोन्मथा भ्रात-
रं(रम्) [॥ २१॥*] सामाद्यैरपि वल्लभो न हि यदा मं[धि*] व्य-
31 धातं तदा(त्तं तदा) चा(भ्रा)तुर्दत्त(त्त)रणे विजित्य तरसा पद्यात(त्त)तो भूप-
ते²(तीन्) [१*] प्राच्योदीच्यपराच्यपराच्य³वाम्यविल्ल(ल)सत्पालिध्वजै-
32 भूषितं चिह्नैर्यः परमेश्वरत्वमखिलं लेभे महेन्द्रो⁴(न्द्रो) विभुः [॥ २२॥*] शशधर-
करनिकरनिभं यस्य यशः सुरन-

Second Plate ; Second Side.

- 33 गायसानुसू[ः १*] परिगीयतेनुरत्नैर्विद्याधरसुंदरो[नि*]पदैः [॥ २३॥*] हृष्टोन्वहं
योर्धिजनाय सर्वं सर्वस्वमानंदितवं(वं)- ✓
34 ध्रुवर्मा[ः १*] प्रादात्परुष्टो हरति स्म वेग(गात्) प्राणा[न्*] यमस्यावि(पि) नितांतविर्य-
(वीर्यः) [॥ २४॥*] तेनेदमगिलविद्युच(च)चलमव-
35 लोक्य जीवितमसारं(रम्) [१*] क्षितिदानपरमपुष्पं प्रवर्त्तितो ब्र(ब्र)ह्मदायोधं(यम्)
[॥ २५॥*] स च परमभट्टारकमहा-
36 राजाधिरालपरमेश्वरपरमभट्टारकश्रीमद(द्)धकालवर्षदेवपादानुध्यातपरमभट्टारक-
37 महाराजाधिराजपरमेश्वरश्रीधारावर्षश्रीधुराजनाम[१*] श्रीनिरुपमदेव[ः*] कुशली सर्वा-
नेव य-
38 धा[सं*]व(व)ध्यमानकं(कान्) राष्ट्रपतिविषयपतिग्रामकूटायुक्तका(क)नियुक्तकाधिकारिक-
महत्तरादी[न्*] समा-
39 दिशत्यस्तु वः संविदितं यथा श्रीनीरानदीसंगमसमावासितेन मया मातापित्रो-
रात्मन⁵चैहिका-
40 सुस्मि(स्मि)कपुण्ययशोभिहध(ह)ये करहाडवास्तव्यतच्चातुर्विद्यसामान्यगार्गसगोचव(व)-

* The reading in the Palihāp plates of Gōvinda III is क्षपि.

* The reading in the Palihāp plates of Gōvinda III is मयतः । The present reading is the better one. [But see above, p. 178, n. 4.—Ed.]

* पराच्य is wrongly repeated.

* The reading of this letter is doubtful. The conjunct letter looks like स्त्री in the original. The Palihāp plates reading is महानी. [The correct reading in both the grants seems to be महानी.—Ed.]

* Anusvara mark has not come out here in the ink impression.

* Subscript च is only partly visible. The hole of the ring has cut its lower portion.

- 41 हुहच(हृच)सत्र(त्र)छाचारिणे दुम्भ(र्ग)भटपुत्राय सांगोपांगवेदार्थतत्त्वविदुषे वासुदेवभट्टा-
 42 य श्रीमा¹लविषयांतर्गतलघुवि(वि)गनामा ग्रामः तस्य चाचाट(ट)नानि [1*] पूर्वतः
 श्रीमालपतन(त्तन) द-
 43 क्षिणत(तो) लयणगिरि[:*] पश्चिमतः ठ(ठु)हडिगकग्रामः उत्तरतः नौरा नाम
 नदी [1*] एवमयं चतुरावा-
 44 टनीपलक्षितो ग्राम[:*] सोदंग[:*] स(सो)परी(रि)करस(स)दण्डदशापराधस(स)भू-
 तोपा(तवा)तप्रत्यायसो(सो)त्पद्यमा-
 45 नविष्टिक[:*] सधान्यहिर²(र)न्या(स्था)देयो अ(योऽ)चाटभटप्रवेश्यः सर्व्वराजकीयानामह-
 स्तप्रक्षेपणी-
 46 य आचंद्रा³र्काण्यवर्जितसरित्पर्व्वतसमकालीन[:*] पू(पु)चपौचान्वयक्रमोपभोग्य(ग्यः)
 पूर्व्वप्रत्तदे-
 47 वत्रा(त्र)छादायरहितोभ्यंतरसिध्दा(द्धा) भूमिच्छिद्रन्यायेन शकनृपकालातीतसंवत्सरस(श)-
 48 तेषु सप्तसु वर्षद्वयाधिकेषु सिद्धाय(र्थ)नाम्नि संवत्सरे माघसितरयसप्तम्यां म-

Third Plate.

- 49 हापर्व्वणि व(व)लिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञक्रयो⁴त्सर्पणार्थ(र्थे) स्नात्वाद्यो-
 दकातिसर्गेण
 50 प्रतिपादितो(तः) [1*] यतोस्यो⁵ उचतया व्र(व)छादायस्वित्वा भुंजतो भोजयत[:*]
 कषतः कर्षयतः प्रतिदिशतो वा न कै-
 51 खिदत्थापि परिपंथना कार्या [1*] तद्वागामिभद्रनृपतिभिरस्मदंश्यैर(र)न्यैर्वा स्ना(सा)-
 मान्यं भूमिदानफल-
 52 मवेत्य विद्युलो(लो)लान्यनित्यैश्वर्याणि⁶ दृणाग्रलम्नजलविं(विं)दुचक्षलक्ष जीवितमाकल-
 य(य्य) स्वदायनि-
 53 त्रिंशोऽयमस्मदा(हा)योनुमंतव्यः प्रतिपालै(लयि)तव्यश्च [1*] यद्याज्ञानतिमिरपटला-
 व⁷तमतिरात्रि(च्छि)द्या-
 54 दाच्छिद्यमानक⁸ वानुमोदेत स पञ्चभिर्महापातकैशो(शो)पपातकैश्च संयुक्त[:*] स्या[त्*]
 इत्युक्तश्च⁹ भगव-

¹ A natural depression on the plate surface here looks like an anusredra.

² Anusredra, though clear on the plate has not come out in the impression.

³ Read क्रियी.^०.

⁴ This च is superfluous after the preceding sandhi.

⁵ This letter looks like क, but it is due to the slipping of the instrument to the right of द.

⁶ The letter व is damaged.

⁷ क is damaged.

⁸ Read स्वादिति । उक्तं च.

- 55 ता वेदव्यासेन [1*] पटिं वर्षसहस्रा(न्ना)णि स्वर्गं तिष्ठति भूमिदः [1*]
 आच्छेता(त्ता) चातुमंता च तान्मै(न्ये)व नर-
 56 'रके वसेत् [॥२६॥*] विंध्याटवीश्व(व)तोयासु शृङ्गकोटरवासिनः [1*] कृष्णाद्यो
 हि जायते भूमिदानं ह
 57 रंति ये [॥२७॥*] अग्नेरपत्वं प्रथमं सुवर्णं भूर्ध्वःपृथ्वी सूर्यसुताश्च गावः [1*]
 लोकत्रयं तिनं भवे-
 58 वि(वि) दत्तं यः काञ्चनं गाञ्च महि(ही)ञ्च दद्यात् [॥२८॥*] व्र(व)द्भूमिर्वसुधा
 भुक्ता राजभिः सगरादिभिः [1*] यस्य य-
 59 स्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) [॥२९॥*] ग्रानीह दत्ता(त्ता)नि
 पुरा नरै(र)द्रैर्दानानि धर्माययश्चकाराणि [1*] निर्वर्णा-
 60 ल्यवांतप्रति[मानि*] तानि को नाम साधुः* पुनराददीत [॥३०॥*] स्रदतां(त्तां)
 परदतां वा यन्नाद्रञ्च नराधिप [1*] [मही*] मही-
 61 मता(तां) श्रेष्ठ दानात्स्वे(च्छे)योनुपां(पा)लनं(नम्) [॥३१॥*] इति कामलदत्तांतु(म्)-
 विं(विं)दुलोलां श्रु(श्रु)यमनुचि(चि)त्त्य मनुष्यजीवि-
 62 तश्च [1*] अतिविमल[म*]नीभिरात्मनीनैर्ण(र्न) हि पुरुषैः परकीर्त्तयो विलोप्याः
 [॥३२॥*] श्रीनाग-
 63 [प]राणकदूतकं लिखितं श्रीगौडसुतेन श्रीसावं(मं)तेन ॥

B

THE BHOR STATE MUSEUM PLATES OF KHAMBHA II.; SAKA 1001. 12

The plates are three in number. The serial number of each plate in the set is engraved near the ring hole, a little away from the lines of the main record. The size of the plates, which is fairly uniform, is 7·8" × 4·2" and the thickness about $\frac{1}{16}$ ". The edges have not been raised into rims. The plates were originally strung together by means of a ring passing through holes, about 5" in diameter, perforated at the centre of the left side, about 5" from the edge. The ends of the ring are soldered together by means of a seal which is bell-shaped, being 1" in height and 1·2" in diameter. On the seal is superimposed the figure of a lion in the round crudely executed. The seal bears no inscription. At a subsequent unknown date the ring had been cut, but the seal and soldering are still intact. The weight of the plates along with the seal and the ring is 122 tolas; the weight of the plates alone is 100 tolas.

The inscription is engraved on the inner side of the first and the last plates and on both the sides of the second. The engraving is throughout by the same hand. Each side has 11 lines of writing with the exception of the first side of the second plate, which has only 10. The last lines of the second side of the second plate and of the third plate are only about half of the normal length. The first line of the record has 33 letters including the four numerals; probably, discovering by computation that the space at his disposal permitted a greater spacing of letters, the mason went on gradually reducing the number of letters per line; from l. 9 onwards we have on an average

¹ This is superfluous.

only 22 letters per line. The last full line has however 31 letters; this was obviously done with a view to avoid the use of the outer side of the third plate.

The plates are in a fair state of preservation and the engraving of individual letters is fairly good. Only in a few cases can we detect carelessness, as for instance, in the case of *dhū* in *pañcha-pradhānāḥ*, l. 15; *vin kil=āsīt*, l. 17 and the omission of two letters in v. 4.

The characters are Dēvanāgarī. Only a few letters like *i*, *ē*, *ṇa*, *ḍa*, *dha*, and *śrī*, differ from modern characters. The following palaeographical points deserve notice: (1) *Prishthamātrās* occur in the case of medial *ai* and *au*; cf. *paurṇamāsyāḥ* l. 2, *vairi* l. 4, *Tailappa* ll. 19, 20, etc. In the case of medial *ē*, the *prishthamātrā* occurs only in a few cases; cf. *tāḷa* l. 9, *yēna* l. 21, *Khañbhēna* l. 27; in the majority of cases a slanting line to the left going upwards is used to denote it. (2) The form of *n* in *etasmin* l. 11 is obviously due to the slipping of the instrument. (3) The medial *ū* is denoted by a loop open to the right, which is very much similar to the loop used to denote the medial *ri*; cf. *sūnuḥ* l. 20, *pūream* l. 23, with *uripa* l. 1 and *eriddhi* l. 6. (4) The plates show two forms of *ha*; the unusual cursive one is to be seen certainly in *siṃha* l. 15, and possibly in *vāha* (?) l. 8. The numerical figures for 1 and 0 occur in the record itself and those of 1, 2, and 3 on its margin.

The following points deserve mention in connection with the orthography: (1) *V* is written throughout for *b*. (2) *Sa* is throughout written for *ś*. This is the case even in conjunct letters like *śca* (ll. 3, 5, etc.), the only exceptions among the conjuncts being the letters *śrī* (ll. 14, 16) and *ścha* (l. 4). (3) In a conjunct of which *r* is the first member the second letter is doubled only in a few cases; cf. *paurṇa* l. 2, *varggaḥ* l. 21, *sarveśa* l. 41. A nasal is preferably denoted by an *anuvāra* including even *m* at the end of a verse or half-verse; the cases where it is denoted by the nasal of the class of the following letter, as in *mārtanḍam* and *gaṇḍam* l. 4, *Vīṅga* ll. 6 and 7, are few. (5) There are no punctuation marks at the end of prose sentences except in one case where we have two vertical strokes (l. 15). (6) Verses are not numbered and their punctuation is very irregular. All such irregularities have been noticed in footnotes, added to the text.

The language of the record is Sanskrit. Prākṛit terms are however used in ll. 8 and 9 where taxes are enumerated. Case-endings of the names of ministers and their epithets are also in Prākṛit, cf. *māmaty*, *parabala*, *pradhānu*, l. 13 and *amātyu*, l. 14. The rules of *sandhi* have often been ignored especially in the portion having Prākṛit endings. In the metrical portion the language is fairly correct, but not a single line of the prose portion is without syntactical anomalies. It is clear that the draftsman did not at all know how to write correct Sanskrit. The opening clause giving the date is awkward in construction and ungrammatical. In the sentence following, the writer intended apparently to have at the beginning a clause in the locative absolute like *Khaṃbha-dēva-rājyē abhivardhamānē*; but he wrongly put all the adjectives of *Khaṃbha-dēva* in the accusative case, perhaps under the wrong notion that these were meant to qualify *rājyam* in l. 6. The next sentence (ll. 7-10) is indeed unique in having neither the subject nor the predicate. Then follows a long sentence (ll. 11-15) giving the names of the five ministers of the donor. Here we have such a plethora of epithets used in connection with these dignitaries that it becomes very difficult to discover the real names of the five ministers. In the concluding portion of the charter the word governed by *dattam* has no case-ending at all. Most of these mistakes are apparently the mistakes of the draftsman and not of the engraver.

The form of this charter is rather unique and calls for notice. Usually the copper-plates first give the genealogy of the donor, then mention his name along with the names of his officers, then describe the donee and the object granted, and end by quoting the imprecatory verses. In this charter after the mention of the date, we have the description of the donor followed by the

description of the grant. Then come the names of the five ministers of the donor followed by his own genealogy. Then come imprecatory verses, and at the fag-end of the charter we have the donees' names added like an after-thought.

The date of the charter is given at the beginning both in words and numerals. It was issued in the Śaka year 1001 (elapsed), named Siddhārtha, on the full-moon day of the month of Jyēṣṭha which fell on a Saturday. The corresponding date according to the Christian era is Saturday the 18th of May 1079.

The donor of the present charter is so far unknown to us from any other record or reference. He belonged to a feudatory Chālukya family, ruling at Śrivalaya or modern Shirva], a large village in Bhor state, about 32 miles from Poona on the Poona-Satara road. The name of this ruler was Khambha, that of his father Tailappa, and of his grandfather Khambha again. It is clear that the family was ruling at Shirva] for three generations only. No specific exploit is attributed to any of the members of this family in the genealogical description, which, as usual, speaks of their defeating the enemies, breaking the temples of elephants in the enemy phalanx, and winning fame pervading the three worlds. These rulers do not seem to have been of any consequence in the politics of the age. They were probably relatives of the Imperial Chālukya family ruling at Kalyāṇi and were allowed to hold the territory round Shirva] in the feudatory capacity. The name of the donor's father Tailappa and his surname Chālukya would support this conjecture.

Ll. 11-15 give the names of the five ministers who were holding office when the grant was given in 1079 A.D. The plethora of epithets here renders the task of giving their personal names rather difficult; but probably they were Kumāra Jēsiṅgha, the prime minister, Chāchu the Sāmanta or the revenue minister, Kōntali Thākura the Amātya or the counsellor, Sōmanāthaiyā, the minister to the Queen Siriyādēvi (i.e., Śrīdēvi), daughter of King Muṅja, and Laiādara-nāyaka, the minister to Queen Mahalādēvi.¹ It would appear that the Queens Śrīdēvi and Mahalādēvi were taking active part in the administration of the little kingdom of Shirva]. It may be pointed out that this was quite in consonance with the tradition of the Chālukya family to which the donor belonged. We have several other instances of Chālukya kings entrusting important administrative offices to their queens. Thus Akkādēvi, the elder sister of Jayasīṅgha III was the governor of Kinsukāḍ seventy at least from 1022 to 1053 A.D.² Maijaladēvi, one of the queens of Sōmēśvara I. was holding the important post of the governor of Banavāsi twelve-thousand in 1054 A.D. Lakshmadēvi,³ the favourite queen of Vikramāditya VI, held several important posts in the administration including the governorship of the capital.⁴

Queen Siriyādēvi is described as Muṅjēya-mahārāṇī. The expression Muṅjēya would suggest that she belonged to Muṅja town or country, or was the daughter of king Muṅja. The latter seems to have been the case. The Tiḍguṇḍi inscription of Vikramāditya VI,⁵ dated 1082 A.D., refers to a Sinda feudatory of his, named Muṅja, ruling in the vicinity of Bijāpur. He was thus a

¹ [Pañcha-pradhāna here, I think, should not be taken in the literal sense of the term. Probably it has been used in the context in the general sense of a 'royal council.' In this case the names and offices of the members constituting the council may have been as follows: (1) Jēsiṅgha or Jayasīṅgha, the chief minister, (2) Jēkhambha or Jayastambha, a sādhaṇī, (3) Chāchu, also a sādhaṇī, (4) Kōtali or Kōntali, the sāmanta, (5) Māmala, a thākura, (6) Amātya, the paribala (commander of the army), (7) Siddhamu, the minister, (8) Muṅjēya, the pradhāna, (9) Sōmanāthaiyā, the minister of the chief queen Siriyādēvi or Śrīdēvi and (10) Valaiyā (?), the chief daṇḍadāyaka and attached to the queen Mahalādēvi.—Ed.]

² Bombay Gazetteer, Vol. I, part II, p. 435.

³ Ibid., p. 440.

⁴ Ibid., p. 448.

⁵ Ante, Vol. III, pp. 306 ff.

contemporary of Khambha II, the grantor of this charter. The latter could therefore well have married a daughter of the former.¹

The village granted in this charter is **Viṅga** which is described as a *mahā-sthāna* or holy place. This is clearly the same village which was given 300 years before by Dhruva Dhāravarsha to Vāsudēvabhaṭṭa, a learned Brāhmaṇa of Karād, as we know from the charter **A** above. Line 27 shows that king Khambha only renewed the grant. Verse 5 naively observes that the village Viṅga had been given to Brāhmaṇas as early as the time of Rāma. We may presume from this that since the time of Dhruva the village was not resumed by any of the succeeding rulers and figured as a *brahmadēya* village on the revenue records of successive governments.

Though the village continued to be a *brahmadēya* village, its ownership did not remain in the family of Vāsudēvabhaṭṭa, the original donee. Curiously enough the names of the donees do not occur at all in that portion of the grant which describes the donation. The mistake is rectified by adding a postscript to the inscription which comes at the end of the imprecatory verses. The syntax of this important sentence is not free from doubt. It reads as follows: *Śrī-Kumbhadēva-bhaṭṭa-Gaṅgala-duvēra(dēva)-pramukha-Viṅga-mahāsthāna-sarvanamasya-sāsanaṁ Khambha-rājēna dattam*. It is clear that we have to emend *pramukha* into *pramukhēbhyaḥ* and that Kumbhadēva and Gaṅgaladēva received the charter as the leading personages among the donees. In other words, they did not receive the grant for themselves, but as representatives obviously of the Brāhmaṇa community of Viṅga. Viṅga is described in the record as a *mahā-sthāna* or holy place and seems to have been the seat of a learned Brāhmaṇa settlement. King Khambha therefore might have granted the charter to the whole Brāhmaṇa settlement of the place. What then about the rights of the descendants of Vāsudēvabhaṭṭa? The village Viṅga is situated about 70 miles from Karād and one has to pass through the difficult Khaṇḍājā pass before one can reach it from the Karād side. In the old days when communications were rather difficult, Vāsudēvabhaṭṭa and his descendants must have found it difficult to manage their Viṅga property from Karād. They may have, therefore, sold it to the Brāhmaṇa community of Viṅga, who in turn may have induced the government of the day to make it tax-free.²

The present charter transfers to the donees the village revenues along with the right to receive some customary perquisites probably from the village artisans. The precise nature of the latter cannot be made out owing to the difficulty of interpreting the terms used for the purpose in ll. 8 and 9.

TEXT³.

[Metres:—*Indravajrā*, vv. 5, 6; *Śārdūlavikrīḍita*, v. 4; *Anuṣṭubh*, vv. 9, 10; *Śālinī*, v. 12; *Upajāti*, vv. 1, 2, 3, 11; *Rothaḍḍhatā*, vv. 7, 8.]

First Plate.

१ श्री सखि [१*] श्रीस(श)^२क एकोत्तरसहस्र संकतोपि १००१ नृपकाशतीतसि-
दार्थसंवत्स-

¹ [If my interpretation (see p. 188 n. 1.) is correct, Muñjāya would only be the name of the *pramukha* and would have no connection with the queen Śiriyādēvi and consequently with the Sinda chief Muñja of Bijāpur.—Ed.]

² [As the inscription does not give any particulars of the donees it is difficult to come to any such conclusion definitely. It may not be impossible that they belonged to the family of Vāsudēvabhaṭṭa, the original donee, and there being a change in the ruling dynasty Khambha renewed the charter to them. Or this may be a new charter issued by the king to people not connected with the family of Vāsudēvabhaṭṭa for reasons not known.—Ed.]

³ From the original plates.

⁴ Expressed by a symbol.

⁵ The construction of the sentence should have been श्रीसकदपकाशतीत एकोत्तरसहस्रे.

- 2 रातर्गतज्येष्ठपौर्णमास्यां स(श)निदिने अद्य(द्यै)तस्मिन्काले समधिगतप(पं)-
- 3 चमचाम(श)ब्द(ब्द)महामण्डलेस्त्र(स्त्र)रं¹ मिरिकलयपुरवराधीस्त्र(स्त्र)रं चालु-
- 4 क्यकुलकमलमार्त्तण्डं वैरिदलगण्डं धर्मावतारं पु(ह)रिचंद्रग-
- 5 णावतारं समस्तराजावलीविराजमानमहामण्डलेस्त्र(स्त्र)रणीखं-
- 6 भदेवराजविजयराज्यमुत्तरोत्तराभिष्टुतिप्रवर्द्धमाने वि-
- 7 ह्महास्थानं हस्तोदकपु(पु)र्वकं समस्तदण्डदोष-
- 8 सहितं अर्थार्थसंव(व)हे(हे) सर्ववाहवाहसुर्युतपे-
- 9 वरिलपुइलतेल(ला)²दिमाइली(लि)ककारुकदेणं एव-
- 10 मादिसमस्त³ आचंद्रार्कप्रतिपालनीयं⁴ [1*] अगुधितपुण्यं⁵ रा-
- 11 जदर्स(र्श)नं [1*] एतस्मिन् काले कुमाजेसिंघ⁶ अमात्यकेसरि-

Second Plate ; First Side.

- 12 साहणीजेखंभसाहणीचाचुसामंत(त)कोत⁷लिठाकुरमा-
- 13 मलुपरव(व)लुआमैयअमात्यसिहसुप्रधानुमुंजेयमहारा-
- 14 जौ(जौ)यौसिरियादेव्य(व्या) अमात्य सोमनाथैया राणीमहलादेव्य(देव्या)
- 15 लैयादरनायकसिंह⁸ एते पंचप्रधा¹⁰नाः ॥ चालुकवंसे(शे) वि-
- 16 तते पृथिव्यां खव्वा(वा)हुवीर्यार्जितराजस(श)ब्दः(ब्दः) ॥(1) देसे(शे) पुरा यी-
- 17 वल्लवाभिधाने खंभाभिधानो नृपतिः किलासीत(त्) [॥ १॥*]
- 18 अरिंदमः पालयिता प्रजानां धर्मेण साक्षादिव ध-
- 19 र्मराजः । गुणैः प्रजारंजनतत्परोभूतैलप-
- 20 राजः किल तस्य पुत्रः ॥[२॥*] तैलपसुनुः पुनरेव खंभः
- 21 प्रतापसंतापितस(श)बुवर्गः [1*] अनेकसो(शो) येन रणे रिपु(पु)-

Second Plate ; Second Side.

- 22 णामानर्तितानीह कव(व)न्धकानि ॥[३॥*] सु(सु)र्वापास्तमनस्विनीजनम-

¹ For the syntax of this sentence see the introduction.

² There is a depression on the plate surface here which looks like an *ansurū*.

³ The constituent words in this big compound are difficult to separate or interpret.

⁴ There is a sudden break here. The expression should have been समस्तपरिहारोपेतं.

⁵ Here should have come a verb like ददाति.

⁶ Read अकठितपुण्यं.

⁷ In this sentence, *sandhi* rules have been disregarded.

⁸ What looks here like an *ansurū* or *er* is really a natural depression on the surface of the plate.

⁹ [The reading is *damdanāyaka-sinhha*. The preceding portion should probably be corrected as *dteya Valaiya* see p. 188 n. 1.—Ed.]

¹⁰ There is a superfluous vertical line after the letter *dh*.

- 23 नः कंदर्पदर्मस्फुरत्तेजःपुञ्जनियोजितजगदीपप्रभामण्ड-
 24 लः । खड्गाखं(ख)ण्डितवैरिवारणघटाकुंभस्यमुक्ताफलः की-
 25 र्त्वाक्रांतजगत्(ज)यो विजयते खंभः चितौकचियः^१ ।[१४॥*] रामादि-
 26 दत्तं किल पूर्वमासीत्वि(हि)ङ्गं महास्थानमिदं द्विजानां(नाम) ॥(१)
 27 खंभेन राज्ञा तु पुनर्नमस्य दत्तं कृतं सा(शा)सनमेव-
 28 मुक्ता ।[५॥*] अश्वत्कुले यो भविता नरेन्द्रः पुष्पैरसूत्रय-
 29 धितैः स दृष्टः । मत्सा(च्छा)सनादित्यमिदं भवद्विर्वाच(चं) स्वध-
 30 र्मे प्रतिपालयेति ।[६॥*] अन्यदत्तमथवा स्वयं कृतं ब्र(व)ह्मदा-
 31 यमिह यस्तु पालयेत् । आत्मवस(श)मखिलं समुद्धरेत्कि(त्वी)र्त्तिमानि-
 32 ह परच पार्थिवः ।[७॥*]

Third Plate.

- 33 धर्म एष नृपतेः सनातनो यत्प्रसाधः खलु वैरिमण्डलं(लम्) [१*] पा-
 34 लयत्यखिलमात्ममण्डलं ब्र(व)ह्मदायसहितं नरेख(ख)रः ।[८॥*] स्वद-
 35 तां परदत्तां वा यो हरेत् वसुं(ध)रां(राम) [१*] षष्ठिं(ष्टि) वर्षसहस्राणि
 36 विष्टायां जायते क्षमिः [१८॥*] व(व)हुभिर्वसुधा भुक्ता राजन्यैः सगरा-
 37 दिभिः [१*] यस्य यस्य यदा भूमिः^४ तस्य तस्य तदा फलं(लम्) ।[१९॥*]
 निम्न-
 38 मा दीपं हरणे महातं^५ गुणं च भूमेरनुपालने^६ तु ।
 39 दत्तं नरेन्द्रैः प्रतिपालनीयं स्ने(चे)यो हि दानादनुपालनं तु [११०॥*] सा-
 40 सान्वीयं धर्मसेतुनृ(र्तृ)पाणां काले काले पालनीयो भवद्भिः [१*]
 41 सर्वानेतान्मागि(वि)नी भूमिपालान्भूयो भूयो याचते रामभ-
 42 दः ।[१२॥*] श्रीकुंभं^७ देवभट्टगंगलदुर्वेप्रमुखं^८ विह्वलमहास्थानसर्वनमस्वप्ता(शा)स-
 43 नं खंभराजेन दत्तं(त्तम्) [१॥*] मङ्गलं महायोः [१॥*]

^१ Read 'जिताखिल'.^२ Read खंभ खिलीकोप्रियः [Reading is correctly *Khambhah khitou khatriyab*.—Ed.]^३ There is a superfluous vertical line after *da*.^४ Read भूमिः^०.^५ Read निम्नम्.^६ Read महानं.^७ The medial *t* stroke is engraved in the wrong direction.^८ Read द्वि(१)प्रमुखः.

No. 29.—MALA PLATES OF VIRASIMHADEVA: V. S. 1343.

By R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

These two copper-plates, briefly noticed in the *Annual Report of the Rajputana Museum, Ajmer*, for the year 1914-15 (p. 3, item 11), and now preserved in the Rajputana Museum, were found at a place called **Māla** about three miles from the village **Barodā** in the Dungarpur State in Rājputāna.

Each plate is engraved on one side only and has two ring holes. The first plate measuring $10\frac{1}{2}'' \times 10\frac{1}{4}''$ contains twenty-one lines of writing, while the second measuring $10\frac{1}{2}'' \times 9\frac{1}{2}''$ has eighteen.

The characters are Nāgari of the fourteenth century A.D. The peculiar form of *ita* in *evadattām*, l. 20, and *-pradatta*, l. 24, may be noticed. The letters *saṁ* in *samsūrē* (l. 18) and *sva* in *svargga* (l. 20) are not fully engraved.

The language is Sanskrit, and excepting the benedictory and imprecatory verses in ll. 13-23, the whole composition is in prose. The names of the witnesses are in vernacular (ll. 28-36). Some *dēśī* words are to be found in the record; for instance, *pachhē vāḍaka* (l. 11) meaning the back portion of a house; *arahaṁṭa*, l. 27 (Skt. *araghaṭṭa*); *nāḍu*, l. 27 (a small pond), *bhāṭhī*, l. 28 (a kiln), *phaliḥaka*, l. 37, also called *phalā*, *phalsā*, *phaliā* meaning an entrance or gate and *guyāḍa*, l. 38, (a compound or courtyard).

As regards orthography, consonants following a superscript *r* are sometimes doubled as in *-harttā* (l. 17), *sarvadā* (l. 25); etc., *v* and *b* are not distinguished except perhaps in *chībā* (l. 34); *ṣ* is used for *s* in *sahākrēṇa* (l. 16) and *-sahākrāṇi* (l. 21) and vice versa in *sudhyati* (l. 17), *nischalaḥ* (l. 18); *ś* occurs in place of *kh* in *Vaiśūsha* (l. 1), *Mōshala* (l. 28), *lishitam* (l. 39), etc., apparently due to the influence of the vernacular; *anuvāra* is used for nasals in *Gaṁgā*- (l. 6), *chānumamītā* (l. 15), etc., and also at the end of *pādas*; *risarga* is omitted in lines 11, 17, 21, 26, 37, etc., while *sandhi* is not observed in lines 6, 12, 14, etc. Other mistakes are pointed out in the transcript and the footnotes.

The inscription refers itself to the reign of *Mahārājakula* (Mahārāval) **Sri-Virasimhadēva** of *Vaṭapadraka* in *Vāgaḍa*. The charter is dated **Sunday, the 15th day of the dark half of Vaiśākha of the Samvat¹ year 1343** corresponding to the 13th April, 1287 A.D. It records (ll. 2-12) that *Mahārājakula Virasimhadēva* granted one and a half *halas*² of land and a house with enclosures of land in its front and back at the village **Māla** in the district **Katiḥa** (mod. Katiyor) to a Brāhmana named **Tālhā** son of **Vayajā** of the *Bhāradvāja-gotra* for the spiritual welfare of *Mahārājakula Dēvapālādēva*. The description of the gift is given in lines 26-28, after which the names of the witnesses are recorded (ll. 28-36). The name of the *Sūtradhāra* is given as **Bhisana** in l. 35. Lines 36-38 mention the boundaries of the house. The last two lines record the name of the *Dātaka* as **Sūnaladēvi** and that of the writer as **Vikama** (Vikrama) who is said to have acted under the verbal orders of the *Pañchavri* **Vāvaḡa**. **Vīsala** is spoken of as one, on whose authority the names of the witnesses were recorded.

As regards the persons mentioned in the inscription, **Virasimhadēva** evidently belonged to the **Guhila** family of Dungarpur. He was fifth in succession from **Sāmantaasinhā**, the founder

¹ This samvat is '१३४३'.

² In some parts of Mewār, one *hala* of land was reckoned to be equivalent to several *bighās* of land. The practice of granting lands to Brāhmins on the occasion of *Śrāddha* (death anniversary) ceremony of forefathers was not uncommon among the rulers in old days. See the *Paramāra Yaśovarman's* grant dated Samvat 1192 in *Ind. Ant.*, Vol. XIX, p. 348.

of the State and his earliest and latest known dates are Samvat 1343¹ and Samvat 1359² (A.D. 1286 and 1302). He was thus a contemporary of Rāval Samarasimha of Mewār, whose known dates range between Samvat 1330 and 1358 (A.D. 1273-1301).³ *Mahārāval Dēvapāladēva* (also known as Dōdā or Dēdu) was the immediate predecessor⁴ of Virasimhadēva.

As to the places mentioned, *Vāgaḍa* was the old name of the modern Dungarpur State. *Vaṭapadraka* (now called Barōdā) remained the capital of Vāgaḍa up to the period of Dūgara-simha (the grandson of Virasimhadēva) in whose time the capital was transferred to Dungarpur so called after his name.

The date of the inscription weakens the contention of Colonel Tod⁵, Major Erskine⁶ and other writers holding that the foundation of the Dungarpur State was laid by Māhapa or Rāhapa of Sisōdā.

According to the Kumbhalgarh inscription⁷, dated Samvat 1517, Lakshmasimha, a ruler of Sisōdā, fought in the battle of Chitor in 1303 A.D., and was thus the contemporary of Rāval Ratnasimha of Mewār and probably of his father Samarasimha also as Ratnasimha ruled only for a year. Virasimhadēva of this record, we know, was a contemporary of Samarasimha. He must, therefore, have been a contemporary of Lakshmasimha also. Now, Virasimhadēva was fifth in succession from Sāmantasimha (the real founder of the State), while Lakshmasimha was eleventh⁸ from Māhapa or Rāhapa. It is, therefore, highly improbable that Māhapa, who goes as far back as eleven generations from Lakshmasimha, should have founded the State. That it was Sāmantasimha of Mewār who laid the foundation of the present Dungarpur State is supported not only by the Mount Ābū⁹ and the Kumbhalgarh inscriptions but also by the account of Muhnōt Nainsi¹⁰, the well-known historian of Mārwar.

TEXT.¹¹

First Plate.

- 1 ॥ श्री¹²। संवत् १३४३ वर्षे ।¹³ वैशाख(ख) च¹⁴ १५ रवावशेह वागडवटपट्टके महा[रा]-
- 2 चकुलश्रीवि(वी)रसिंहदेवकल्याणविजयराज्ये तन्वियुक्तपंचश्रीवा-

¹ His earliest inscription is the present record, dated V.S. 1343.

² This date is found in an unpublished inscription from Barōdā; cf.

संवत् १३५८ वर्षे आपावयदि १५ वागडवटपट्टके महाराजकुलश्रीवीरसिंहदेवकल्याणविजयराज्ये

माहवसुलश्रीविवादिह(वा)स्य(य) मंगडडराम उदकेन प्रदत्त ।

³ His first and last inscriptions are dated V.S. 1330 and V.S. 1358 respectively. *Vide, Vienna Oriental Journal*, Vol. XXI, p. 143 and *Ind. Ant.*, Vol. LIII, p. 11, note 1.

⁴ *Gazetteer of the Dungarpur State* by Major K. D. Erskine, Statistical table No. XXI.

⁵ *Tod's Rājasthān* (ed. W. Crooke), Vol. I, p. 304.

⁶ *Gazetteer of the Dungarpur State*, pp. 131-32.

⁷ Above, Vol. XXI, p. 279.

⁸ *Tod's Rājasthān* (ed. W. Crooke), Vol. I, p. 304, note 3.

⁹ *Ind. Ant.*, Vol. XVI, p. 349.

¹⁰ *Ind. Ant.*, Vol. LIII, p. 102. Cf. also Muhnōt Nainsi's *Khyāto*, p. 19.

¹¹ From impressions.

¹² Expressed by a symbol.

¹³ The stroke is redundant.

¹⁴ च stands for चमिति 'the dark fortnight of a lunar month' so that च १५ is the 15th day of the dark half of the month, i.e., *amāvasyā*. On Sunday the *tithi* was fourteenth, but it lasted only for fifteen *ghatis* after which the *tithi* fifteenth, i.e., *amāvasyā* fell, during which period the grant was made and the ceremony performed by Mahārāval Virasimhadēva. Among the Hindus it is generally the practice to perform *Śrāddha* ceremony after 12 noon.

- 3 वणरा^१खितलप्रभृतिपंचकुलप्रतिपत्तौ^१ शसनपत्रमभिलिख्य-
 4 ते यथा ॥ इहैव पुण्यांभसि [स्त्रा]त्वा नलिनीदलगतजललपतरल-
 5 तरं जीवितमाकलय्य महाराजकुल[त्री]वि(वी)रसिंहदेवेन धीतश्चेत-
 6 वाससी(सी) परिधाय भगवंतं भवानीपतिं ई[श्व]रं परमया भक्त्या गंगादितो-
 7 र्योदकेन संस्त्राय श्रीखंडागुरुजपूरकस्तूरिकादिभिवि(वि)लेप्य जातोव-
 8 कुलराजचंपकशतपत्रिकाहि(दि)भिविलेप्य यथाकृतपूजया परमधार्मि-
 9 केण भूत्वा महारा[ज^२]कुलयोदेवपालदेवयेयसे भारद्वाजगोपाय-
 10 [दोडी^३]ब्रा(ब्रा)ह्मवयजापुत्राय ब्रा^४(ब्रा^५)ताल्हाशर्मणे कर्तोजपयके माल-
 11 ग्रामे भूमिहल ॥१॥ सार्ध^६इलैकस्य भूमि(मिः) ॥ १॥ यद(हं) ॥ १॥ अथेवाटक^७पठे
 वाडक-
 12 खलसहितं^८एतत्^९ शासनोदकपूर्व^{१०}धर्मेण संप्रदत्तं ॥ अतो दानापा^{११}-
 13 हारसर्व^{१२}[धे] महर्षिप्रणीतानि स्मृतिवाक्यानि संति ॥ व(व)हुभिर्वसुधा भु-
 14 क्ता राजभिः समसदिभिः ॥ यस्य यस्य यदा भूमौ^{१३} तस्य तस्य तदा फलं ॥१॥
 15 षट्(ष्टि)र्व(व)र्व(र्व)सहस्रा(स्रा)णि स्वर्गे(र्गे) तिष्ट(ष्ट)ति भूमिदः ॥ आच्छेत्ता चानुमंता
 च तान्ये-
 16 व नरकं व्रजेत् ॥२॥ तडागानां सहस्रे(से)ण अश्वमेधशतेन च ॥ गवां को-
 17 टिप्रदानेन भूमिहर्ता न चु(श)क्यति ॥३॥ चला लक्ष्मी^{१४} चला प्राणा^{१५} चलं जी-
 18 वितयौवनं ॥ चलाचले हि संसारे धर्म एको^{१६}हि निश्च(च)लः ॥४॥ भूमिं यः
 19 प्रतिष्ठञ्चाति यस्तु भूमिं प्रयच्छति ॥ उभौ तौ पुण्यकर्माणौ हा ॥^{१७} वेतौ
 20 स्व[र्गो]गामिनौ ॥५॥ स्वदत्तां परदत्तां वा यो हरिसु(च) वसु^{१८}-
 21 [ध]रां ॥ षट्(ष्टि)र्व(व)र्व(र्व)सहस्रा(स्रा)णि विष्टा(ष्टा)यां जायते कृमि(मिः) ॥६॥

Second Plate.

- 22 मम वंशक्षये क्षीणे^१ योन्यो राजा भविष्य(ष्य)ति ॥ [१]
 23 तस्याहं करलम्बो^२भि न लोप्यं मम शासन(नम्) ॥३॥ इमानि महर्षि-
 24 प्रणीतानि स्मृतिवाक्यानि श्रुत्वा अश्वमद[त्त]शासनमिहान्यैरपि

^१ The stroke is redundant.^२ Read सार्धकइलस.^३ Read एतच्छासनो^० or 'सनेनी'.^४ Read 'पहार सम्बन्धे.^५ Read भूमिसस.^६ Read लक्ष्मीधरा.^७ Read प्राणादलं.^८ Better read वंशे परिधीये.

- 25 भाविभोक्ति(क्तु)भिर्भूपालैः सर्वदा पालनीयं किंतु केनापि कदाचि-
 26 त् न लोपनीयं ॥ भूमेर्व्यक्तिः । कञ्जजामाये(मी) वाटिकाया[.*] पानीयसहि-
 27 त(तं) चतुःसीमापर्यंतं¹ चरहं² । तथा वीरुलचेच³ । तां वटीयासत्कनाहुं
 28 भाटिसहितु(तं) चतुःसीमापर्यंतं¹ । अच सान्निः । पुरो⁴ मोषल ॥ जा⁵
 29 केयवादित्य । ब्रां(ब्रां) सीमादीत । राजगु⁶ सुदा । वड⁷ लव(ख)मादीत ।
 वड⁸
 30 तीकमा । [ना]मपुरो ब्रांमधु⁹ । महं¹⁰ सुमण । महं वीनडा । महं चवण ।
 राउल¹¹
 31 धारड । राउं धर्मदेव । राउं रमण । राउं लाव(ख)ण । येष्ठि¹² पारस । येमह-
 32 ण । येष्ठिं भोमा । सां¹³ हरसाण ॥ मालगा¹⁴ दोडी महं वेदा ।
 महं तांहा [.*]
 33 महं जोला । महं राखण । महं भो[वल] । महं भोमा । महं सादा । महं¹⁵
 34 [चौत्रा] । महं ल[हु]अड । डोहली¹⁶ बीजा [।] ओचि¹⁷ वावण । पंडि¹⁸
 वाल्हा । राउं
 35 वील्हा । राउं रतन । सुव¹⁹ भोसण । भिलं²⁰ [ना]डल । भिं राखुया ।
 मेह²¹ भी-
 36 मडा । मेहं वेल्हा ॥ गडह आघाट । गडह दक्षिणस्यां दिशि ब्रां(ब्रां) थामाग-

¹ Read चतुःसीमापर्यंतं.

² Read चरहं.

³ Read चेचं.

⁴ From here up to the middle of the line 30 the inscription is in vernacular.

⁵ Stands for पुरोहित, a priest.

⁶ Stands for जानी, a performer of यज्ञ, from Skt. याज्ञिक.

⁷ Stands for राजगुह.

⁸ Stands for वडवा, a record keeper.

⁹ Read ब्रा which stands for ब्राह्मण.

¹⁰ Stands for महत्तम.

¹¹ An epithet generally applied to persons of royal family or Brāhmanas of high class.

¹² A term applied to merchants.

¹³ Stands for साधु.

¹⁴ This term is not clear to me.

¹⁵ The stroke is redundant.

¹⁶ Stands for डोहलीया, a person who receives a land from a king for his maintenance.

¹⁷ Stands for ओचि.

¹⁸ Stands for पण्डित.

¹⁹ Stands for वृक्षधार.

²⁰ Stands for भौल, a tribe.

²¹ Stands for मेहता.

- 37 चं । उत्तरस्यां दिशि ग्रामसत्कफलिहक । पूर्वस्यां दिशि राजमार्गः[*] ।
पश्चिमा-
38 यां दिशि गुयाड ॥ दू^१ देव्या^२ श्रीसुनलदेवि(वी) [1*] पंचश्री^३ वावणशब्देन ।
39 शासनमिदं पंच^४ वीरमेन लिपि(लि)तं ॥ कडू^५ वीरमलशब्देन साक्षिणः [11*]

No. 30.—ROPI PLATES OF PARAMARA DEVARAJA; VIKRAMA-SAMVAT 1059.

By SAHITYACHARYA PANDIT BISHESHWAR NATH REU.

This grant of *Dēvarāja* is in the possession of Audichya Brāhmaṇas of *Ropsi* or *Ropi*, a village 6 miles south-west of Bhīnmāl in the Jaswantpura District of Mārwar. While touring in that District in 1920, I came across the grant and got it photographed for the Sardar Museum, Jodhpur. It has already been noticed by Prof. D. R. Bhandarkar.*

The grant contains two copper-plates inscribed on one side only. The plates, as far as I remember, measure about 9"×8" and have two holes through which are passed two plain rings. The first plate contains 11 and the second 12 lines of writing.

The characters of the grant are Nāgarī similar to those used in northern India in the tenth or eleventh century A.D. The language is Sanskrit and the clerical errors are remarkably few. The text is in prose throughout with the exception of one verse in ll. 21-23. At the end is found the signature of the donor. The orthography presents no special features.

The object of the plates is to record the grant of a field situated to the south of the city-wall (*kōṭa*) of Śrīmāla, the modern Bhīnmāl by the *Mahārājādhirāja* the illustrious *Dēvarāja* residing at Śrīmāla to one *Aurakāchārya*, the son of *Chañḍaśivāchārya* and the head of the temple of *Siddhēsvaramahādēva* at *Kshamēmāthuna* (*Kshatmamāsthuka* ?) on the occasion of a lunar eclipse. The boundaries of the land granted were as follows: to the east the land of the Brāhmaṇa *Gōvinda*, to the south the land of *Vāmana*, the son of *Durlabha*, to the west the village belonging to the *Mahāsāmanta* *Pūrṇachañḍa* and to the north the land of the Brāhmaṇa *Śrīdhara*. The date of the record is the 15th day of the bright half of *Māgha* (*Vikrama*) *Samvat* 1059 (=1002 A.D.).†

The witnesses were *Matvāka* the preceptor of *Dēvarāja* and *Pūrṇachañḍa*. The grant was written by *Sūryaravi*, the son of *Nyāsa*.

Though no mention of the clan of donor *Dēvarāja* is found in the grant, yet on the basis of the year and the place given in it, we may assume that he was a *Paramāra*‡ ruler of *Ābū* whose

* Stands for दूतक.

† Omit देव्या. [Or read देवी. Probably she was a lady of the royal family, if not one of the queens.—Ed.]

‡ Stands for पंचोली.

§ The stroke is redundant.

¶ Stands for कडू, one of the two sects of the कुनबी tribe.

§ See his *List of Inscriptions of Northern India*, No. 103, where he reads the year as *Samvat* 1069.

|| [The date is irregular. The full moon of *Māgha* fell on Thursday the 21st January when there was no lunar eclipse. The nearest lunar eclipse occurred on the full moon of *Phālguna* corresponding to Friday the 19th February. It is also not verifiable for *Samvat* 1059 current or *Samvat* 1069.—Ed.]

¶ For the history of *Paramāra* rulers please refer to my *Bhārata ke Prāchīna Rājāsamāhāsa*, Vol. I, and *Rājā Bhōja* (both in Hindi).

second name was **Mahīpāla** and who succeeded his father **Dharaṇīvarāha**, a ruler famous in the chronicle of **Rājasthān**. We give here a *chhappaya* often recited by bards in honour of **Dharaṇīvarāha** :

मंडोवर सामंत हुवो अजमेर सिंहसुव ।
गढ पूंगल गजमल हुवो लोद्रवै भाण सुव ॥
अल्लपल्ल अरवड भोजराजा जालंधर ।
जोगराज धरधाट हुवो हांसु पारकर ॥
नवकोटि किराडू संजुगत धिर पंवारहर यप्पिया ।
धरणीवराड धर भाइयां कोट वांट जू जू किया ॥

According to this, **Dharaṇīvarāha** distributed the nine provinces of **Mandōr**, **Ajmēr**, **Pūngal**, **Lōdravā**, **Ābū**, **Jālōr**, **Dhāt**, **Pārkar** and **Kirāḍū** among his nine brothers. It is also said that owing to these nine chiefships **Mārwār** has come to be known as "**Navakōṭi Mārwār**." But there is very little truth in the above *chhappaya*¹.

Dēvarāja's (**Mahīpāla's**) son and successor was **Dhandhuka** who was obliged to accept the allegiance of **Sōlaṅki** (**Chālukya**) **Kumārapāla I**, the ruler of **Gujarāt**.

TEXT.

First Plate.

- 1 सिंहम् [॥*] ॐ नमः शिवाय ॥ संवत् १[०]५८ मा-
- 2 व यदि १५ अस्यां संवत्सरमासपक्षदि-
- 3 वसपूर्वायां श्री२मालावस्थितमहाराजा-
- 4 धिराजश्रीदेवराजः स्वभुज्यमानविषये
- 5 धर्मदायेन ज्ञेयशासन(नं) प्रयच्छति ॥ यदिहै-
- 6 व श्री२मालीयकोट्याहचिणदिग्भागे ज्ञेयं
- 7 यस्याघाटनानि ॥ पूर्वतो गोविन्दव्रा(त्रा)ह्मण-
- 8 सत्का भूसीमा । दक्षिणतो वामनदुर्गभसु-
- 9 तसत्का भूसीमा । पश्चिमतो महासामन्तश्री-
- 10 पूर्णचण्डसत्का[या]मिण सह भूसीमा ।
- 11 उत्तरतः श्रीधरव्रा(त्रा)ह्मणचे[ने*]ण भूसीमा [१*]

Second Plate.

- 12 एवमेतच्चतुराव(घा)टनाभ्यंतरज्ञेयं ।⁴
- 13 अस्माभिः सोमयज्ञे स्नात्वा त्रिलोकीगुरुं शंकर-

¹ See also *Ind. Ant.*, Vol. XL, pp. 238 f.

² Expressed by a symbol.

³ The figure 2 is used to denote the repetition of *ar*.

⁴ *Deśa* unnecessary.

- 14 मध्यर्च्यं सातापिचोरात्मनश्च पुण्ययशोभिद्वय(वि)
 15 शासनैतो(नो)दकपूर्वमाधंद्राकैकालीनतया प्रति-
 16 पादितं [१*] [आ]उरकाचार्याय ।^१ चण्डशिवाचार्यपुत्रा-
 17 य^२ योमिहेश्वरदेवस्थानाधीशाय
 18 प्रदत्तं न केनापि परिपंथनीयं ॥ अस्मदंगजैरन्यै-
 19 च भाविभोक्तृभिः । अत्र साची श्रीदेवराजगुरुर्मत्वा-
 20 कः । अत्र साची श्रीपूर्वचण्डः । लिखितं सूर्यरवि-
 21 या न्याससुतेन । यो यः पृथिव्या राजा हि समा
 22 तोई^३ भविष्यति । तस्याहं करसंनस्तु शासनं सा(मा)
 23 व्यतिक्रमै(मि)त् ॥ सहस्र[ः*] श्रीदेवराजस्य ।

No. 31.—HATHI-BADA BRAHMI INSCRIPTION AT NAGARI.

By PROF. D. R. BHANDARKAR, CALCUTTA.

During the cold season of 1934-35, Dr. Niranjan Prasad Chakravarti, Government Epigraphist for India, was on tour in North India. In the course of that tour he visited Nagari, eight miles north of Chitōrgarh in the Udaipur State, and discovered a Brāhmi inscription engraved on a massive slab of Hāthi-bādā containing the same text as the celebrated inscription from the Ghōsūṇḍī well. This is one of the big slabs, says Dr. Chakravarti, in the inner side of the northern wall towards the right hand corner. The slab has a big crack in the middle, and parts of it have badly peeled off. The surface is very rough, and the letters have now become quite faint. Before the stone was cleaned, practically nothing but the letter *p(a)* in the first line was visible. "No traces", he adds, "of a third line, if there was any, can be found now."

It is impossible to congratulate sufficiently the Government Epigraphist upon this brilliant discovery. From the middle of November 1915 to the end of January 1916 I was myself at Nagari. During that period I carried on excavations at two places, one of which was Hāthi-bādā, about half a mile east of the village.¹ Hāthi-bādā is an open rectangular enclosure 296' 10" long and 151' broad. Its walls were crowned with a coping stone, and were originally 9' 6" high. When the Mughal emperor, Akbar, came there to reduce Chitōrgarh, he was encamped at Nagari and used this enclosure as his elephant-stable, on account of which it has since then been called Hāthi-bādā. But surely it could not have been a structure of the Muhammadan period. The high massive dressed blocks of stone piled one upon another into this structure pointed to a period very much anterior to the Muhammadan. In this connection I was revolving in my mind an inscription, referred to above, which was originally stuck up in a well at Ghōsūṇḍī, about 6 miles from Nagari, but which is now deposited in the Victoria Hall at Udaipur. It is well known that most of the stones used in the Ghōsūṇḍī well, as in the archaeological monuments at Chitōrgarh, were taken from Nagari, and looking to the massive nature of the block and the peculiar lamina-

¹ *Danda* unnecessary.

² The reading seems to be *Kshamamāthuka* but its meaning is not clear. [To me the reading appears to be *Kshamamāthukē* and may mean 'at Kshatnamāthuka' where the temple of the Mahādeva Siddhēvara seems to have been situated.—Ed.]

³ Read *mad-ūrdheśh cha* or *mama gōtrē*.

⁴ For a full description of these excavations, see *Memoirs d. S. I.*, No. 4, pp. 117 ff; *PRAS, WC.*, 1915-16, pp. 52-54.

tions of the stone on which the inscription is engraved, little doubt was left in my mind as to its having originally pertained to this structure, whose stones exactly resembled it in these respects. The contents of the inscription pointed to the same inference. It speaks of the erection of a *pājā-silā-prākāra*, or enclosure for worship stone, of Saṅkarashapa and Vāsudēva. This description no doubt answered to the stone enclosure represented by Hāthi-bādā. But some more proof was wanted to show that the place enclosed by the Hāthi-bādā was, as a matter of fact, dedicated to Vaiṣṇava worship. And after a careful inspection I lighted upon a stone in one wall of the enclosure containing some characters of the seventh century A.D., which, though highly weather-worn, could be distinctly read as *Śrī-Viṣṇu-pādābhyām*. This clearly showed that this Hāthi-bādā was once a place for the worship of Viṣṇu. Nevertheless, it must be confessed that even then it was not quite certain, though highly probable, that the Ghōṣūṇḍī inscription originally belonged to the Hāthi-bādā and that this structure was really the *pājā-silā-prākāra* of Saṅkarashapa and Vāsudēva mentioned in that record. But this matter has now been placed beyond all doubt by the find of this new inscription by Dr. Chakravartī, which, as we shall shortly see, is but another copy of the text preserved in the Ghōṣūṇḍī epigraph but which to this day forms part of the Hāthi-bādā itself. The service thus rendered by the Government Epigraphist to the cause of history and archaeology can scarcely be overrated.

Before we treat of this record epigraphically, it is necessary to point out that there was also a third copy of this text which was for the first time recognised as such by the Government Epigraphist himself in his letter to me. During the touring season of 1915-16 when I was excavating at Nagari, I discovered a stray fragment of an inscription along with two others in the heart of the village which had been found on the boundary stone of Ghōṣūṇḍī and Bassi and which contained the words: *[tā]na Sarvatālēna Aśvamēdha-*. This has been briefly described in a monograph of mine, entitled "*The Archaeological Remains and Excavations at Nagari*" and published in *Memoirs A. S. I.*, Vol. IV, No. 4, p. 120, where I have also made the remark that "the form of its letters corresponds exactly with that of the Ghōṣūṇḍī epigraph." This happened in 1915-16. Eleven years thereafter the *A. S. I., An. Rep.*, 1926-27 (p. 205) announces the discovery of Rai Bahadur Gaurishankar H. Ojha that during the year under report he recovered two of the missing portions of the well-known Ghōṣūṇḍī inscription. One of these, according to this Report "supplies the words '*Sarvatālēna Aśvamēdha*,' which evidently form the end of the first line of the record and enable the initial letter of its second line to be restored as *ya*, and the whole expression as '*Sarvatālēna Aśvamēdhayājina*.'" The other fragment, continues the same Report, "containing the word *sarvēśvarābhyām*, Mr. Ojha says, is preserved in the Udayapur Museum, and supplies the missing portion of the second line of the same inscription." It thus seems that up till 1926-27 the first of these fragments continued to remain at Nagari, possibly just where I found it in 1915-16. Rai Bahadur Ojha evidently did not remember that the discovery of this fragment was first announced in the Memoir of the Archaeological Survey of India referred to above. But what is strange is that he considered the two fragments as the missing portions of the well-known Ghōṣūṇḍī inscription. As remarked by me in the Memoir, as just stated, the form of the letters on these fragments no doubt corresponds exactly with that of the Ghōṣūṇḍī epigraph. But close observation will enable one to perceive not only that the draft of the fragments is written in an entirely different hand but also that their letters are of a slightly different size from those of the Ghōṣūṇḍī record. This blunder was repeated by Mr. R. R. Halder in his paper on the Ghōṣūṇḍī inscription, which is published in the *Ind. Ant.*, Vol. LXI, p. 203, and, the text of which he tried to restore with the help of these fragments. It must, however, be said to the credit of both these scholars that they restored in the original text the words *ya Sarvatālēna Aśvamēdha* to their proper place, though they failed in regard to *sarvēśvarābhyām*.

as was expected. As remarked above, there was one text of the record which was engraved in three different places in the Hāthi-bāḍā. When this structure began to fall into disrepair, one stone block containing the greater portion of one inscription was carried to and stuck up into the Ghōsūṇḍī well; two small fragments of another inscription taken as far as the boundary stone between Ghōsūṇḍī and Bassi; but the larger part of the third is *in situ*, that is, still forms part of the Hāthi-bāḍā itself, this last being now brought to light by the Government Epigraphist, as stated above.

Let us now turn to the epigraphic details of each. We have observed that here we have one common text running through three different inscriptions—all, however, originally incised on the block slabs of the Hāthi-bāḍā. The best preserved of these is that found in the Ghōsūṇḍī well and now removed to the Victoria Hall, Udaipur. Here not only is the greater portion of the record preserved, but its letters also remain in good condition. It was originally in three lines. The next best preserved record is that found by Dr. Chakravarti, and, though preserved in fragment, it yet remains part and parcel of the original building. It is in two lines, each containing naturally more words than those of the first record. Of this inscription practically as much has been preserved as of the first, though its letters are faint and weatherworn. Of the third record only two small fragments are so far known, as pointed out above. The first of these, which we shall call **A**, was first brought to the notice of the scholars by Kavi Rāj Shyāmal Dās and transcribed in the *Jour. Beng. As. Soc.*, Vol. LVI, Pt. I, pp. 77 ff., No. 1 and Pl. V. It was afterwards edited by me in *Memoirs A. S. I.*, No. 4, p. 119, and by Mr. K. P. Jayaswal in *Ep. Ind.*, Vol. XVI, pp. 25 ff. with the help of the estampages provided by me. The second of the three copies, which we shall call **C**, is being edited by me here for the first time according to the ink impression kindly supplied by the Government Epigraphist. Of the third copy, which we shall call **B**, only two fragments have been recovered. One of these was first noticed by me in *Memoirs A. S. I.*, No. 4, p. 120. Both together were afterwards transcribed but erroneously considered to be part of the first copy, that is, of **A** by Rai Bahadur Gaurishankar Ojha in *A. S. I., An. Rep.*, 1926-27, p. 205 and thereafter by Mr. R. R. Halder in *Ind. Ant.*, Vol. LXI, p. 203. All the three copies are now being edited here with a view to see whether and how far we can restore the original text.

The characters of these texts according to Bühler¹ belong to an alphabet which "probably prevailed at least in the latter half of the 4th and in the 3rd century B.C." Mr. Jayaswal, however, seems to be right in observing that "the only thing that can be said with certainty is that the script is later than Aśoka's time."² The letters *g*, *p*, and *v* of our inscriptions are a clear proof of this. The top of *g* is not angular, and *p* and *v* have not a round base as in the Aśokan script. The only records with which the Hāthi-bāḍā epigraphs can be profitably compared are the inscription of Heliodorus found at Besnagar³ and those of Bahasatimitra at Pābhosā.⁴ And a comparison will convince us that the Hāthi-bāḍā records are perhaps slightly later than that of Besnagar, but decidedly earlier than those of Pābhosā. The top of *g* in the Besnagar inscription is as angular as that of Aśoka's, but is almost round in the Hāthi-bāḍā inscriptions. This shows that perhaps the Besnagar record is slightly prior to those of Hāthi-bāḍā. On the other hand, the *p*, *b*, *h*, and *l* of the Pābhosā have cornered and flat bases, showing that these inscriptions are decidedly later than those of Hāthi-bāḍā. All things considered, our epigraphs may be assigned to the beginning of the first century B.C.

¹ *Indian Palaeography* (trans. by Fleet), p. 32.

² *Above*, Vol. XVI, p. 27.

³ *A. S. I., An. Rep.*, 1908-09, pp. 128-29, Pl. XLVI.

⁴ *Above*, Vol. II, pp. 242 ff and Pls.

Some other palaeographic peculiarities of the Hāthi-bādā inscriptions may also be noticed. In the case of the ligatures, the consonants are invariably placed below each other in their natural order somewhat unlike those of the Aśoka edicts. Next, the cork-screw-like *r* is worthy of note, as in Aśoka inscriptions. And further the superscript and subscript *rs* also have been clearly distinguished one from the other. Thus the superscript *r* in *Samkarshana* has been distinguished from the subscript *r* in *-putrēpa* and *-prākārō*. This is a noteworthy fact, for it is conspicuous by its absence even in Aśoka's inscriptions, though the words in which both the kinds of *rs* occur are by no means few.

The language of our inscriptions is undoubtedly Sanskrit, and it is somewhat inexplicable why Prof. Lüders called it "a mixed dialect."¹ Probably he based his conclusion on the transcript of Kavi Rāj Shyāmal Dās, which is far from being scrupulously correct and which is not supported by the photo-litho that accompanies his article. The only word, that is not quite Sanskrit, is *bhagavabhyām*, which, however, is a mistake of the engraver or the scribe for *bhagavadbhyām*. Besides, *bhagavabhyām*, even as it stands, is a dual which is never found in a Prākṛit. It must therefore be looked upon as an inaccuracy of the scribe. Such inaccuracies are not infrequent in inscriptions, about the Sanskrit language of which there can be no doubt. The Hāthi-bādā record is thus one of the two earliest which are couched in Sanskrit. The other epigraph in Sanskrit of this early period has been found at Ayōdhya pertaining to Dhanadēva, son of Phalgudēva, a ruler of Kōsala.² When J. F. Fleet was living, the earliest Sanskrit inscription then known was that of the Mahākshatrapa Rudradāman engraved on the celebrated rock at Junāgaḍh. It is dated (Śaka) 72=150 A.D. And further, as the inscriptions ranging between 300 B.C. and 100 A.D. were all up till then in a sort of Pāli closely allied to, and based upon, the vernacular, he and the late Prof. Rhys Davids maintained³ that the spoken language current up to 100 A.D. was practically Pāli, and that the Sanskrit, or the *bhāṣā* for which Pāṇini and Patañjali wrote, could not have been a vernacular during that time. On the other hand, Patañjali distinctly informs us that the language for which Pāṇini wrote was the language of those *śiṣṭas* or disciplined Brāhmaṇas who spoke it naturally and without any study of grammar.⁴ This points to the unmistakable conclusion that up till circa 150 B.C., the time of Patañjali, the *bhāṣā* or language for which *Aṣṭādhyāyī* was the grammar continued to be the actual speech of the disciplined Brāhmaṇas of Āryāvarta, which was no doubt the *samśkrīta* or polished form of the vernacular. All that was now required to leave no ground at all for scepticism was the actual find of inscriptions of this period which were couched in Sanskrit. This desideratum is now furnished by our record and also that of Ayōdhya just adverted to. No sceptic can possibly contend that they are not in Sanskrit, that is, in the *bhāṣā* for which Pāṇini and Patañjali wrote or that they are not earlier than 150 A.D., the date of the Junāgaḍh Rock Inscription of Rudradāman.

Our record is also important from the religious point of view. It speaks of the erection of a *pūjā-śilā-prākāra* by Gājāyana Sarvatāta, son of a lady of the Parāśara-gotra, for the gods Saṅkarshana and Vāsudēva. But what does a *pūjā-śilā-prākāra* mean! It may mean "a stone enclosure round an object of worship" to distinguish it from enclosures surrounding, e.g., residential buildings. What are called railings round Buddhist *Stūpas* are really *pūjā-śilā-prākāra* though they are round and that of the Hāthi-bādā rectangular. A similar expression is not unknown to us from an Aśoka inscription. We refer here to *śilāvigaḍabhīcā* occurring in the Padariyā or Rummindei pillar inscription.

¹ List of Brahmi Inscriptions. (above Vol. X, App.), No. 96.

² J. B. O. R. S., 1924, p. 203; above, Vol. XX, p. 57.

³ T. W. Rhys Davids, *Buddhist India*, p. 151.

⁴ J. B. B. R. A. S., Vol. XVI, pp. 334 ff.; R. G. Bhandarkar's *Wilson Philological Lectures*, pp. 295-96.

Sīlāvigaḍabhichā obviously corresponds to the Sanskrit *śilā-viḡaḍa-bhūtāni*, 'a huge stone enclosure wall'.¹ What Aśoka here wants to tell us is that he constructed this wall round the spot of Buddha's birth, which was already an object of worship and where he actually worshipped. The word *vigaḍa-viḡaḍa* in this phrase, which signifies 'stupendous' is noteworthy, and is no doubt significant of the huge massive blocks of which it must have been composed exactly as in the case of the Hāthi-bādā. Hāthi-bādā as a *pūjā-śilā-prākāra* is therefore not of an unknown character. The Hāthi-bādā enclosure and the railings of the *Stūpas* thus are all *pūjā-śilā-prākāra*, though they are of different shapes and are devoted to different worships. If any other instance of the *pūjā-śilā-prākāra* round a Vaiṣṇava object of worship is required, it is furnished by the railing which I unearthed round the representation of Vāsudēva in front of the Khām Bābā during my excavations at Besnagar.² Recently, however, Mr. J. C. Ghosh has suggested a new interpretation. He takes it to mean "a rampart (*prākāra*) for the stone object of worship (*pūjā-śilā*)". This *pūjā-śilā* according to him is a *Śālagrāma* or a black stone from the river Gaṇḍakī which is believed to be pervaded by the presence of Viṣṇu and is thus a sacred stone worshipped by the Vaiṣṇavas. "Mention of it" says he "is found in the *Mahābhārata*, III, 8102. Amongst the varieties of them mentioned in the *Purāṇas*, we find that one variety is called *Samkarṣaṇa* and another Vāsudēva (*Agni-Purāṇa*, XLVI)".³ Now, it is perfectly true that there is one variety of *Śālagrāma* which is known as *Samkarṣaṇa* and another as Vāsudēva. But the real question is: to what early period is the worship of *Śālagrāma* traceable? It is, again, true that the *Mahābhārata* makes mention of this worship. But what is unfortunate here is that as the *Mahābhārata* was put together in its final shape about the 6th century A.D., no statement contained in that epic can be taken with certitude as belonging to a period much prior to it. Worship of a *Śālagrāma* cannot thus be supposed to be prevalent much anterior to the 6th century A.D. and hardly ever in the 1st century B.C. to which period the Hāthi-bādā inscriptions have to be assigned. The phrase *pūjā-śilā-prākāraḥ* may be dissolved either as *pūjā-śilāyāḥ prākāraḥ*, as Mr. Ghosh has done, or, as *pūjāyāḥ śilā-prākāraḥ* as others have done before him. But as there is no clear evidence as to the *Śālagrāma* worship being in vogue as early as the 1st century B.C., it is perhaps safer to dissolve the compound word as others have done it. This agrees, as stated above, with the expression *śilā-vigaḍa-bhichā*, which occurs in an Aśoka inscription. Of these last *śilā-bhichā* regularly corresponds to *śilā-prākāra* of the Hāthi-bādā record, as also remarked above. Just as Aśoka speaks of having constructed a stone enclosure wall round the place where Buddha was born, one *Jātaka* mentions the erection of an enclosing wall (*prākāra*) round *Samboḍhi*, the place where Buddha attained to enlightenment.⁴ It is, therefore, no wonder if *Sarvatāta* similarly built an enclosure wall round the place where *Samkarṣaṇa* and Vāsudēva were worshipped. But the question arises how were *Samkarṣaṇa* and Vāsudēva worshipped here? In the western half of the Hāthi-bādā I found, during my excavations there, the remains of a brick platform, which originally ran from east to west.⁵ If there was any shrine upon it, it may have been a wooden structure which has now completely disappeared. Not far from it in the western part of the wall was found by me the words *śrī-Viṣṇu-pādābhyaṃ*, in characters of the 7th century A.D.⁶ It is true that at that time Viṣṇu alone was worshipped. But it is worthy of note that what of him was worshipped was not an image but the footprints. And as there is absolutely no evidence of the construction of a shrine on the brick platform, it seems that even in the 1st century B.C. *Samkarṣaṇa* and

¹ D. R. Bhandarkar's *Aśoka*, pp. 375-76.

² *A. S. I., An. Rep.*, 1913-14, pp. 198-99, Pls. LVI (a) and LVII.

³ *J. H. Q.*, Vol. IX, p. 796.

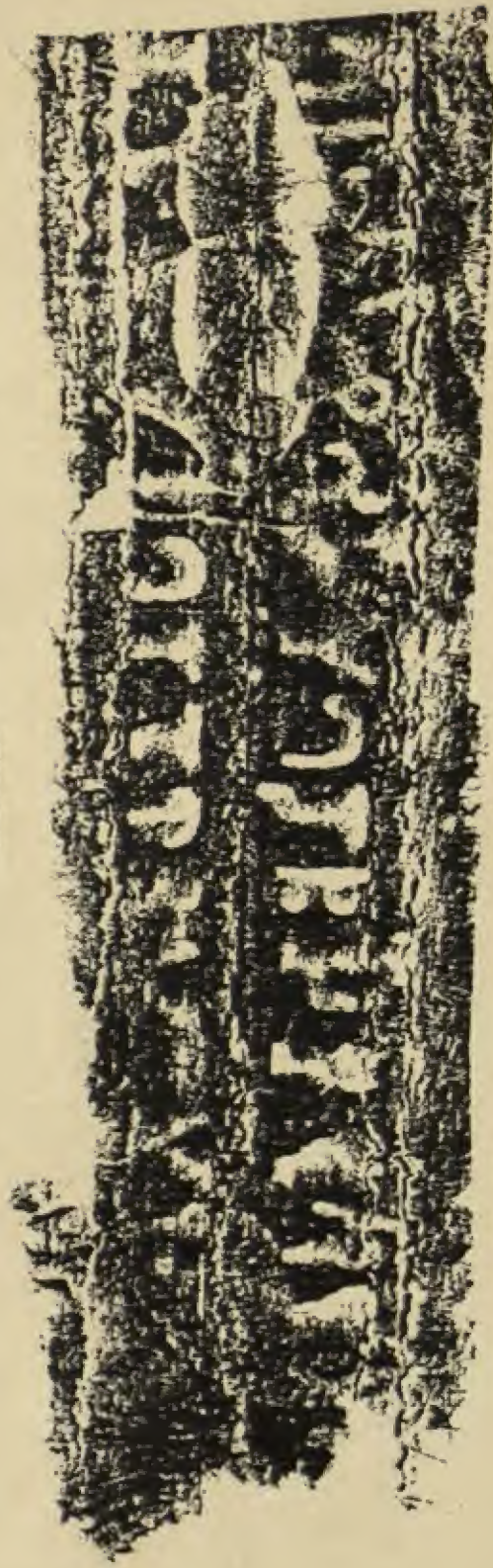
⁴ *Jāt.*, Vol. IV, p. 236; D. R. Bhandarkar's *Aśoka*, pp. 376-77.

⁵ *Memoirs A. S. I.*, No. 4, p. 130.

⁶ *Ibid.*, p. 129.

HATHIBADA BRAHMI INSCRIPTION AT NAGARJ.

Left half.



Right half.



Vāsudēva were worshipped through their footprints. If this inference is correct, we may with Mr. Ghosh take the phrase *pūjā-śilā-prākāra* to mean "an enclosure wall round the stone object of worship." But the *pūjā-śilā* does not here represent Śālagrāma stones as he takes it, but rather the footprints of the two brother gods carved in stone. In course of time, however, Saṃkarshaṇa lost hold of the popular imagination, and Vāsudēva alone remained the object of worship. This change of worship is noticeable even in that early period. Just as in the time of the Hāthi-bādā record Saṃkarshaṇa and Vāsudēva were both worshipped, the celebrated Nānāghāt inscription of Sātakarpi opens with obeisance to both these divinities.¹ On the other hand, the Besnagar pillar epigraph speaks of Vāsudēva alone and styles him *dēva-dēva*, 'god of gods'.² The three inscriptions belong to a period ranging between 135 and 35 B.C. And yet at this early period we find Vāsudēva eclipsing and outliving his elder brother Saṃkarshaṇa in popular worship. At Besnagar, too, Vāsudēva was being worshipped when the Greek envoy Heliodorus came and erected the column. In front of the pillar the retaining walls of a high platform were unearthed, surrounded by a solid railing. On this platform, no doubt, Vāsudēva must have been worshipped. But here too not a trace of shrine could be found.³ It is not at all unlikely that here also what of Vāsudēva was worshipped was, not his image, but his footprints.

Let us now place the three copies of the record side by side with a view to see what new facts are revealed to us and also to find out how far we can restore the original text. Of these the Ghō-sūṇḍī well text runs as follows:⁴

A.

- 1tēna Gājāyanēna P(ā)rāsariputrēna Sa-
- 2[j]i[nā] bhagavabhyām Saṃkarshaṇa-V[ā]sudēvābhyā(m)
- 3bhyām pūjāśilā-prākārō Nārāyaṇa-vāt(i)kā.

The two fragments found near the boundary between Ghōsūṇḍī and Bassi may be transcribed as follows:⁵—

B.

- 1[tr](ē)(ṇa) Sarvatātēna Aś(v)amōdha.....
- 2sarvśśvarābh(yām).

The inscription engraved in the Hāthi-bādā which was recently found by the Government Epigraphist reads as follows:—

C.

- 1vat(ēna) [Gā]j(ā)yan[ē]na P(ā)r(ā)saripu)t(rē)ṇa [Śa](r)[vatā]tēna Aś(vamō)[dha](yā)-
[j]i(nā)-
- 2(ṇa)-V[ā]sudēvābh[y]ā(m) anihātā(bhyām) sa(r)v(ē)[ś]va[r](ā)bh(yām) p(ū)[j](ā)-
[ś]i(i)l(ā)-p[r]ākārō Nār[ā]yaṇa-vāt(i)k(i)l(ā).

¹ *Arch. Surv. West. Ind.*, Vol. V, p. 60, l. 1.

² *A. S. I. An. Rep.*, 1908-09, p. 128, (Text A), l. 1.

³ *Ibid.*, 1913-14, pp. 204-05.

⁴ For plate see above, Vol. XVI, facing p. 25 and *Ind. Ant.*, Vol. LXI, facing p. 203.

⁵ For plate see *Ind. Ant.*, Vol. LXI, facing p. 203.

If we now carefully study Inscriptions **A** and **C**, we notice that they are fragments only in so far as their initial portions are gone, that, in other words, no letter seems to have been lost at the end of any one of the lines. This is clear particularly in the case of **A**. There is enough or even more than enough space left after the termination of every one of its lines to show that no letters have been lost after the last letter read of these lines. Secondly, it is worthy of note that whereas **A** consists of three lines, **C** contains only two, and that as both **A** and **C** end exactly with the word *Nārāyaṇa-vāṭikā*, we must take it that the original text ended with that word. Thirdly, if we compare **A** with **C**, it is by no means difficult to fill up the lacunae at the beginning of lines 2 and 3 of the former inscription, especially with the help of **B**. Thus line 2 of **A** must have commenced with (*rvatātēna Aśvamēdhayājñinā*, etc. Similarly line 3 of **A** must have begun with (*anihatābhyām sarvēśvarābhyām*, etc. It will be seen that lines 2 and 3 of **A** have each lost nine letters. The inference is irresistible that the same number of letters, viz., nine, has been destroyed, preceding *tēna*, with which line 1 commences. Now, it deserves to be noticed that whereas line 1 of **A** begins with *tēna*, line 1 of **C** does with *vat(ēna)*. And it is not at all difficult to restore the word to (*Bhāga*)*vatēna*. Six initial letters only thus remain to be accounted for. And perhaps we shall not be far wide of the mark if we tentatively fill up the lacuna with *Kāritō=yaṁ rājā*. We may thus restore Inscription **A** and thereby also the original text as follows :—

- 1 (Kāritō-yaṁ rājā Bhāgava)tēna Gājāyanēna Pārāsariputrēṇa Sa-
- 2 (rvatātēna Aśvamēdhayājñinā bhagava[d*]bhyām Saṁkarshaṇa-Vāsudēvābhyām
- 3 (anihatābhyām sarvēśvarā)bhyām pūjāśilā-prākārō Nārāyaṇa-vāṭikā.

TRANSLATION.

(This) enclosing wall round the stone (object) of worship, called Nārāyaṇa-vāṭikā (Compound) for the divinities Saṁkarshaṇa-Vāsudēva who are unconquered and are lords of all (has been caused to be made) by (the king) Sarvatāta, a Gājāyana and son of (a lady) of the Purāśara-gōtra, who is a devotee of Bhagavat¹ (Vishṇu) and has performed an Aśvamēdha sacrifice.

Between *Pārāsariputrēṇa* and *Sarvatātēna* of the Text given above Mr. Halder² reads *sa...ṇa*. But this is a mistake, because **C** clearly shows that *Pārāsariputrēṇa* was followed immediately by *Sarvatātēna*. The mistake has arisen, because the two fragments comprising **B** have been taken by him to be the integral parts of **A**. That this is a misconception, pure and simple, has been pointed out above. The fragment *ṇa Sarvatātēna* of **B** should thus be restored, not to *sa...ṇa Sarvatātēna* as he has done, but to (*pārāsariputrēṇa Sarvatātēna*). That this restoration is the correct one may be seen from the estampage of the fragment supplied by the Government Epigraphist which has a clear trace of *tr(ē)* immediately preceding *ṇa*, showing that this *ṇa* is the ending syllable of *Pārāsariputrēṇa*. This *sa...ṇa* of Mr. Halder has been conjecturally restored by Mr. Ghosh³ to *Suśarmanā*, denoting a Kāṇva prince of that name mentioned in the Purāṇas. But this superstructure based on a bubble crashes with the bursting of the bubble.

The king who constructed the *pūjāśilā-prākāra* for Saṁkarshaṇa and Vāsudēva was thus Gājāyana Pārāsariputra Sarvatāta. The mere matronymic Pārāsariputra cannot show to which caste Sarvatāta belonged. But the patronymic Gājāyana by its very formation indicates, as has been pointed out by Mr. Jayaswal, that he was a Brāhmaṇa. It is true, as remarked by Mr. E. H.

¹ It is very difficult to say how the term *Bhāgavata* is to be understood here. It may mean "a devotee of Bhagavat (Vishṇu)" as has been translated above or "a devotee of Bhagavats (viz., of Saṁkarshaṇa and Vāsudēva).

² *Ind. Ant.*, Vol. LXI, p. 203.

³ *I. H. Q.*, Vol. IX, p. 798.

Johnston¹ that Gājāyana as a patronymic is unknown. But Mr. Ghosh has correctly observed that a name similar to Gājāyana is Gādāyana (with its variant Gōdāyana) occurring in the *Matsya-Purāṇa* as the name of an individual *gōtra*. And it is not at all improbable to say that Gādāyana is a slip of the scribe for Gājāyana. Whether Sarvatāta, again, is the proper name or an epithet of the king is somewhat doubtful. It bears, however, the plausibility of being an epithet.

But kings even in ancient times were sometimes better known by their epithets than by their individual names. Thus the Maurya emperor, Aśoka, has styled himself Priyadarśin, which is an epithet, in all his inscriptions, except one; in this last alone he is known by his proper name, Aśoka. And even though Sarvatāta is taken as an epithet as seems very likely, it need cause us no surprise. The question now arises, who could this Gājāyana Sarvatāta be? His records show that he lived in the first century B.C. His patronymic Gājāyana also shows that he was a Brāhman. And further we have to note, as Mr. Ghosh has told us, that Gādāyana which obviously is a mistake for Gājāyana is mentioned in the *Matsya-Purāṇa* as an individual *gōtra* falling under the Kāṇva division of the Aṅgiras Gaṇa. It thus appears that Sarvatāta was a Kāṇva. And we know from the Purāṇas that after the Śuṅgas the Kāṇvas became the rulers of North India. The Kāṇvas thus exercised supremacy in the first century B.C. Nothing therefore precludes us from supposing that **Sarvatāta was a Kāṇva ruler.** It is true that Sarvatāta is not found in the list of names, given by the Purāṇas, of the Kāṇva rulers. But as we have seen above, Sarvatāta is not a proper name, but rather an epithet. And it is not at all impossible that it was an epithet borne by one of the princes of this Brāhman dynasty.

NO. 32.—A CHOLA INSCRIPTION FROM UTTIRAMERUR.

BY PROFESSOR K. A. NILAKANTA SASTRI, MADRAS.

The inscription edited below² has been noticed briefly in the *Annual Report on South-Indian Epigraphy* for 1923, Part II, paragraph 28. It is engraved on a stone slab built into the south wall of the Hanumān shrine in front of the Sundaravaradaperumāl temple,³ Uttiramerūr. The inscription which fully covers the face of the slab occupies an area 13"×37", and the average height of the letters is 1", the ligatures sometimes measuring up to 2" and more. Only eight lines of the inscription at the beginning are preserved, but it seems unlikely that the missing part extended over more than two or three lines. In any case, what is left of the inscription enables us to form an adequate idea of its purport and significance. I edit it from two impressions, one in my possession, the other supplied by the Superintendent for Epigraphy, Madras.

The inscription is dated in the 158th day of the ninth year of king Rājarājakēśarivarman,⁴ i.e. Rājarāja I, and thus belongs to A.D. 993-4, the reign of that king having commenced on some day in the month following the 25th June, 985 A.D.⁵ Paleographically, the inscription bears a very close resemblance to the other stone inscriptions of Rājarāja's reign, the alphabet being Tamil with the usual admixture of Grantha for Sanskrit words.

The language of the inscription is Tamil. The grammatical construction of the main sentence of the *vyavasthā* is faulty; it seems to follow local colloquial usage, but the meaning is clear. Note

¹ *Ind. Ant.*, Vol. LXI, p. 204.

² No. 197 of 1923.

³ Marked *Perumāl Koil* in the plan of Uttiramerūr in my *Studies in Chōla History and Administration*.

⁴ Cf. Nos. 176 of 1906 and 298 of 1908 of the Madras Epigraphical Collection.

⁵ Above, Vol. IX, p. 217.

particularly the changes from *-ēnum* to *-enral* in l. 4 and to *enrum* in l. 6. The form *javasthai* for *vyavasthai*, and the use of the verb *pōkkaṇṭtal* in the sense of 'answer for' are noteworthy.

The object of the inscription is to record a decision (*vyavasthā*) of the *Mahāsabhā* of Uttiramēru-chaturvēdimaṅgalam, the best known of the village *sabhās* of the Chōla period on account of the celebrated inscriptions of the reign of Parāntaka I. regulating its constitutional arrangements. The decision of the *sabhā* relates to the responsibility for the payment of fines (*daṇḍam*) imposed on the members of different groups by different agencies. The groups liable to fines are enumerated thus: Brāhmapas, Śivabrāhmapas, Accountants, Merchants, Vellālar and any other castes (*jāṭigaḷ*) (ll. 4-6). The agencies that could levy fines were: the King's court (*rājadeṇḍam*), the court of justice (*danmāsanam*), the revenue department (*vari*), and others (*maṇṇuttāṇum*). The decision is that for all fines levied only the particular caste or group to which the individual or individuals fined belonged should be held accountable for their proper payment.

The occasion for this decision is not explicitly stated. But it seems proper to assume that the *Mahāsabhā* was responsible for securing the timely payments of fines by the villagers, that somehow the sanctions required to secure this began to fail them, and that consequently, they reached a method that made a powerful appeal to group-loyalty and enlisted the co-operation of the groups with the *Mahāsabhā* in the discharge of its responsibility. It will be noticed that the enumeration of the authorities levying the fine (*daṇḍam*) and of the classes of persons liable to it, is illustrative and not exhaustive; so that even fines, if any, levied by the *Mahāsabhā* itself would fall under the operation of this new *vyavasthā*.

The mention of accountants, merchants and Vellālar among the groups raises an interesting issue. Were these classes members of the *Mahāsabhā* and did they take part in its deliberations? I think the answer to this question must be in the affirmative for two reasons. First, the meeting of the general assembly of the village is described as comprising everybody, young and old (*ābūlavri-dharamaiya eppērppaṭṭadum*)¹, and there is no indication that it was an exclusively Brāhmap assembly. Secondly, the various Chōla inscriptions which lay down special qualifications of property and education relate to the executive of the assembly indicated by such words as *Vāriyam*, *Sabhāmāṇṇaṇṇolludal*, *Kūṭṭam*,² etc. The *vyavasthā* recorded in our inscription must thus have had the approval of all the classes affected by it.

The Māpūr inscription of Māraṇṇajadaiyaṇ³ (A. D. 800), it must be noted, lays down a high qualification in property and education not only for the *vāriyam* but for a person taking part in the general assembly, *maṇṇāṭṭal*, as well. And the Tiruchchendūr inscription of Varaguṇa II⁴ shows that the system of village government that prevailed in the Pāṇḍya country in the ninth century was much the same as we find it in the Chōla kingdom of the tenth century and later. We may assume either that the Māpūr rule was an exception, or what seems more probable, that in course of time the exclusiveness of the *sabhās* broke down in part.

TEXT.

- 1 Svasti śri [] Kōv-Irājarājakōsaripaṇmaṇṭku yāṇḍu 9 nāl⁵ 156 Utti-
- 2 ramēru-chchaturvēdī⁶maṅgalattu Mahāsabhaiyōm Tulāvāra-śrikōyil
- 3 mukamaṇḍapattē pagalk-kūṭiyirunḍu Mahāsabhaiyōm śeyda javasthaiy⁷-āvaḍu r[ā]-
- 4 jadvāratt-ēnum danmāsanatt-enral Variyill-e-ṭral maṇṇuttāṇum nammūril brā-

¹ E.p., 62 of 1898.

² Above, p. 5.

³ Expressed by a symbol.

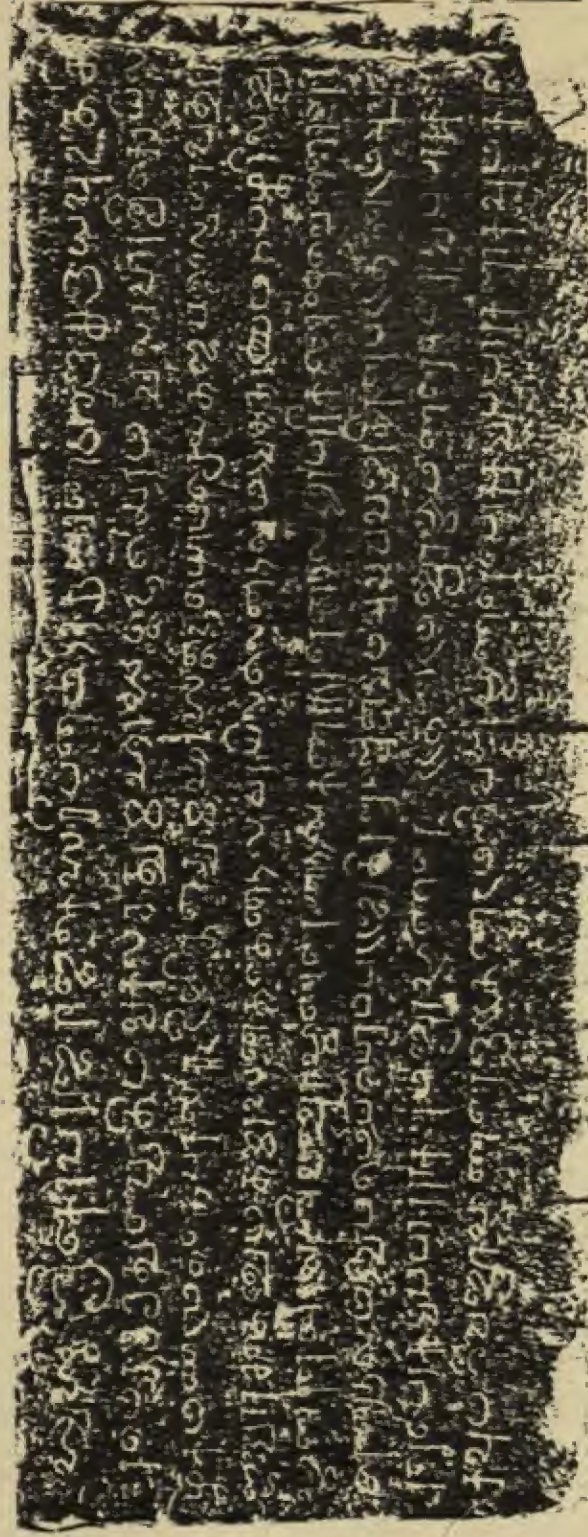
⁴ A *śābhāva* of *vyavasthā*.

⁵ *Studies in Chōla History and Administration*, pp. 82-84.

⁶ Above, Vol. XXI, p. 101.

⁷ Read *-chaturvēdī*.

A CHOLA INSCRIPTION FROM UTTIRAMERUR.



2

4

6

8

2

4

6

8

- 5 hmaṇar-[eṇṇa]l śivabrāhmaṇar-eṇṇa] Kaṇakkār¹-eṇṇa] vyāpāriga[-eṇṇa]l*] Ve||ā]ar-
 6 (r)eṇṇa]l maṇṇum-eppērppaṭṭa jātiga]l-eṇṇum avvava-jātiga]l paṭṭa daṇḍam avva[v]-
 7 ārē pōkkaṇuppār-(r)āḡavum brāhmaṇarai iṭṭa daṇḍam brāhmaṇarē pōkkaṇuppārga]l-[-ā]-
 8 ḡavum śivabrāhmaṇarai iṭṭa daṇḍam śivabr[ā]hmaṇarē pōkkaṇuppārga]l-āḡavum kā[ṇa]. . .

TRANSLATION.

(Ll. 1-3). Hail ! Prosperity ! On the 158th day in the ninth year of (the reign of) king Rājarājakēsaripagmar, we, the *Mahāsabhā* of Uttaramēru-chaturvēdimāṇḡalam, assembled by day in the *mukhamāṇḡapa* of the sacred temple of the *tulābhāra*², and made the following resolution :

(Ll. 4-8). Whether at the gate of the royal palace, or at the court of justice or in the (department of) revenue, or elsewhere, the Brāhmaṇas, Śivabrāhmaṇas, accountants, merchants, Ve||ā]as and any other castes of our village, shall be themselves answerable for the fines laid on the respective castes, the Brāhmaṇas being answerable for the fines laid on Brāhmaṇas, the Śivabrāhmaṇas being answerable for the fines laid on Śivabrāhmaṇas,—

No. 33.—AN UNFINISHED VAKATAKA PLATE FROM DRUG.

By PROF. V. V. MIRASHI, M.A., NAGPUR.

This plate was discovered some years ago at Mōhallā, the headquarters of the Pānahāras Zamindari in the Drug District of C. P. An impression taken at the time by Mr. M. A. Saboor of the Nāgpur Museum was sent to the late Rai Bahadur Hiralal. As it was only a single plate, not containing the complete genealogy or even the name of the donor, Rai Bahadur Hiralal did not naturally consider it of sufficient importance and it is not, therefore, included in his list of inscriptions of C. P. and Berar published in 1932. I came to know of its existence in January 1934, from a casual reference in his letter. I requested him to give me more details, but he could not recollect any except that it was in the possession of a Zamindar in the Drug district. Later on while turning up old papers, he found an old impression of it which he kindly sent me. As Rai Bahadur Hiralal had fortunately jotted down at the time the name of its owner, I requested Mr. B. A. Bambawale, I.C.S., Deputy Commissioner of Drug, to procure the plate for me. He traced it to one Akbar Khan, a petition-writer of Drug, who held it on behalf of Nagshah of Sārōli. In the course of inquiries made by Mr. Bambawale it was elicited that the plate was originally found at Mōhallā by one Bisambhar Raut who sent it to Nagshah. But for Mr. Bambawale's keen interest and active help this unique plate would not have again come to light. It is now deposited in the Nāgpur Museum.

This plate was intended to be the first of a set of three or four plates recording the charter of a Vākātaka king. It is inscribed only on one side. It measures 8" by 3·75" and weighs 19½ tolas. It is only $\frac{1}{16}$ " in thickness and is thus the thinnest of all Vākātaka plates discovered so far. About 1·9" from the middle of the proper right margin there is a hole, '35" in diameter, for a ring intended to connect it with other plates of the set. But no such ring has been discovered so far. The size of the plate and the position of its hole show that it does not belong to the same set as the Patna Museum third plate³ of the Vākātaka king Pravaraśēna II edited by Prof. A. S. Altekar.⁴

¹ Read *Kaṇakkār*.

² No doubt the *Sundaravarada Perumāl Kōyil*.

³ The Patna Museum plate is 7·25" by 4·2". About 1" from the centre there is a hole about '35" in diameter.

⁴ *J. B. O. R. S.*, Vol. XIV, pp. 465 ff.

The plate contains five lines only. The letters are very neatly cut and do not show through on the reverse, though the plate is very thin. The ends of the plate are neither fashioned thicker, nor raised into rims, still the inscription is in a perfect state of preservation.

As stated above, the plate records the charter of a **Vākātaka** king and is, like most other plates of the Vākātakas, inscribed in the box-headed characters which were current in U. P. and Berār from the fourth to the sixth century A.D. The boxes at the top of letters are not scooped out hollow, but appear like small squares as in many inscriptions of the Vākātakas. The engraver has not engraved boxes at the top of the letters *ja* and *la* and, in some cases, *sa*, *dha*, and *ga*. The characters resemble, in a general way, those of the Riddhapur plates¹ of Prabhāvatiguptā and the Rithpur plates of Bhavattavarman² and call for few remarks. The medial *ā*, *ē* and *ō* are generally denoted by horizontal *mātrās*, bent downwards at the end, added generally at the top (cf. *Padmapurāṭ*, l. 1) and in some cases, particularly in that of *m*, at the middle of letters (cf. *mēdha* and *saṃrājāḥ*, l. 2). One of the two *mātrās* for *ai* is on the top (cf. *Bhairava*, l. 3). The medial *au* is bipartite as in the cognate records of the Vākātakas. The medial *i* is denoted by a curve turned to the left on the top of a letter often forming a loop (cf. *Śīva*, l. 3), while its length is expressed by adding to it another and smaller curve turned in the opposite direction (cf. *Śrī-Pravarasēnasya*, l. 2). The medial *u* is shown either by lengthening the vertical to end in a serif (cf. *supari*, l. 3) or by a curve turned to the right (cf. *chatur*, l. 1). The letters *a*, *ka* and *ṣa* have ornamental curves at the lower ends of their verticals as in the Southern alphabet; *ḍa* has a round back and is not clearly distinguished from *da* (cf. *daśāśramēdha*, l. 5 and *Shōḍaśy*, l. 1); *va* is distinguished from *ba* which latter has a notch on its left; *ma* appears in a transitional cursive form with the lower box added to its left arm. Its other form with the box attached to the right vertical which is generally seen in the charters of Pravarasēna II does not appear in this record. The two forms appear side by side in the Riddhapur plates of Prabhāvatiguptā and Rithpur plates of Bhavattavarman. The form of *ma* used in the present plate develops ultimately into that found in the charters of the kings of Śarabhapura as well as in those of Tivaradēva. The final *t* and *m* appear in a much reduced size and the latter has a looped base. The loop on the left side of *ya* has almost disappeared in two places (cf. *Vāḥapēya*, l. 1 and *Yājñināḥ*, l. 2). The right arm of *la* is longer than the left except in the case of *li*. The language is Sanskrit. As for orthography we have to note the reduplication of the consonant following *r*, e.g., in *Āptōryyāma*, l. 1; *th* is reduplicated before *y* in *Ukūhya* (l. 1) and *Bhāgīraṭhya* (l. 4), the reduplicated letter being made unaspirate.

With the exception of the place of issue the record is identical, so far as it goes, with the initial portion of the charters of the Vākātaka kings Pravarasēna II and Prithivishēna II. (It mentions by name only one prince of the dynasty, viz., **Pravarasēna I**, who assumed the Imperial title of Samrāt and performed several Vedic sacrifices. (It then refers to his grandson who was a great devotee of Svāmi-Mahābhairava and who was the daughter's son of **Bhavanāga** the *Mahārāja* (of the family) of the **Bhāraśivas**. The description of the Bhāraśivas—their coronation with the water of the Ganges which they had obtained by their valour, and their performance of ten Aśvamēdhas—is given as in the other plates of the Vākātakas. The record on the plate breaks off just before the mention of this grandson of Pravarasēna I, viz., Rudrasēna I. The plate purports to have been issued from **Padmapura**.

Here two questions present themselves:—(1) Was the inscription commenced on this plate finished or was the plate rejected for some reason or other? (2) Who was the king who intended to issue this charter? As for the first question, I am inclined to think that the inscription was

¹ J. P. A. S. B., Vol. XX, pp. 53 ff.

² Above, Vol. XIX, p. 100.

never completed or, in any case, the present plate was rejected for some unknown reason. Nearly all the charters of the Vākātakas contain the word *drishṭam*, with¹ or without² some word like *siddham* or *svastī*, at the beginning or in the margin.³ The only exceptions so far known are the Bālāghāt plates of Prithivishēṇa II⁴ and the Ṛiddhapura plates of Prabhāvatiguptā. Of these, the former is known to be an incomplete charter. In the case of the latter the word was probably not inserted for want of space. As in the Bālāghāt plates of Prithivishēṇa II there is in the present plate sufficient space for three letters in the beginning of the first line. If the record on the plate had been completed, the word *drishṭam* would have been prefixed to it as in so many other records of the Vākātakas. The following remarks of Prof. Kielhorn about the Bālāghāt plates would equally apply to our plate—"I am convinced now that *drishṭam* (and the Prakrit *dīṭham* of the Mayīdavōlu and Hīrahaḍagalli plates) must really be taken in its ordinary sense of 'seen' and that it is similar to the modern 'true copy' or 'examined' of official letters or Government orders. Such a remark could, of course, have been affixed or prefixed to a document only when it was finished and it is missing here, because our grant was not completed."⁵ Another point to be noted in the case of the present plate is that it leaves space sufficient for five letters at the end of the last line. The word Gautamīputrasya which follows Bhavanāga-daūhitrasya in other Vākātakas records, could very well have been written in that space. In fact the engraver seems to have begun to incise the word; for faint traces of the top portion of the first syllable of that word can be noticed on the plate. That the engraver left so much space at the end seems to show that he received an order to stop before he could complete that line. Whether the record was inscribed on another set of plates cannot be determined at present.

Let us next try to answer the second question—"Who was the king that intended to issue this charter?" The general resemblance between the characters of the present plate and those of the Dudia and Ṛiddhapur plates seem to indicate that it might be Pravarasēṇa II. But almost all the known complete charters⁶ of Pravarasēṇa II were issued from Pravara-pura, a city which he himself seems to have founded and made his capital. It seems that Nandivardhana was the capital of the Vākātakas before the time of Pravarasēṇa II; for the earliest grant of the dynasty discovered so far, viz., the Poona plates of the queen mother Prabhāvatiguptā, was issued from Nandivardhana.⁷ So it was Pravarasēṇa II who shifted the capital from Nandivardhana to the newly founded city of Pravara-pura.⁸ If he had intended to grant the present plate, Pravara-pura and not Padmapura, should have, in all probability, been the place of issue. Besides, the paleographical evidence detailed above seems to show that the present plate may be assigned to a slightly later date. Padmapura is not known to have been a holy place (*tīrtha*); nor is a

¹ Cf. the Chammak and Siwani plates of Pravarasēṇa II; Fleet, *C. I. I.*, Vol. III, Nos. 55 and 56.

² Cf. the Dudia plates of Pravarasēṇa II, above, Vol. III, p. 258.

³ Cf. the Poona plates of Prabhāvatiguptā, *ibid.*, Vol. XV, p. 39.

⁴ Above, Vol. IX, pp. 267 ff.

⁵ *Ibid.*, Vol. IX, pp. 268-269.

⁶ The only exceptions are (1) the Siwani plates which, however, do not mention any place of issue and (2) the recently discovered Tirōḍi plates (above, pp. 171 ff.) which, as I have shown in my article on them, were probably issued from a holy place. In the case of the Patna Museum plate (*J. B. O. E. S.*, Vol. XIV, p. 465) and the Rāmtek plate (*List of C. P. Inscriptions*, Second Edition, p. 4), the first plates of their sets being missing, the place of issue is not known.

⁷ Rai Bahadur Hiralal has identified this place with Nāgardhan 4 miles from Rāmtek, but it is more likely to be Nāndpur about 15 miles to the north of Rāmtek where extensive ruins can still be seen and where two seals inscribed in characters of the 3rd and 4th centuries A.D. have been found. (See *J. P. A. S. E.*, Vol. XXIX, pp. 159 ff.)

⁸ Mr. K. N. Dikshit has conjecturally identified this with Pavnār in Wardhā district where there is a high strong fort overlooking a river and considerable ruins (*ibid.*, Vol. XXIX, p. 159).

word like *cāśakūt* added to it, showing that it was the site of the donor's camp. It seems, therefore, that Padmapura was the capital of a successor of Pravarasēna II who intended to issue this charter.

Let us next consider why the capital was shifted from Pravarapura. The Bālāghāt plates of Prithivishēṇa II describe that king as one 'who had raised his sunken family'.¹ This expression has not been satisfactorily explained.² It evidently refers to some foreign invasion in the reign of Prithivishēṇa's father and Pravarasēna II's son, Narēndrasēna, when he was reduced to great straits. Who was this powerful enemy of the Vākātakas? We should note in this connection that the Rithpur plates³ of Bhavattavarman which have been referred to a period falling between the end of the fifth and the first half of the sixth century were issued from Nandivardhana, which, as shown above, was formerly a capital of the Vākātakas. So Bhavattavarman must have occupied the western portion of the Vākātaka kingdom. The Vākātakas in this emergency seem to have shifted their capital to Padmapura in the East where they had the support of their loyal feudatories, the kings of Kōśala (Chhattisgarh) and Mēkala (the region round the source of the Narmadā).⁴ An inscription of Bhavattavarman's successor has been discovered at Pōḍāgaḍh in the Jaypur Agency of the Vizagapatam district of the Madras Presidency, from which it appears that the Nalas suffered a great reverse after their initial success and their capital Pushkarī was made desolate.⁵ It seems, therefore, likely that Prithivishēṇa II carried the war into the enemy's territory and regained his ancestral kingdom evidently with the help of his maternal grandfather the king of Kuntalā and his feudatories of Kōśalā, Mēkalā and Mālava. His Bālāghāt plates were intended to be issued when he was encamped at Vēmbāra.⁶ No other plates of either Prithivishēṇa II or his successors have been discovered; so we do not know the name of their capital. It seems likely that our present plate was intended to be issued either by Narēndrasēna or his son Prithivishēṇa II from the then capital Padmapura. If so, Padmapura is the last known capital of the Vākātakas.

The mention of Padmapura in the present plate is also important from another point of view. The well-known Sanskrit dramatist Bhavabhūti, who ranks in Sanskrit literature next only to Kālidāsa and flourished towards the close of the seventh century A.D., mentions Padmapura as his ancestral home. In one of his plays, the *Mahāvīracarita*, Padmapura is stated to be in the Dakṣiṇāpatha, while in another, viz., the *Mālātī-Mūdhava*, it is mentioned as situated in Vidarbha. As no place named Padmapura was known till now from any epigraphic record as

¹ रि(नि ?)समर्थप्रसीद्धतुः वाकाटकानाम्बरमहागवतमहाराजदीपविविधस्य वक्ष्यन्तु (above, Vol. IX, p. 271).

² There is no ground for Prof. S. K. Aiyangar's conjecture that Narēndrasēna allied himself with the Pūshya-mitras and the Paṭamitras who rose in revolt against Skandagupta and was subsequently defeated by the latter (*The Vākātakas in the History of India*, p. 50). Mr. K. P. Jayaswal thinks that the Vākātaka family must have sunk along with the Guptas owing to Hun invasions (*History of India*, 150 A.D.—350 A.D., p. 102). But there are no traces of Hun occupation in the heart of the Vākātaka kingdom, whereas we have clear evidence of the occupation of Nandivardhana by Bhavattavarman of the Nala family who rose about that time.

³ Above, Vol. XIX, p. 100.

⁴ कौशलानिकुलामात्रवाचिपतिभिर्भर्चितमासनस्य प्रतापप्रज्ञातास्मिन्सह (प्रतापप्रज्ञातारिजानसह) वाकाटकानाम्बरमहाराज-
दीनरेन्द्रेण . . .

⁵ Above, Vol. XXI, p. 153. Pushkarī has not been identified. It may be identical with modern Barsur in the State of Bastar, C. P., which abounds in ancient ruins. (See *Gazetteer of the Chhattisgarh Feudatory States*, p. 39.)

⁶ This place has not yet been identified. It is likely to be Bēmbāl about 28 miles to the east of Chāndā and 2 miles to the west of the Waingangā. This identification would further indicate that Prithivishēṇa II was on his way to the territory of the Nalas which lay further to the south-east, probably in the State of Bastar.

situated in Berār, some scholars¹ were inclined to take it as identical with Padmāvati, the scene of Bhavabhūti's *Mālātī-Mādhava*, which is now clearly shown to be Pawāyā 25 miles north-east of Narwār in Gwalior State.² The discovery of the present plate has settled this disputed point and proved incontrovertibly that Bhavabhūti was born in ancient Vidarbha. The Vākāṭaka kings were patrons of Vēdic learning and performed many important Vēdic sacrifices. It is no wonder, therefore, that we find such learned Mimāṃsakas as the ancestors of Bhavabhūti,³ who themselves performed such sacrifices as the Vāṇapēya, settled in Padmapura, where they must have received the patronage of the Vākāṭakas. After the decline of the Vākāṭakas, there were no great royal dynasties ruling in C. P. and Berār in the 7th and the beginning of the 8th century A.D. Bhavabhūti seems, therefore, to have gone to the north where he found a patron in Yaśovarmān, the mighty king of Kanauj, as stated in the *Rājatarāṅgiṇī*.

We have seen above that Padmapura was situated in Vidarbha. From the *Mālavikāgnimitra* of Kālidāsa⁴ we learn that the river Wardhā divided Vidarbha into two parts. Ancient Vidarbha, therefore, comprised not only modern Berār but also the Marāṭhī districts of the Central Provinces, which, as I have shown elsewhere,⁵ were under the direct rule of the Vākāṭakas. As a matter of fact there is no village named Padmapura in modern Berār proper, while there are at least six villages of that name in the Chāndā and Bhandārā districts of C. P. Of these Padampur, 2 miles from Āmgaon, a station on the Bengal-Nagpur Railway, is probably the Padmapura of the present plate. As I have shown elsewhere⁶ the villages mentioned in the Siwani plates of Pravarasēna II can be identified in its vicinity. The village contains many ancient relics. When I visited the place during the Christmas of 1934, I found four finely carved but broken images of the Tirthaṅkaras Pārśvanātha and Rishabhadeva, some others of Hindu gods like Viṣṇu⁷ and remains of two Mediaeval Hindu temples, such as fragments of massive stone pillars, a large lintel measuring 8' × 1'-7" × 1'-6" and bases of door-jambs, in the adjoining fields. No other Padampur in C. P. is reported to have such ancient relics. There are at present no Brahmin families in Padampur itself which is now a small village of 112 souls, but there are many Brahmins in the neighbourhood of Padampur. It is noteworthy that they follow the Taittirīya branch of the Black Yajurveda to which Bhavabhūti's family belonged.⁸ I, therefore, feel no hesitation in concluding that Padampur in the Āmgaon Zamindari of the Bhandārā district, C. P., was the last Vākāṭaka capital and the ancestral home of Bhavabhūti.

¹ Cf. Dr. S. K. Belvalkar's Introduction to the *Uttara-Rāmcharita* (Harvard Oriental Series, Vol. XXI), p. xxvi.

² *A. S. R.*, for 1915-16, pp. 1-10.

³ कसि दक्षिणापदे पद्मपुरं नाम नगरम् । तत्र केचित्तेतिरीश्वरः कामरुपावरणयुतः पङ्क्तिपावनाः पञ्चापदी हतव्रताः सीमपौषिण उदम्बरनामानो ब्रह्मवादिनः प्रतिवसन्ति । तदामुपययन्त्य तत्रभवती राजपेयवाजिनी मङ्गाकपेः पञ्चमः.... बौद्धपदलाब्धेर्भू भवभूतिनाम जातुक्छौपुत्रः.... । (*Mahāvīracarita* pp. 2-3, ed. Oxford University Press).

⁴ Act V, st. 13.

⁵ Above, p. 169.

⁶ Above, p. 171, footnote 1.

⁷ An old farmer of Padampur told me that one more image was taken to the Nagpur Museum about forty years ago. It cannot however be definitely identified there, as no accurate record of the findspots of images has been kept in the Museum and the provenance of many is not known. But from the dimensions of its stone *prabhāvali*, which is still *in situ* at Padampur, the image seems to be identical with that of Śiva (A. 22 in the Descriptive List of Exhibits in the Nagpur Museum) which 'is said to have come from Bhandārā' (district ?).

⁸ It may be noted in this connection that the Siwani plates of Pravarasēna II which record the gift of the village Brahmapūraka in the neighbourhood of Padampur, were granted to a Brahmin of the Taittirīya-śākhā.

TEXT.¹

- 1 पद्मपुरात्² [*] अग्निष्टोमासोर्यामोक्त्यपीड्यतिरात्रवाजपेयवृहस्पतिसवसाद्य-
स्त्रचतुरश्व-
- 2 मेधयाजिनः³ विष्णुवृहसगोवसम्वाजः वाकाटकानाम्भाराराजश्रीप्रवरसेनस्य सूनोः
सूनोः
- 3 अत्यन्तस्त्रामिमहाभैरवभक्तस्य अंसभारसन्निवेशितशिवलिङ्गोदहनशिवसुपरि-
- 4 तुष्टसप्तत्यादितराजवंशानां पराङ्गमाधिगतभागिर⁴त्यमलजलमूर्द्धाभिषिक्त⁵नाम्
- 5 दशाश्वमेधावभूत⁶स्नातानाभारशिवानाम्भाराराजश्रीभवनागदौहित्रस्य⁷

¹ From the original plate.² There is a space of "7" sufficient for incising three letters before this word.³ Here and in some places below the rules of *sandhi* have not been observed.⁴ Read भागीरथ्य.⁵ Read मूर्द्धाभिषिक्तानाम्.⁶ Read वसध.⁷ There is a space of 1·3" left after this word. Faint traces of the top portion of a letter can be seen on the plate.

THE SEAL OF THE LARGER LEIDEN PLATES OF RAJARAJA I.



ACTUAL SIZE.

ANCIENT TOWER AT NEGAPATAM. (FROM IND. ANT. VOL. VII).



THE TOWER AS IT EXISTED IN 1846.

BRONZE IMAGE PRESENTED
TO LORD NAPIER IN 1868.

No. 34.—THE LARGER LEIDEN PLATES (OF RAJARAJA I).

By K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

The Leiden University Museum in Holland preserves two sets of copper-plate charters of the Chōlas of which the larger contains 21 leaves or plates and the smaller 3 leaves. These are popularly known as the Large and Small Leiden Grants. They were edited nearly half a century ago, i.e., in 1886 by Pandit Natesa Sastri and Burgess in Volume IV of the *Archæological Survey of Southern India*.¹ The provenance of the plates is not noticed by the authors: but regarding the larger set they say that it is engraved in Chōla-Grantha characters on 21 plates each measuring 14" by 5". They also note:—"The plates are held together by a massive ring bearing a seal about 4½" in diameter with 16 knobs at about equal distances from each other round the margin. The central field contains, on the left, two fishes—the scales, fins, gills, eyes and mouth, of which are all clearly expressed; and on the right, an animal, seated dog-fashion, with its tail brought forward to touch the nearer of the fishes:—from the large tusk in its mouth, it is probably intended for a tiger—the Chōla symbol. Over it is a *chhatra*, with a *chāmara* on each side, the handles resting on the heads of two small pillars resembling lamp-stands,—each stand having a cloth knotted round the middle of it. The tops of these resemble lamp flames. A well-raised circle, double below, surrounds all this; and outside it, in raised characters of the Chōla-Grantha type, is the legend beginning at the bottom:—

Iti Rājendra-Chōlasya Parakēsarivarmmaṇaḥ rājarājanyamakūṭaśrēṇi-ratnēshu śāsanam || "

The following additional information is found in the note recently received from Leiden, by Dr. Chakravarti, and kindly forwarded to me by him²:—"The plates are ¼" in thickness. On the left side there is a hole (diameter 1") by means of which the plates are fastened to a massive copper-ring having an outward diameter of 13". The ring has a circular section with diameter of ¼" and has been soldered into a cylindrical tube with raised rims. This tube, measuring 5½" in length and 1½" in section, contains a short inscription which contains the name Āpaimaṅgalam in Tamil. On the top of the tube there is a massive conical projection in the form of a lotus flower, with eight pointed leaves turned downward and sixteen pointed leaves turned upward. On the upper surface of this lotus is the seal" described above. The note further informs that "the writing has not been engraved: was written first on wax tablets and from these the copper-plates have been cast *à cire perdue*".

To the careful observations of Messrs. Burgess and Natesa Sastri I would only add that the inner one of the double line at the bottom of the raised circle is intended to denote the bow emblem of the Chēras whom the Chōlas had subdued, and that the legend requires slight emendation. Rājendra-Chōla's legend is given in two stone inscriptions published in the *South-Indian Inscriptions (Texts)*, Volume V,³ and also in the seal of the Tiruvālaṅgādu plates.⁴ With the help of their readings the legend on the seal of the Leiden plates given by Burgess and Natesa Sastri may be corrected into—

Ētaḍ-Rājendra-Chōlasya Parakēsarivarmmaṇaḥ [1*]

rājad-rājanya-makūṭa-śrēṇi-ratnēshu śāsanam [||*]

¹ Pp. 204 ff.

² [At my request Lt.-Col. Th. van Erp of Rijks Ethnographisch Museum, Leiden, kindly sent, through the good offices of Prof. J. Ph. Vogel, excellent ink-impressions of the grant from which the facsimiles accompanying this article are prepared—Ed.]

³ General Nos. 578 and 579.

⁴ *A. S. R.*, for 1903-04, p. 234.

That this must be the reading is clear from the authors' own remarks that the symbol " used for the first syllable of *Rājendra* and for the third syllable of *rājarājanya* is quite different from that employed for *ra* elsewhere in the legend, being more like what one might expect to find for *dra* or *pra*." The photograph of the seal kindly sent by Lt.-Col. Th. van Erp was examined by me in the office of the Government Epigraphist for India and found to agree with the reading given above. I may remark that there is no punctuation mark in the legend.

At the time the large Leiden plates were published, the account furnished in them formed the only authentic source for Chōja history and served to remove some of the misconceptions and wrong conjectures regarding a few of the members of the Chōja family. The editors had correctly estimated the worth of the record when they said that it was ' the first Chōja inscription yet translated containing much definite information respecting the dynasty, and must be regarded as of the greatest importance'. The genealogy it furnished superseded those published by Sewell in his *Lists of Antiquities*¹ and formed an important basis for future investigations. Since the editing of these plates, a number of valuable Chōja records have been edited critically. Of these, the most important is the Tiruvālaṅgāḍu grant discovered by me in 1906 and edited in the *South-Indian Inscriptions*, Volume III.² No less useful is the stone inscription of Vīrarājendra found at Kanyākumāri by the late Gopinatha Rao and edited by me in the *Travancore Archaeological Series*, Volume III.³ The Anbil plates of Sundara-Chōja and the Madras Museum plates of Uttama-Chōja, the former edited in the *Epigraphia Indica*⁴ and the latter in the *South-Indian Inscriptions*,⁵ are other important ones. Besides these epigraphical sources, there are a few Tamil historical texts which also aid the student in his study of the Chōja history. These are the *Kalīngattupparanī* and the *Kulottuṅgaśōḷaṅ-ulā*, first noticed by the late Kanakasabhai Pillai in the *Indian Antiquary*, *Vikramaśōḷaṅ-ulā*, *Rājarājashōḷaṅ-ulā* and others, the texts of which had since been edited with care.

Considering the time of publication, it must be said that the inscription on the Leiden plates has been fairly well made out. But there are a few mistakes of the authors as well as of the printer which mar the text and distort the sense. They could be easily corrected without having recourse to the original, mainly with the help of the reading of other allied records. I noted down the mistakes when I took up its study seriously while editing the Kanyākumāri inscription in the *Travancore Archaeological Series* nearly 15 years ago. On that occasion, I also revised the text of the Leiden plates, which on comparison with the impressions now kindly secured by the Government Epigraphist is found to agree. One of the serious defects in the previous edition of this inscription is the wrong arrangement of some of the plates. The plate marked there as "Fifteenth plate; second side" is really the fourteenth plate, second side. Similarly the plate marked "Fourteenth plate; second side" is in fact the fifteenth plate, second side. The inscription then reads through without any interruption; the regular order of the lines 284 to 316 given in the volume should be 284, 305 to 315, 295 to 304, 285 to 294 and 316.

While the published Sanskrit text is almost free from errors of transcription, the Tamil portion contains too many mistakes to be noticed here. The best way will be to give a correct version of the whole with proper division of words adding foot-notes wherever serious changes are effected. Most of the mistakes are simple ones due to taking *ra* for the length stroke from which it is hardly distinguishable or due to taking the basic consonant as the first combined consonant and vice

¹ Vol. II, pp. 154-156.

² See pages 383 to 439.

³ Pages 87 to 158.

⁴ Vol. XV, pp. 44-72.

⁵ Vol. III, pp. 264 ff.

versâ. In effect, the significance of some of the words has been altered or distorted and rendered meaningless. For instance *karaṇattāṇ* has been read as *kāṇattāṇ* (l. 356)*, *Pākkaraṇ* has been read as *Pākkāṇ* (l. 276), *Perēmapura* as *Perampura* (l. 156), *ulūm* as *ulakum* (l. 285), *vīrpiḍiyum* as *vīrapīḍiyum* (l. 285), *pāya-kkollina* as *pāyakkollin* (l. 236), *Śiriyāṇ Kaḍamban* as *Śiriyāṇa kaḍamban* (l. 244), etc. The formation of *ta* and *na* being almost similar, one has been mistaken for the other. For instance, the proper name *Aṇaiyān* has been read as *aṇaiyāda* (l. 159). As *ḷu* is shaped almost like *mu*, the latter letter has been mistaken for the former, e.g., *nāṭṭūḷukku* and *nāṭṭūḷun* (ll. 173 and 174), for *nāṭṭūmukku* and *nāṭṭūmun*. The *Grantha* letter *bha* being similar to the conjunct *lta*, the former has been mistaken for the latter, e.g., *Tammaḍittottan* (l. 153) which must be *Tammaḍi-Bhaṭṭan*. Wrong division of words has sometimes resulted in distorting words and obscuring their sense. For instance, what has been read as *brahmadēyamun-Kīrakuḍi* (l. 265f) ought to be *brahmadēya-Mūṇḡikuḍi*, what has been read as *peruttatōraṇḡaḷum* (ll. 159-60) ought to be *pēr-ttandōn-tāṇḡaḷum* (*pēr tandōn-tāṇḡaḷum*) and what has been taken as *pāl tēvarakai* (l. 287) should be *pālad-erugai*. It is unnecessary to cite more instances as the mistakes are corrected in the revised text given below.

The impressions now obtained show that the inscription has been very neatly executed from beginning to end. It is in **two sections**. The **first section** is in the **Sanskrit** language and written in the **Grantha** alphabet. It contains 111 lines of writing and covers the obverse and reverse sides of **five plates**.² Except the first plate, the rest are marked with the numerals 2 to 5 on the obverse sides, near the top of the ring hole, either to its left or right. These numerals are in smaller characters than the letters of the inscription.

The following **orthographical peculiarities** may be noted. The vowel *a* is represented by two separate symbols which could be easily mistaken for *tara*. The finals of consonants are indicated by a slight vertical stroke marked on the right top corner (for instances see *yāra* in l. 4 and *pratāparān* in l. 31), except in the case of *m* where it is marked on the top of the left side. The superscribed *rēpha* is denoted by a dot placed over the consonant (e.g., see *śārāṇḡaśa* in l. 3 and *Racir-eri*³ in l. 7). The length symbol is invariably separated from the letter to which it belongs. While *kri* (see *Krishna* in l. 43, *kṛita* in l. 66f., *kṛitya* in l. 67), is represented by a hook turned to the right crossing *ka*, *kri* is shaped by bending, at the bottom, the vertical stroke of *ka* to the left (see *chakra* in l. 52). There are many instances of the use of final *m* for *amuvāra*; for example see *sampatatbhis* in l. 44, *Śambhu* in l. 69, *dakṣiṇ-āmbhō* in l. 69, *sambhūtēna* in l. 80, *sampanna* in l. 101, and *sambharō* in l. 103. While the medial short *i* is denoted by a concave curve marked over the letter, long *ī* is denoted in two ways by having a closed loop at the beginning or end of the *i* curve. The *u* symbol is formed in three different ways:—(1) In the case of most letters (*n*, *p*, *m*, *y*, etc.), it is indicated by the addition of a tube to the bottom of the letter: the long *ū* in these letters is denoted by the further addition of a convex curve passing from the right of the letter to the left covering its lower portion. (2) In the case of letters like *k* and *r*, which have a tube-bottom, the *u* symbol is represented by the addition of a curve passing at the bottom of the letter with a slight bend on the right side: the long *ū* in these letters is shown by a wavy line added to the letter at the middle of the right side. (3) In the case of *t* and *ṣ*, the *u* symbol is indicated by the addition of a hook at the bottom turned to the right. *Tū* and *ṣū* are not represented.

* The lines quoted in this paragraph refer to the edition of the text by Burgess and Natesa Sastri.

² On each side, the first plate contains 10 lines, the second 11 lines, and the third and the fourth 12 lines. While the obverse of the fifth plate has only 9 lines, the reverse of it contains 12 lines.

The language and alphabet of the second section is Tamil, though Grantha letters are used in some words of Sanskrit origin. It contains 332 lines of writing and covers the obverse and reverse sides of sixteen plates.¹ These plates are marked with the numerals 1 to 16 as in the Sanskrit portion. The omission of *puṭṭi* or *virāma*, and the shaping of *mu* and *ju* alike are the only points worthy of note.

Omission of letters are noticeable in *grām* (l. 49) for *grāmam*, *vija* (l. 67) for *vijaya*, *samāhvah* (l. 97) for *samāhvayaḥ*, *Jayaṅgaṇḍola* (l. 108) for *Jayaṅgaṇḍasōla*, in the Sanskrit portion; *pūṇmai* (l. 56) for *pūṇḍamai*, *yūḍattu* (l. 126) for *yūḍaruttu*, *Kshatrikikhā* (l. 240) for *Kshatriyā-kikhā*, *brahmadēn-* (l. 212) for *brahmadēyaṇ-*, *Nappimaṇḍala* (l. 247) for *Nappimaṇḍala*, *piṭṭūṇḍu* (ll. 232, 253, 268) for *piṭṭiṭṭūṇḍu*, and *eḷudī* (l. 234) for *eḷudiṇṇē* in the Tamil portion.

Both the Sanskrit and the Tamil portions are in the script of the 11th century A.D. The writing of the Sanskrit section and the writing from the latter half of line 323 up to line 332 are alike, and seem to be somewhat in a different hand from the main Tamil section from lines 1 to 323 of the 16 Tamil plates.

We shall now notice the contents of the inscription. In the Sanskrit portion, the first verse is in praise of Vishṇu² while the second is an invocation to the gods for the continuance of the Chōla family. Verses 3 and 4 introduce certain mythical ancestors of the solar family to which the Chōlas belonged. They are Manu³ the son of Ahimākara (i.e., Sūrya); his son Ikshvāku; the virtuous Māndhātṛ⁴ born in his family; his son Muchukunda⁵; his son Vajabha; and Śibi⁶ born in his family. Of the last, the poet exclaims "who, excepting Vyāsa, could extol the qualities of this king who protected his life only for the benefit of others!" (v. 5). The eponymous Chōla⁷ is

¹ There are generally 10 lines on each face except on IIb, VIIIb, IXa and b, XIVb and XVa, which contain 11 lines each, and XVb, and XVIa, which have 13 lines each.

² Verse 9 of Canto VIII of *Kālingattupparaṇi* starts the mythical ancestry of the Chōlas from Vishṇu and carries it in regular succession through Brahman, Marichi, Kaśyapa, and Sūrya.

³ Verse 19 of Canto VIII of *Kālingattupparaṇi* states that Ikshvāku was the son of Manu who was the son of Sūrya. It refers to the rendering of justice by Manu, to the astonishment of all, by holding the life of his own son as being no better than that of the calf overruled by the wheels of his car. The verse reads:—

Avv-Arukkaṇ magay-āgi Manu māḍini purand ariya-kāḷalapaṇi āyigaḍu kaṇṇu-nigar-eg-
e-vvarukkamum viyappa mūrai-ṣeyda kaḍaiyūm Ikkuvāgav-ivaṇ-mainḍaṇ-epa vanda paṇiṣum [1*].

It is interesting to note that the account of the *Periyapurāṇa* of Manu rendering justice to a cow whose calf was run over by the car of his son, by running his own car over the latter, finds mention in an inscription of Vikrama-Chōla found at Tiruvārūr (No. 456 of S. I. I.—Texte, Vol. V, pp. 174ff.). This gives some more details that are not found in the hagiology. Here it is stated that a cow having rung the bell put up at the gate (of the palace) of Manu, the king sent his minister (*mantriṇ*) Ubhaiyakulāmalan of Pāḷaiyūr in Iṅga-nāḍu to know the cause of the ringing. On his reporting that a cow rang the bell, Manu came out, saw the cow and her calf that lay dead, enquired and learnt, that the calf was run over by the car in which his son drove and considering his son's life as being equal to that of the calf, he ordered his minister to run a car over his son. The minister set out with a heavy heart and piercing his ears died. The *deḍrapōlas* (i.e., gate-keepers) informing the king of the happening, he felt sorry and himself ran the car over his son. At this juncture, the God showed His Grace by restoring to life the calf, the minister and the son of Manu. The king presented the calf to the mother cow and set out for *tapas* with the minister, anointing the revived son in his place and appointing to the office of his minister, the minister's son named Sūrya.

⁴ Before Māndhātṛ, the *Kālingattupparaṇi* introduces Purandara as being the son of Ikshvāku (VIII, v. 11.).

⁵ Māndhātṛ and Muchukunda are described in verse 12. The former is described as making the fierce tiger and the deer drink together at the same *ghāt*.

⁶ In verse 13, Śibi is referred to only by his act of cutting his flesh from his body without the least agitation and entering the scales to equal the weight of the dove; and before him is mentioned one (i.e., Prithulāksha) who carried the nectar arising from the churning of the ocean to the gods.

⁷ Speaking of Chōla, the *Kālingattupparaṇi* (verse 14) states that he formed the Chōlamapḍala and that Surādhirāja, i.e., Suraguru and others came in his line. The same verse also speaks of Rājakesarin and Parakesarin.

the Kanyākumārī inscription states that he constructed the town of Tañchāpurī in the Chōla country, the Tiruvālaṅgādu plates say that he captured that city and built the temple of Nisumbhaśūdanī in it.² Since we know from the Śendalai pillar inscriptions that Tañchāpurī was one of the principal cities³ of Perumbiḍugu-Muttaraiyan, who flourished immediately before the time of Vijayālaya, the conclusion is irresistible that the latter must have conquered the Muttaraiyan chief and wrested the town from his possession and made it his capital.⁴ As such the information furnished in the Kanyākumārī inscription is not quite correct. And since we know from Vēlūr-pālayam plates that Nandivarman III, who was not far removed from Vijayālaya, had a certain Chōlamahārāja *alias* Kumārāṅkuśa as his *ājñapti*,⁵ it is not impossible that this Vijayālaya succeeded him and eventually made himself independent or paved the way for his son to raise the canopy of a dominion in Southern India. Of Āditya, the son of Vijayālaya (v. 14), much information is not given in the Leiden plates. But we know from other sources that he was a Rājakeśari-varman⁶ and had the name Kōḍaṇḍarāma,⁷ that he was a great conqueror and knew no defeat,⁸ that he was on friendly terms with the Chēra king Sthāpu Ravi⁹ and the Western Gaṅga Prithvīpati II,¹⁰ that he extended his territory into Toṇḍai-nāḍu¹¹ and killed or defeated the Pallava king Aparājita,¹² that he acquired Koṅḡu,¹³ that he built large temples to Śiva on both banks of the Kāvēri and that he reigned from A.D. 870 to 907.¹⁴ Āditya's son was Parāntaka (I.) (v. 15). He is said to have founded big towns, to have effected some conquests and to have covered with gold the temple of Indumañi, i.e., Śiva at Vyāghraṅgrahāra (vv. 16-17). His achievements recorded in other places are the signal defeats inflicted on the Pāṇḍya Rājasirha, the acquisition of the Bāṇa kingdom and the bestowal of it on his ally the Western Gaṅga Prithvīpati II,¹⁵ the conquest of Ceylon,¹⁶ the overcoming of the Rāshtrakūṭa Kṛishṇarāja III in battle¹⁷ and the establishment

² *Tras. Arch. Series*, Vol. III, p. 155, v. 54.

³ *S. I. I.*, Vol. III, p. 418, vv. 45, 46.

⁴ Above, Vol. XIII, pp. 134ff.

⁵ *Historical Sketches of Ancient Deccan*, p. 211. There are ample evidences of the rule of the Muttaraiyans in the Pudukkōṭṭai State and Tanjore and Trichinopoly Districts. See pages 138-39, above, Vol. XIII.

⁶ See *S. I. I.*, Vol. II, p. 512, v. 26, and the Tamil portion which follows it. It is said that this Chōlamahārāja was called the heroic head jewel of the Chōla race, that the glory of his prowess was well known, that his liberality was that of Karpā and that his conduct was upright.

⁷ Above, Vol. XV, p. 68, v. 17.

⁸ *Tras. Arch. Series*, Vol. III, p. 155, v. 55.

⁹ Above, Vol. XV, p. 68, v. 18.

¹⁰ *S. I. I.*, Vol. III, p. 221.

¹¹ Above, Vol. XIX, pp. 81ff.

¹² *Historical Sketches of Ancient Deccan*, p. 213.

¹³ These are recorded in the Udayāndiram plates of Prithvīpati II (*S. I. I.*, Vol. II, p. 387, vv. 9 and 10). The charter distinctly refers to two invasions of the Pāṇḍya country, in the earlier of which Parāntaka I. defeated the Pāṇḍya king and captured his city, and in the later he not only defeated the Pāṇḍya but also slew an immense army despatched to his aid by the lord of Lankā. Parāntaka's first invasion of Madura may be placed in A.D. 910 when he assumed the title 'Madirakoṇḍa'. The second invasion referred to above may be placed in about A.D. 918 which is the date of one of his inscriptions mentioning the battle of Vēlūr in which it is also stated that Parāntaka defeated the allied forces of Pāṇḍya and the king of Ceylon.

¹⁴ The earliest inscription that gives to Parāntaka I., the epithet "*Madiraiyem Iṇamam Iṇḍa*" being dated in the 37th year of his reign, his conquest of Ceylon must be said to have taken place in or about A.D. 944. The Tiruvālaṅgādu plates referring to this event state that "all the waters of the sea were not enough to quench the fire of the Chōla king's anger, which consumed the enemies and which was put out only by the tears of the wives of the king of Siṃhaḷa, cut and killed by the king's weapons" (*S. I. I.*, Vol. III, p. 419, v. 52). The Kanyākumārī inscription states that the name Siṃhaḷāntaka was acquired by Parāntaka I., by this achievement (*Tras. Arch. Series*, Vol. III, p. 155, v. 59).

¹⁵ *Tras. Arch. Series*, Vol. III, p. 155, v. 58. Parāntaka's conquest of the Rāshtrakūṭa Kṛishṇa III must have happened before A. D. 944 which is the earliest date of Kṛishṇa III's records in the Tamil country subject to the rule of the Chōlas (No. 375 of the Madras Epigraphical Collection for 1909).

of several *agrahāras* called after his name *Vīra-nārāyaṇa*.¹ The first over-seas invasion—which was to be continued long afterwards—was undertaken by him. He reigned for 48 years² from A.D. 907 and paid great attention to the internal administration of his country.³ Verse 18 states that *Parāntaka* had three sons named *Rājāditya*, *Gaṇḍarāditya* and *Ariñjaya*. Of these, *Rājāditya* is said to have been the lord of the earth after *Parāntaka* I. had passed away (v. 19), and fighting with *Krishnarāja*, i.e., the *Rāshtrakūṭa* king *Krishṇa* III, he is reported to have met with his end (v. 20). The incorrectness of the statement contained in verse 19 that *Rājāditya* became the lord of the earth after *Parāntaka* has been clearly shown on pages 82-83 of *Ep. Ind.*, Vol. XIX, where, in a footnote, several records of *Parāntaka* I., dated in regnal years corresponding to A.D. 947, 948, 952 and 953 have been cited. Because the battle of *Takkōlam*, in which *Rājāditya* lost his life, took place in A.D. 947 and is referred to in a record of A.D. 949, it is evident that he did not survive his father, who lived and reigned, according to a recently discovered inscription dated in the 48th year, up to at least A.D. 955. From verses 21 and 22 we learn that *Gaṇḍarāditya* reigned over the *Chōla* dominion and founded a city after his name on the north bank of the *Kāvēri*,⁴ and passed away after a son named *Madhurāntaka* had been born to him. The last statement is significant inasmuch as it indicates that *Madhurāntaka* was a child at the time of his father's demise. The next seven verses (vv. 23-29) state that *Ariñjaya*, his son *Parāntaka* II who fought a sanguinary battle at a place named *Chēvūr*⁵ (v. 25), and the latter's son *Āditya* II who is said to have played sportively with *Vīra-Pāṇḍya* while he was yet a youth (v. 28), ruled the kingdom in succession and that *Madhurāntaka* succeeded *Āditya* II (v. 29). Thus, from the statements of the plates it is evident that the three kings *Ariñjaya*, *Parāntaka* II and *Āditya* II held the reins of government only during the minority of *Madhurāntaka* and gave him the kingdom when he came of age. Their reigns must accordingly have been short. That this was actually the case can be gathered from a consideration of the time of the rule of *Uttama-Chōla*. His stone inscriptions carry his reign to 16 years and one of them gives *Kali* 4083 as the equivalent of his 13th year.⁶ As such, his rule lasted from A.D. 969 to 985. Therefore, it is certain that the intervening kings between *Parāntaka* I. to *Madhurāntaka*, omitting of course *Rājāditya*, who, as shown above, did not survive his father, must have reigned in the interval A.D. 955 to 970. Verses 30 to 34 speak of *Rajārāja* I., the successor of *Uttama-Chōla*. He is said to have conquered the countries of *Pāṇḍya*, *Tuḷu*, *Kēraḷa* and also *Simhaḷēndra* and *Satyāśraya*. The genealogy furnished in the present plates is given below in a tabular form for easy reference along with those supplied by the *Tiruvālaṅkāḍu* plates, the *Anbil* plates, and the *Kanyākumāri* inscription.

¹ *Ibid.*, v. 60.

² *Annual Report on South-Indian Epigraphy* for 1932, p. 49.

³ This place has been identified with *Kaṇḍarāḍittam* in the *Trichinopoly* District.

⁴ In some inscriptions he claims "to have driven the *Pāṇḍya* into the forest". The *Kanyākumāri* record states that the quivering *Pāṇḍya* contemporary of his crossed the mountain and fled away. *Sundara-Chōla*'s general *Parāntakan* *Śrīyavēḷār*, a *Koḍumbālūr* chief, is said to have lost his life in a battlefield in *Ceylon* in the 9th year of the king's reign (above, Vol. XII, p. 124, and note 3).

⁵ *A. R. on Epigraphy* for 1908, p. 63.

THE TABLE SHOWING THE ANCESTRY OF THE CHOLAS IN

The Tiruvālaṅgū plates.	Anbil plates of Sundara-Chōla.	The Kanyākumāri inscription.	The Leiden plates.
¹ Sun-Manu-Ikshvāku-Vikukshi-Purañjaya <i>alias</i> Kakutstha-Kakshivat-Aryyamā ... Anala-pratāpa ... Vēna-Prithu... Dhundhumāra... Yavanāśva-Māndhāttri-Muchukunda... Vajabha-Prithulākaha-Pārthivachōdūmagi ... Dīrghabāhu <i>alias</i> Chandrajit—Sārukṛiti... Pañchapa... Satyavrata <i>alias</i> Rudrajit ... Aulhara Sibi... Marutta ... Dushyanta-Daushyanti (Bharata)-Chōla or Chōla-varman.	Vishnu-Brahmā-Marichi-Kaśyapa-Aryaman ... Mahāvira ... Rudrajit-Chandrajit-Uṣnara-Sibi ... Chōla.	Brahmā-Marichi-Kaśyapa-Vivasvān-Manu-Ikshvāku-Vikukshīrava-Purañjaya... Prithu ... Kuvalāśva ... Māndhāttri ... Muchukunda ... Hariśchandra ... Sagara ... Bhagiratha ... Rituparna ... Dilipa ... Rāma ... Chōla.	Sun-Manu-Ikshvāku ... Māndhāttri-Muchukunda-Vajabha ... Sibi ... Chōla.
Rājākēśarivarmaṇ or Rājākēśarin.	Seggi, Kijji, etc.	Rājākēśarin.	Rājākēśarin.
Parakēśarin.	Karikāla, etc.	Parakēśarin.	Parakēśarin.
Chitraratha.	Kōchehaṅgaṇṇāṅ : (built temples for the lord of Gauri in all countries, v. 13).	Mṛityujit.	Sūragura <i>alias</i> Mṛityujit.
Chitrāśva.	Nallaṭikkōṅ.	Virasēna.	Vyāghrakētu.
Chitradhanvan : (brought Kāvērakanyakā).	Vajabha.	Chitra or Vyāghrakētu.	Pañchapa.
Sūragura <i>alias</i> Mṛityujit.	Śrīkaṭṭha. ²	Pushpakētu.	Karikāla : (constructed embankments to the Kāvērī).
Chitraratha <i>alias</i> Vyāghrakētu.	Vijayālaya.	Kētumāla.	Kōchehaṅgaṇṇāṅ : (a devotee of Śaṁbhū).
Narēndrapati.	Rājākēśarin : (built large temples of stone to Śiva on both banks of the Kāvērī).	Samudrajit.	Kō-kijji.
Vaso (Uparichara).	Vira-Chōla : (reduced Maḍhurā, married the daughter of the Kēraḷa king who was also called Paḷuvētarayar).	Pañchapa.	Vijayālaya.
Viśvajit.	Ariñchika : (married Kalyāṇi, the daughter of the Valdumba king).	Nṛmṛṇḍa.	Āditya.
Perunatkijji.	Sundara-Chōla : (also called Rājākēśarin and Parāntaka ; his virtuous rule and his martial glory described in vv. 27-30).	Manōratha.	Parāntaka I : (covered the temple of Śiva at Vyāghrā-grahāra with gold).
Kalikāla (Karikāla) : (renovated Kāñchi with gold ; constructed embankments to the Kāvērī).		Perunatkijji.	Rājāditya : (fought with Krishnarāja and died in battle).
		Karikāla.	Chandraditya : (founded a village after his name on the bank of the Kāvērī).
		Vajabha.	Ariñjaya.
		Jagadēkamalla.	Madhurāntaka.
		Vyāḷabhayaṅkara.	

¹ The mythical ancestry of the Chōlas as furnished in these sources is given at the beginning of each list before the eponymous Chōla is mentioned. Hyphen after a name indicates 'son and successor' and dots 'a lineal descendant'.

² Tiruvēgumbūr was called Śrīkaṭṭha-chaturvēdīmāṅgalam.

The Tiruvālaṅgūḍu plates.	Anbil plates of Sundara-Chōḷa.	The Kanyākumārī inscription.	The Leiden plates.
<p>Kōchehēṅgaṅṅāḥ : (a spider in his previous birth ; devoted to Sambhu).</p> <p>Vijayālaya : (captured Tañchāpuri ; consecrated Nisumbhasūdanī).</p> <p>Āḍityavarman : (conquered in battle the Pallava Aparājita and took possession of his country).</p> <p>Parāntaka (I.) : (defeated Pāṇḍya, Simhaḷa ; built a Dabhra-sabhā to Śiva).</p> <p>Rājāditya : (defeated Kṛishṇarāja and went to heaven).</p> <p>Gaḷḷarāditya : (became king after his father).</p> <p>Arindama : (became the best of kings).</p> <p>Parāntaka (II.) : (called a Maṇu and Sundara ; on his death his queen Vāṅṣa-vaṇmahādēvi committed <i>suī</i>).</p> <p>Āḍitya (II.) : (ruled the earth after Parāntaka (II.) ; killed the Pāṇḍya king in battle).¹</p> <p>Arunmoḷivarman : (performed <i>tulā-bhāra</i> ; captured the town Viḷṇḍā ; conquered the Pāṇḍya Amara-bujāṅga, and burnt the lord of Laṅkā ; defeated Satyāśraya ; killed Āndhra-Bhīma ; conquered the country of Parakurāma, and subdued the kings of Gaṅga, Kālīṅga, Vēṅgi, Magadha, Āraṭṭa, Oḍḍa, Suricētra and Chāḷukya).</p>	<p>Vijayālaya : (constructed Tañchāpuri in the Chōḷa country).</p> <p>Āḍitya (I.) <i>alias</i> Kōḍaṇḍarāma : (killed the Pallava king).</p> <p>Parāntaka (I.) : (killed the Pāṇḍya king, destroyed Madhurā and acquired the title of Madhurāntaka ; conquered the unconquerable Kṛishṇarāja and was famed as Vira-Chōḷa ; having killed the lords of Simhaḷa acquired the title of Simhaḷāntaka ; established <i>agrahāras</i> called after his other name Viranārāyaṇa).</p> <p>Arindama.</p> <p>Parāntaka (II.) : (hearing of his advance the Pāṇḍya king crossed the mountain and fled).</p> <p>Rājārāja (I.) : (Satyāśraya fled from the battlefield).</p> <p>Madhurāntaka <i>alias</i> Rājendra-Chōḷa : (conquered Kuntala, made Mānyakhōṭa a playground for his armies ; had the kings of Kulūta and Utkala slain and the chiefs of Kalinga and Virmā destroyed ; burnt Kaṭāha).</p> <p>Rājādhirāja Rājendra- (set fire to) <i>dēva</i>. Kalyāṇa- pura, and conquered Āhava- malla).</p> <p>Vīrarājēndradēva <i>alias</i> Vira-Chōḷa : (slew at Kūḷaṅgama the kings</p>	<p>Parāntaka (II.) : (fought a sanguinary battle at Chāvūr).</p> <p>Āḍitya (II) <i>alias</i> Karikāla : (fought with Vira-Pāṇḍya).</p> <p>Rājārāja I : (conquered the Pāṇḍya, Tuḷu, Kēraḷa, Simhaḷendra and Satyāśraya ; destroyed ships at Kāṇḍājūr-Sālai ; captured Vēṅgaṇāḍu, Oṅḡapādi, Nuḷambapādi, Taḷḷigapādi, Kuḍamalaināḍu, Kollam, Kālīṅgam, and Iḷam ; and removed the splendour of the Śeḷiyas).</p> <p>Madhurāntaka (Rājendra-Chōḷa).</p>	

¹ After Āḍitya (II), his paternal uncle Madhurāntaka bore the burden of the earth and installed Arunmoḷi in the office of heir-apparent : his devotion to Śiva is described.

The Tiruvālaṅgādu plates.	Anbū plates of Sundara-Chōla.	The Kanyākumārī inscription.	The Leiden plates.
<p>Madhurāntaka <i>alias</i> Uttama-Chōla, Rājendra-Chōla and Chōlendra-simha : (conquest of the quarters with a powerful army; invasion of the South, the Pāṇḍya country and the flight of the Pāṇḍya king to the Malaya hill; his son Chōla-Pāṇḍya left in charge of the kingdom; invasion of the Western region, crossing the Sahya and fighting with and defeating the lord of Kēraḷa and leaving Chōla-Pāṇḍya in charge of the west also; entry into Kāñchi and conquest of Jayasimha :</p>		<p>of the Māpāta family; conquered the Vēṅgi and the Kālīṅga countries; established <i>brahmadēyas</i> in the Chōla, Tūṇḍīra, Pāṇḍya, Gaṅgavāṭī and Kulūta countries; and saw the back of Āhavamalla three times).</p>	

After tracing the pedigree of the Chōlas the Sanskrit portion of the inscription states that king **Rājarāja *alias* Rājakēsarivarman** gave in the 21st year of his reign the village of **Anaimaṅgalam** to the lofty shrine of the Buddha in the **Chōlāmaṇivarman-vihāra**, which the ruler of **Śrīviśaya** and **Kaṭāha** named **Māravijayōttuṅgavarman** of the **Śailēndra** family having the **Makara** crest, the son of **Chōlāmaṇivarman**, had erected in the name of his father at the delightful city of **Nāgapattana** in **Paṭṭana-kūṛram**, a sub-division of **Kṣhatrīyaśīkhāmaṇi-vaḷanāḍu** (ll. 73-86) and that after **Rājarāja** had passed away, his son **Madhurāntaka** caused a permanent edict to be made for the village granted by his father (vv. 35-36). The Sanskrit *prastāvi* given in this inscription was composed by a Brāhmaṇa resident of **Koṭṭaiyūr** named **Anantanārāyaṇa** of the **Vasishṭha** family (v. 39) : it was ordered by the officer **Tillaiyālī** of **Kāñchivāyil**, otherwise known as **Rājarāja-Mūvēndavēl**, to be neatly incised (vv. 40-42). On the direction of the lord of **Kaṭāha** and at the instance of **Tuvavūravāṅ Apulkaṇ**, the son of **Śrīmān Apikaḷ** (**Adigaḷ**)¹, the five artisans of the **Bhōvya** family at **Kāñchīpura**, viz., **Vāsudēva *alias* Rājarāja-Mahāchārya**, **Śrīraṅga** and **Dāmōdara**, the two sons of **Kṛishṇa**, **Kṛishṇa** son of **Vāsudēva**, and **Purushōttama**, the son of **Ārāvaṁṇita** incised the *prastāvi* and affixed their signatures to it (vv. 43-48).

A word may now be said about the composer of the *prastāvi* and the engravers of the grant. Since it is stated that this permanent edict was caused to be made by **Madhurāntaka** (i.e., **Rājendra-Chōla I.**, the son of **Rājarāja I.**, there is no doubt that the *prastāvi* was composed during his reign by his court poet. The composer's name given in it is **Anantanārāyaṇa** and not **Nandanārāyaṇa** as Messrs. Burgess and Natesa Sastri have it. He was a **Vāsishṭha** and a resident of **Koṭṭaiyūr**. The **Tiruvālaṅgādu** grant, which was issued in the early part of the same reign, i.e., in the 6th or the 7th year, is said to have been drawn up by **Nārāyaṇa** the son of **Śarīkara**. The village of **Koṭṭaiyūr**, to which the composer of the *prastāvi* in the **Leiden** plates belonged, is renowned as the birth place of **Pūvattabhaṭṭa-Sōmayājiyār**, one of the **Chōla** officers that conducted enquiries in temples². It is identical with the village of that name in the **Kumba-**

¹ On this word, see note I, p. 243 below.

² No. 227 of the Madras Epigraphical collection for 1921.

konam Taluk of the Tanjore District. From one of the inscriptions of the place it is learnt that it was situated in Innambar-nāḍu¹. While the Tiruvālaṅgāḍu grant was incised by four persons, the Leiden plates were engraved by five. The proper names that occur in both are Śrīraṅga (Tiruvāraṅgan) and Dāmōdara, who were the sons of Kṛishṇa, and Purushōttama the son of Ārāvampita. While the Tiruvālaṅgāḍu plates give the additional name Ārāvamurta, the son of Kṛishṇa, the Leiden plates furnish the names Vāsudēva, son of Kṛishṇa, and his son Kṛishṇa. The attribute *a-kṛishṇa-charitaḥ Kṛishṇa-sambhavaḥ-pi mahāmataḥ* is given to Ārāvamurta in the Tiruvālaṅgāḍu plates, which distinctly state that Śrīraṅga and Dāmōdara were his younger brothers, whereas it is applied to Vāsudēva *alias* Rājarājappēṭṭāchāriyaṅ in the Leiden plates which mention Śrīraṅga and Dāmōdara immediately after him without specifying any relationship. The common application of the epithet cannot point to the identity of the individuals Vāsudēva and Ārāvamurta. But it is not unlikely that both Vāsudēva and Ārāvampita were the elder brothers of Śrīraṅga and Dāmōdara. The title Rājarājappēṭṭāchāriyaṅ borne by Vāsudēva might have been granted by Rājarāja I. himself, during whose reign the gift recorded in the Leiden plates was actually made, though the document was finally issued in the reign of Rājendra-Chōla I. This grant might even be slightly earlier than the Tiruvālaṅgāḍu grant issued in about the 6th year. In the Sanskrit portion, the word *hōya* is used to denote the family (*anvaya*) of the persons that incised the inscription on the plates and they are also called *chitrakāriṇaḥ*. In mentioning their names in the Tamil portion which follows, the persons that incised the edict get the epithet *ōviyaachchittirakāri*. It is thus made clear by the inscription itself that *hōya* is only a variant of the Tamil *ōviya*. The word *ōviyaṁ* occurs in the Tamil classical work *Maṇimēgalai*² in reference to a treatise called *ōviya-nūl* and this is made evident by the commentary of Aḍiyārkkunallār on *Vēṇṭikūḍai*³ of *Silappadikāram*. Thus, we are led to think that *hōya* or *ōviya* is not the proper name of a family or caste but is the name of a profession, and that profession, we know from the inscription, to be 'painting' (*chittirakāri*). This sense of the word *ōviya* is clearly obtained from two other references in the *Maṇimēgalai*⁴ and *Jivakachintāmaṇi*.⁵ In the second reference, the commentator Nachchinārkkinīyar furnishes the synonym '*chittirakārār*' for *ōviyar*, as in the Leiden plates. In this connection, it is also worth noting that *ōvu* is used in the sense of "a painting" in *Maduraikkūṇchi*.⁶ From what has been said above, it looks as if inscriptions were in the first instance painted on the materials, stone or metal, by painters, though the incising might have been left to be done by carvers on stone or metal. But it is not unlikely that both painting and carving were done by the same individuals; that is to say that *lēkhakas* knew both painting and carving.⁷

In the Tamil portion of this grant it is said that on the 92nd day after the 21st year of his reign, king Rājarāja, while he was in the pavilion, on the southern side of his palace called Rājāsrayan, erected in a suburb of Taṇjāvūr, declared that the income of 8,943 *kalam*, 2 *tāṇi*, 1 *kuṟuṇi*, and 1 *nāḷi* of paddy accruing from the payment of the assessment on 97 *vēli*, 2 *mā*, 1½ *kāṇi*, 1 *mundirigai*, *kīl* of three *mā*, three *kāṇi* and one *mundirigai* and *kīl* of half and 2 *mā* of land comprising the village of Ānaimāṅgalam,—including such as had ceased to be *pallich-*

¹ No. 241 of the same collection for 1927.

² Canto II, ll. 30-31, which read *nāḍaga-maṇafirttu nappayam vaguttā-ōviya-achchennūl-urāi-nār-kkūḍak-kaiyum*.

³ See II. 23-25.

⁴ Canto 5, l. 7.

⁵ Verse 103 of the *Gāndaruvattaiyār-Iṭṭambagam*.

⁶ See I. 365.

⁷ This is evident from the use of the words *veṭṭiṇṇam*, *āchāriyaṅ* and *chittirakāri* used in connection with the writers of this document.

śandas (i.e., grants made to Buddhist or Jain temples), and omitting such as had been excluded in survey,—should be given as a tax-free *paḷḷichchanda* to meet the requirements of the *paḷḷi*, i.e., the shrine of the Buddha in the Chūḷāmaṇivarmanavihāra which was being constructed by Chūḷāmaṇivarman, the king of Kaḍāram, at Nāgapattāgam in Paṭṭapakūram, a sub-division of Kaṣatriyaśikhāmaṇi-vaṇaṇḍu. This oral order of the king was committed to writing by the official who generally writes down the royal orders, was signed by four persons who bore the designation *tirumandiravḍalai-nāyagam*, i.e., Superintendents of Royal Writs, and was issued. In accordance with it, it was ordered to be entered in the accounts by the officials bearing the designation *karumamārāyum*, i.e., Secretary, and *naḍuvirukkum*, i.e., arbitrators. Four officials of the tax department styled *puravuvāri* and three others styled *varippottāgam* (i.e., maintainers of tax registers) being present, the entry in the state registers was made. This done, arrangements were made for drawing up the deed of gift, giving it to the donee and effecting the necessary changes in the divisional or village accounts. For the ceremony of walking along the boundaries taking round a female elephant, pointing out the limits and marking them with stones and milk-bush, one official called *kaṇkāṇi-naḍuvirukkum*, i.e., superintendent of arbitrators, four *Bhaṭṭas* and one *puravuvāri* officer were nominated; and a royal order was issued to the *nāṭṭār*, i.e., the members of the Divisional Assembly stating that they should be present with the nominated persons, point out in detail the boundaries and draw up and give the deed of assignment to the donee (ll. 49-50). On hearing the approach of the royal mandate, the administrative body of the division went in advance, and paying obeisance to the order, received it on their heads and acted as directed in the order. The deed drawn up by them is actually what is incised on plates I to XVI (Tamil portion), which, after reciting the contents of the royal order noted above, gives in detail the boundaries of the lands comprising the village of Āpaimaṅgalam which is the object of the grant, specifies the conditions to be observed by the donees and the privileges to be enjoyed by them and bears the signatures of the persons that were present at the time of its being drafted. The names of the officials of Rājārāja I. that figure in this inscription, their designations and the villages with district and subdivision, to which they belonged, are given in List A; and the names of the persons who signed the deed, with their official designations, and the *sabha* or *ūrūr* of villages on whose behalf they attested it, are given in List B.

Here king Rājārāja I. is surnamed Rājārājakēsarivarman and is said to have cut off the ships at Kāndaḷūr-Śālai, to have taken Vēṅgai-nāḍu, Gaṅgapāḍi, Nuḷambapāḍi, Taḍigai-pāḍi, Kuḍamalai-nāḍu, Kollam, Kaliṅgam and Īlamanḍalam with the aid of his highly powerful and victorious army, and to have deprived the Śēliyas of their splendour. In the numerous collection of stone inscriptions of Rājārāja I., Kāndaḷūr-Śālai sometimes occurs in the shortened form Śālai. That it was an important place in the Chēra kingdom is made clear from the epithet "*Vīra-Pāṇḍyaṅ talaṇṇuṅ Sēralaṅ Śālaiyūṅ Īlaṅgaiyūṅ koṇḍa*" (who took the head of Vīra-Pāṇḍya, the Śālai of the Chēra king and Laṅkā) applied to the Chōḷa king Rājādhirāja I.¹; and that it was a port town having a large number of ships is evident from the phrase "*eṇṇalil vēlai-keḷu Kāndaḷūr-Śālai*" occurring in the historical introduction of the same king in describing his campaign against the Chēras.² As the destruction of the ships at Kāndaḷūr-Śālai is first recorded in Rājārāja's stone

¹ *A. R. of the Trav. Arch. Department* for 1920-21, p. 65.

² Though *Śālai* and *kalam* mean also 'feeding house' and 'vessel' it seems improper to introduce this sense of the words in the phrase *Śālai-kalam-arutta* and to say that the Chōḷa king caused the discontinuance of "the feeding house or boarding school of the Chēras" (*Trav. Arch. Series*, Vol. II, p. 31.) for, it would turn one of the important military achievements of that king, on which he may be said to have prided himself by repeating it in his deeds of glory (i.e., the historical introduction), into an ignoble act which the king would hardly have allowed to be mentioned in his *meṅkiri*.

inscriptions dated in the 10th year of his reign, it must have taken place in about A.D. 994. Though the epithet *Kāndaḷūr-Śālai kalam-arutta* is applied in most records to Rājarāja I., there is but a single inscription which states that the king "by ordering his army, effected the destruction of ships at Kāndaḷūr-Śālai". Vēṅgai-nāḍu is the country of the Eastern Chālukyas; Gaṅgapāḍi is the territory of the Western Gaṅgas of Talakkād; and Nuḷambapāḍi is the province subjected to the rule of the Nolambas. Kuḍamalai-nāḍu occurs in the form Kuḍagumalai-nāḍu in one of the Mysore State inscriptions¹ and may be the same as Coorg. But, it may also be interpreted as Malai-nāḍu (*i.e.*, the hill country) lying on the western side (*kuḷa* or *kuḍagu*). In this case, Malai-nāḍu or Kuḍamalai-nāḍu may be taken to represent the country of the Chēras.² And it is worthy of note that some of the Tanjore inscriptions of Rājarāja I. state that he defeated the Chēra king (*Chēramāṇi*) and the Pāṇḍyas in Malai-nāḍu and presented the booty obtained there to the temple of Rājarājēśvara which he built at Tañjāvūr.³ The conquests of the places mentioned above are registered in the king's records dated between the 12th and the 14th years as having been effected with the help of his highly powerful and victorious army. Thus between A.D. 997 and 998 Rājarāja seems to have overcome the Western Gaṅgas, the Nolambas, the chief of the Coorg province or the Chēras, and the Eastern Chālukyas. Inscriptions dated between the years 14 and 15 (A.D. 998-999) add Kollam and Kalingam to the king's conquests. Bearing the name Kollam there were two places on the West coast. They had the distinguishing epithets Kurakkēṇi and Pandalāyani.⁴ The former is Quilon, a station in the Shencotta-Trivandrum line of the South Indian Railway, and the other is Pandalāyani near Quilandy, a station in the Mangalore line of the same Railway. Both appear to have been cities of considerable importance in early times. According to the Kōṭṭayam plates of the Chēra king Sthāṇu Ravi, a contemporary and ally of the Chōḷa sovereign Rājakesarivarman Āditya I. (A.D. 870-907), a Christian Church—the earliest that is known from lithic records—was built at Kurakkēṇi-Kollam, which was subject to the immediate rule of the Vēṇḍu Chief Aiyanadigaḷ-Tiruvaḍi and his heir-apparent Rāma-Tiruvaḍi.⁵ The Vēṇḍu Chiefs are often called Kōḷambhādhiśas from the fact that they were the lords of Kōḷambha, *i.e.*, Quilon.⁶ Pandalāyani-Kollam or Kōlam is said to have been made the capital of a kingdom by Rāmaghaṭa-Mūshikēśvara.⁷ The chiefs of this place are called in lithic records 'Irāmakuṭa-Mūvar'.⁸ If Kollam referred to as having been captured by Rājarāja I. in his historical introduction is Kurakkēṇi-Kollam, *i.e.*, Quilon, he must have got it from the chief of Vēṇḍu after defeating him, and if it is Pandalāyani-Kollam, he must have wrested it from Irāmakuṭa-Mūvar. Both these chiefs were subordinate to the Chēra king. Probably, referring to the conquest of the Chēras herein noted as having been effected by the army of Rājarāja I., the Tiruvāḷaṅḡaḍu grant says that the commandant of the king captured the town of Viḷinda whose moat was the sea, whose extensive ramparts were glorious and high, (and) which was impregnable to the enemy warriors, thus omitting Kollam but mentioning Viḷiṇam (*S. I. I.*, Vol. III, p. 421, v. 79). The Sēgūr inscription of Rājarāja I., which is somewhat differently worded from the rest, states that the Chōḷa sovereign conquered the haughty kings of Kollam, Kolladēśam and Koḍaṇ-

¹ No. 121 of the Madras Epigraphical Collection for 1923.

² *Ep. carm.*, Vol. III, Tn. 122.

³ Kielborn's *Southern List*, Nos. 704 and 764.

⁴ See Tanjore temple inscription mentioning this conquest.

⁵ See *J. R. A. S.*, 1922, p. 172.

⁶ *Trav. Arch. Series*, Vol. II, pp. 63 and 70.

⁷ *A. R. of the Trav. Arch. Department* for 1920-21, p. 54, para. 29.

⁸ *J. R. A. S.*, 1922, p. 166.

⁹ *A. R. on South Indian Epigraphy* for 1930, Part II, para. 46.

gōlūr (Cranganore) and that the kings of the sea (*kaḍal-araiṣar*) waited on him¹. Here must be noted one other event, which seems to have taken place in the king's 14th year of reign (A.D. 998) and which seems to have furnished the king with the grandiloquent epithet *tanṇēḷiḷ vaḷar āḷiyuḷ ellā yāṇḍum toḷutaga viḷaṇḍum yāṇḍē Śeḷiyarai-uēṣu-koṣ* meaning that "in the very year of his growing prosperity when he became the object of adoration in all quarters, he took away the splendour of the Śeḷiyas (i.e., the Pāṇḍyas)". This event was considered to be of such prime importance that it was ever afterwards inseparably associated with his title and name in all his later inscriptions and the epithet bodily removed to the end of the introduction giving place to the mention of later additional conquests before it. It is not unlikely that the king himself was engaged in the fight against the Pāṇḍyas and secured such unqualified success which gave him the permanent epithet while the additional conquests effected by the army were inserted before the phrase *tiṇḍiḷal veṇṇi tanḍār-koṇḍu*.² An exact parallel to this may be found in the epithet *Śōṇāḍu koṇḍu Muḍikōṇḍaśṣapurattu virābhishēkam paṇṇiy-aruḷiya*,³ which was similarly associated with the name of Māravarman Sundara-Pāṇḍya I., and taken to the end of his introduction giving his later conquests an earlier place. The Śēpūr inscription adds that the Chōḷa sovereign destroyed Madura, i.e., the capital of the Pāṇḍyas and places that event before the conquests of Kollam, Kolladēṣam and Cranganore.⁴ Speaking of the Pāṇḍya conquest the Tiruvālaṅgāḍu grant says that when Rājarāja I. set out to conquer the South, the moon as if to afford protection to the Pāṇḍya king born in his family, became the white parasol of the invader; and records also that Amarabhuiṅga was seized⁵. The last item of conquest mentioned in the Leiden plates is Ḽamaṇḍalam, i.e., the province of Ceylon. This was effected with the help of the army. Perhaps Rājarāja himself did not go to Ceylon. As the event is mentioned for the first time in the historical introduction of the 16th year, it has to be placed in A.D. 1001. Quite in agreement with the stone inscriptions that it was the highly victorious army which effected the conquest of this item also, the Tiruvālaṅgāḍu grant registers the event in these words:—"This terrible General of that (*king Aruṇmoḷivarman*) crossed the ocean by ships and burnt the Lord of Laṅkā (Ceylon)".⁶

Since no additional conquests are recorded in Rājarāja's inscriptions from the 16th to the 20th years and since the annexation of Raṭṭapāḍi 7½ lakhs is noticed in the inscriptions of the 21st year and after,⁷ it seems that the invasion against the Western Chālukya country took place in some part of the 21st regnal year of the king (A.D. 1005). As the Leiden plates are also dated in the 21st year and 92nd day and as they do not mention Raṭṭapāḍi 7½ lakhs, it is evident that the conquest was effected in the latter part of A.D. 1005, after the date of this grant, i.e., after the 92nd day of the 21st year of reign. The greatness of Rājarāja I. as a conqueror is evident from the fact that he was able to bring under subjection not only the rulers of almost all the provinces of South India but also the king of Ceylon. It would thus appear that Rājarāja I. was the greatest sovereign of the day, greater than any of his predecessors and had a high claim for imperial honours. However much the valour of this king and the conditions that were prevailing in the various

¹ *Madras Epigraphical Report* for 1912, Part II, para. 22.

² The 16th year inscriptions of Rājarāja I., add Ḽam to the list of conquests effected with the help of the army and this is inserted before *tiṇḍiḷal* and the epithet *tanṇēḷiḷ* taken after it. In the records of the 21st year and later, another conquest effected with the help of the army, viz., that of the Western Chālukya country or Raṭṭapāḍi 7½ lakhs, is mentioned. We find it also similarly entered after Ḽam and the epithet of the king taken to the end of the introduction.

³ See above, Vol. VI, p. 302.

⁴ *Madras Epigraphical Report* for 1912, Part II, para. 22.

⁵ *S. I. I.*, Vol. III, p. 421, cv. 77-78.

⁶ *Ibid.*, v. 80.

⁷ *Madras Epigraphical Report* for 1892, para. 6.

provinces of the Deccan in his day might have contributed to the success of his arms (in his vast scheme of conquests), credit must necessarily be given to "the highly powerful army" with whose aid he is expressly stated in hundreds of inscriptions to have effected the enlargement of his dominions.

A word about the conditions of the various states of the Deccan may not be out of place here. In fact it is necessary to know them to understand what opportunities presented themselves to Rājarāja I. and how he availed himself of them. During the period when Rājarāja I. was heir-apparent, which according to the Tiruvālaṅkāḍu grant covered the reign of Uttama-Chōla¹ (A.D. 970-985), there reigned over the Pāṇḍya country a king named Vira-Pāṇḍya who boasts of "having taken the head of the Chōla king".² As opposed to this, more than one ruler of the Southern provinces, who could be regarded as his contemporaries, have assumed the title "who took the head of Vira-Pāṇḍya". One of these latter was the Chōla king Āditya II *alias* Karikāla and about him the grant under publication states that though a young boy he played sportively with Vira-Pāṇḍya³. Others are the Koṭumbāḷūr chief Vikramakēśari and Pārthivēndravarmān⁴, both of whom appear to have been the Chōla king's allies. From this it can be safely said that there were hard fights between the parties. In some of these, Vira-Pāṇḍya must have been successful and in others his opponents. In ascertaining the actual truth in such a matter, the places of distribution of their inscriptions may be regarded as a sure test of their claims. This seems to be in favour of neither party. So far, we have not come across any inscriptions of Vira-Pāṇḍya in the Chōla country. Nor have we any record of his opponents in the Pāṇḍya territory, as we do find in the case of Parāntaka I. and Rājarāja I. The struggle between the Chōlas and the Pāṇḍyas was a hard and continuous one. It commenced in the reign of Chōla Parāntaka I. against Rājasiṃha-Pāṇḍya and his ally the king of Ceylon and was continued ever afterwards. Parāntaka II *alias* Sundara-Chōla is said to have driven the Pāṇḍya into the forest; and of his general Parāntakan Śigiyavēḷār it is reported that he gave up his life in a battle in Ceylon⁵. Āditya Karikāla's claim to have conquered Vira-Pāṇḍya has just been noted. Rājarāja I. had to renew the struggle and his success was better than that of his predecessors. The numerous inscriptions of his found all over the Pāṇḍya country—i.e., Madura and Tinnevely districts—testify to the fact that his overlordship was acknowledged in that quarter⁶. Even the very name of the territory was changed into Rājarāja-Pāṇḍināḍu⁷. For this continuance of hatred between the Chōlas and Pāṇḍyas there were good grounds. From the time when the ancient Chōlas ceased to be a ruling power and lost their hold of their ancient possessions in Trichinopoly and Tanjore districts and until Vijayālaya started a new line at Tanjore, their original home was occupied by the Pāṇḍyas on the one side and the Pallavas on the other: and there were severe fights between these two powers themselves. To wrest back from the new incumbents the kingdom, which had become theirs by long enjoyment and which they would not easily yield, led the Chōlas to be continually at war with the Pāṇḍyas.

While this was the case with the kingdoms in the extreme south of the Peninsula, the state of affairs in the countries of Vēṅḡl, Kālīṅga and Raṭṭa, i.e., the dominion of the Rāshtrakūṭas was

¹ *S. I. L.*, Vol. III, p. 420, v. 70.

² Nos. 163 of 1894 and 65 of 1896 which are dated in the 4+2nd year and 15+4th year of this king.

³ See below, p. 241, verse. 28. Stone inscriptions of Parakṣarivarman "who took the head of Vira-Pāṇḍya" have been attributed to this king.

⁴ *Historical Sketches of Ancient Dekhan*, pp. 235-236.

⁵ See above note 4, p. 219.

⁶ See his inscription at Āḡaimalai near Madura published in *S. I. L.*, Vol. III, p. 239, No. 106, also No. 119 of 1895.

⁷ See Madras Epigraphical Collections Nos. 408 of 1906, 70 of 1907, 392 and 613 of 1916.

anything but satisfactory. In the last quarter of the 10th century A.D., these countries were thrown into confusion, being torn by internal dissensions, and were subjected to wars and counter-wars bringing in their train all the evils of an unsettled life, reducing to the position of subordinates the dynasties that wielded once an extensive power and enjoyed high prosperity, and resulting in the deposition of rightful heirs, affording scope for rising into prominence of families which held but subordinate and feudatory positions and leaving some of the legitimate rulers to seek the aid of others to regain their lost position and country. The years 972-5 were highly eventful in the history of these countries. In A.D. 972-3, Siyaka Harsha, the Paramāra king of Mālwā, it is said, gained a victory over the Rāshtrakūṭa Khōṭṭiga and the latter's capital Mānyakhēṭa, i.e., Mālkhēḍ, was plundered and pillaged either by him or by his successor Muñja¹. This was followed by the rising of the Western Chālukya Taila II, who, in A.D. 973-4 overthrew Khōṭṭiga's successor Kakkala and acquired the fortunes of the Rāshtrakūṭas, leaving the once flourishing Raṭṭa rule to remain only in the memory of the people². At the very time when the Rāshtrakūṭa rule was wiped out, the Vēṅgī country, deprived of its legitimate ruler by the deposition of Dānārṇava, was experiencing a feverish desire to obtain a suitable lord and, it is said, it was only assuaged, after 27 years, by the appearance of Chālukya-Chandra, i.e., Śaktivarman. The earlier opinion as regards the interregnum in the Vēṅgī country was that it was caused by the Chōḷas. Dr. Burnell, speaking of this period, said that it was a period of anarchy and suggested that it should be attributed to a Chōḷa invasion; and Dr. Fleet suspected that the Vēṅgī country must have been conquered by the Chōḷas but considered that the claim of the Chōḷa king Rājarāja I. to have conquered Vēṅgī was merely an honorary one based on some previous king's conquests, as that scholar was under the impression that Rājarāja's reign began in A. D. 1003 or 1004³. That the country of Vēṅgī, though deprived of its legitimate ruler Dānārṇava, was not subject to anarchy is established by the rule of Bādapa, Tāla and others belonging to the collateral line of the Eastern Chālukyas; and that the claim of Rājarāja I. to have conquered Vēṅgī was only honorary and must be based on a prior Chōḷa ruler's conquest is disproved by the fact that none of the predecessors claims it. On the other hand, the fact that Dānārṇava ruled for the short period of 3 years (970-972-3) and the evidence of the Conjeeveram inscription, that he killed (or defeated) Kāmārṇava, who must be no other than his contemporary the Eastern Gaṅga king Kāmārṇava IV (A.D. 950-980) might be reasonably taken to show that the latter made a counter invasion of the Eastern Chālukya dominion and brought about Dānārṇava's deposition⁴. The accession of Śaktivarman, the son of Dānārṇava, to the Vēṅgī throne immediately following Rājarāja's invasion suggests that the very object of the invasion might have been to secure the country to its rightful owner and was probably undertaken on behalf of the deposed Dānārṇava.

Here it may be remarked that the Sanskrit portion of the inscription on the Leiden plates, which contains the *prastāvi* of the Chōḷa family, was composed later than the Tamil portion and during the time of Madhurāntaka, the son and successor of the donor, i.e., the Chōḷa king Rājarāja I. The *prastāvi* seems to have been added on as a learned preface to the matter of fact Tamil portion which, as stated already, sets forth in detail everything relating to the grant of the village of Āṇaimaṅḡalam to the *paḷḷi* in the Chūlāmaṇivarman-vihāra at Nāgaṭṭaṅgam. While according to the Tamil portion the *viḥāra* was in the course of construction by Chūlāmaṇivarman, the chief of Kaḍāram, at the time of the grant, i.e., the 21st year of the reign of the Chōḷa king Rājarāja I. (A.D. 1005), the Sanskrit introduction states that it was built by Māraviṇjyōttuṅgavarman, the son of Chūlāmaṇivarman, in the name of the latter. This apparent discrepancy

¹ Above, Vol. I, pp. 223 f.

² *Ibid.*, Vol. III, p. 269; Vol. IV (Nūḡund Inscr.), p. 206; and Vol. XII, pp. 311 f.

³ *Ind. Ant.*, Vol. XX, p. 272.

⁴ Above, Vol. XXI, pp. 29 ff. For *paritaḷḷa* (p. 34, l. 48) read *paritaḷḷa*.

may be explained by saying that the construction of the Chūlāmaṇivarman-vihāra was undertaken by the Kaṭāha king Chūlāmaṇivarman himself in about the 21st year of the reign of Rājarāja I. but was completed by Chūlāmaṇivarman's son Māraviṇyayōttuṅgavarman in the reign of Rājarāja's son Rājendra-Chōla I. The number of years taken for the building of the *vihāra* which is not less than 9 and the munificent grant made to it by Rājarāja I. of the entire income from the village of Āpaimaṅgalam amounting to 8943 and odd *kalam* of paddy for a year for the upkeep of the *paḷḷi* in it, speaks to the loftiness of the structure which in the words of the *prākāśi* writer is said to have lowered Kanakagiri, i.e., Mount Mēru. In connection with this building we may note the following observation of Sir W. Elliot made in 1878 :—

"Till within the last few years there was to be seen on the Coromandel coast, between one and two miles to the north of Negapatam, a tall weather-beaten tower, affording a useful landmark to vessels passing up and down the coast. It went by various names, as the Puduveligōpuram, the old pagoda, Chinese pagoda (Valentyn mentions it Pagood China in 1725) and in the map of the Trigonometrical survey (sheet 79) it stands as the Jeyna (Jaina) pagoda. But save in name it has nothing in common with Hindu or Mahomedan architecture, either in form or in ornament. Tradition is silent as to its origin or purpose, and although it has been the subject of frequent speculations, no satisfactory theory has been formed to account for it." In 1846 Sir W. Elliot saw it. He describes: "I found it to be a somewhat four sided tower of three stories, constructed of bricks closely fitted together without cement, the first and second stories divided by corniced mouldings, with an opening for a door or window in the middle of each side. At the top of the lowest story were marks in the wall showing where the floor of the second had been fixed. The top was open. The base of the ground story was worn at the angles, from collision with passers-by and cattle, but the structure was solid and firm. No trace of sculpture or inscription was visible." (*Ind. Ant.*, Vol. VII, p. 224.)

The history of its disappearance is shortly this :—The Jesuits expelled from Pondichery settled in its vicinity and applied for permission in 1859 to dismantle it. Captain Oakes, the District Engineer, recommended its demolition stating it to be an old ruin, crumbling to decay and not deserving the name of an ancient monument, as it had neither sculpture nor inscription. Sir W. Elliot protested against it and the Governor deferred final orders until he saw it himself. Meanwhile Sir W. Elliot left India. Sir Charles Trevelyn went to Negapatam, was not impressed with its high antiquity, thought that expenditure on it was a waste of public money, did not concur in the recommendation for demolition but directed its being fenced round with an enclosure to secure its safety and at the same time ordered photographs of it to be taken. These orders were not carried out. In 1867 the Jesuits renewed their petition, the Chief Engineer recommended repairs and the tower was allowed to stand. He added "there is no doubt that it is used as a landmark for vessels approaching the Negapatam roadstead" and the Master Attendant of the port had expressed the opinion that "the native population objected to its removal". Then came the final order (28th August 1867) : "The Governor in Council is pleased to sanction the removal of the old tower at Negapatam by the officers of St. Joseph's College, at their own expense, and the appropriation of the available material to such school building purposes as they appear to have in contemplation". Sometime after, Lord Napier visiting Negapatam was presented with a bronze image found in the excavation connected with the college.

The construction of the Chūlāmaṇivarman-vihāra and the *paḷḷi* in it, to which the grant of the village of Āpaimaṅgalam, registered in these plates, was made, is referred to in lines 6-7, 13-15, and 200-1 and in all these places, the building is said to be in the course of construction by Kaḍārattaraiyaṇ, and not even once as having been built. In the first of the references given above, Kaḍārattaraiyaṇ is also called Chūlāmaṇivarman. King Rājarāja I. gave his oral order on the

92nd day after the 21st year of his reign that the grant should have effect from that very year. After the due observance of all the formalities, which took full two years and seventy-two days, the deed was finally drawn up and presented on the 163rd day after his 23rd year (ll. 322f.). It is only from the later Sanskrit introduction, composed during the reign of Rājendra-Chōla I., that we learn that Kaḍāṛattaraiyaṇ was not a mere local chief but was a member of the Śailēndra family and the lord of the country of Śrī-Vishaya and that he was ruling over Kaṭāha and had the *Makara* crest. Now the question arises as to how Chūlāmaṇivarman, the lord of Śrī-Vishaya and the ruler of Kaṭāha or Kaḍāram, came to erect a big *vihāra* for the Buddha at Negapatam in the heart of the distant Chōla dominion and how the powerful Chōla king came to grant the entire revenues of a village for the upkeep of a *paḷḷi* in it. It is a significant fact that the historical introduction of the Chōla king as detailed in these plates does not mention Kaṭāha, i.e., Kaḍāram or Śrī-Vishaya. And therefore the inscription leaves us entirely in the dark as to what kind of relationship existed between Kaḍāṛattaraiyaṇ (i.e., the lord of Kaṭāha) and the Chōla king Rājārāja I. Nor are we given to understand the circumstances under which the grant was made, i.e., whether it was done at the request of the Kaṭāha ruler or on the Chōla king's own initiative. But for the somewhat later Sanskrit introduction, any one, reading only the Tamil original grant, might be led to think that Kaḍāṛattaraiyaṇ must have been a local chief of affluence and subordinate to the Chōla king. Now, for aught we know, Rājārāja I. was tolerant of all religious creeds prevalent in his dominion, though his special leaning was towards Śaivism. In this connection, his construction of the Bṛhadiśvara temple, called Rājārājēśvara after his name, at his capital Tanjore, and the immense gifts made to it from the treasures which he had acquired as booty in the conquests of the Chēra and the Pāṇḍya kings in Malai-nāḍu and the Chālukya king Satyāśraya, and his assumption of the significant surname Śivapādaśēkhara, are worth remembering. Rājārāja I. was no mean monarch. It was he that for the first time in the annals of the Chōlas maintained a large standing army which consisted of 900,000 men and which is spoken of in his inscriptions as "highly powerful and victorious". The power of his arms, as we have seen already, was felt in India from Kaliṅga in the north to the southern cape and beyond the seas in Ceylon; but no mention is made of Kaṭāha. From the conquest of Kaṭāha described in detail in the records of the 16th year onwards of the reign of Rājendra-Chōla I., we learn that it was a kingdom of considerable importance and contained many strongly fortified places such as Śrī-Vijaya, i.e., Śrī-Vishaya of the Leiden plates, Pappai, Malaiyūr, Māyirudiṅgam, Ilāmuridēśa, Ilāṅgāśōka, Pappāla, Mēvilimbaṅgam, Viḷaippandūr, Takkōla, Mādamaliṅgam, Nakkavāram, etc. As such, if Rājārāja I. had really conquered Kaṭāha, it would certainly have found mention in his historical introductions. The omission seems to indicate that he did not conquer it. On the other hand the fact that Kaḍāṛattaraiyaṇ was enabled to commence the construction of a monumental Buddhist *vihāra* at Negapatam in the Chōla country in the 21st year of Rājārāja I. and that the latter assigned the revenues of a village for the upkeep of a shrine in it might lead one to infer that the Kaṭāha ruler must have made a successful invasion of the Chōla country. This is, however, negatived for the reason that the inscription is not issued in the name of the Kaṭāha ruler but in the name of the Chōla king. Can it not therefore be said that the Kaṭāha ruler was on friendly terms with the mighty Chōla king and obtained his permission to build the *vihāra* in question and that the latter made endowments to a *paḷḷi* in it, which, as we know from the smaller Leiden plates, was called Rājārājapperumbalḷi after the name of the Chōla king?

One other observation may be made with regard to the connection of the Buddhists with Negapatam. In the traditional account of Tirumaṅgai-Ālvār, who is described in the *Guruparamparā* as a feudatory of the Chōla king of his day, it is stated that he once went to Nāga-pattānam, got inside the Buddha temple at the place, carried away the gold image that was

enshrined within it and melting the same utilised the amount in building walls and other structures in the Raṅganātha temple at Śrīraṅgam. If there is any truth in this, it would show that long prior to the construction of the Chūlāmaṇivarman-vihāra, i.e., before the beginning of the 9th century, Negapatam was renowned as a Buddhist centre and had in it a Buddhist monument. We do not know if the *vihāra* that was erected in the days of Rājaraṅga I., was a new one or was only the renewal of the old monument.

The order of the king granting the village of Āṇaimaṅgalam was addressed to the *nāṭṭār* (the Divisional Assembly), the *brahmadēya-kīḷavar* (i.e., the head men of the *brahmadēyas*), the *ūṇṇāḷār* (i.e., the body of *ūr*) of *dēvadānas*, *paḷlichchandas*, *kaṇimurruṭṭu* and *veṭṭippēru* and to the *nagaras*. It will be shown below that in carrying out this order, men of several *brahmadēyas* and the *ūr* of several villages, *dēvadānas* and *veṭṭippēru* actually took part. It is to be noted that this order, though addressed to all these bodies of men, was in the first instance received by the *nāṭṭār* only and was executed by all as required. The *nāṭṭār* appear to have had a better standing than the rest and the others were all subject to their administrative control. Here are four distinct assemblies, viz., (1) the assembly of the division (*nāḍu*), (2) the assembly of the *ūr*, (3) the assembly relating to the *brahmadēyas*, i.e., the *sabhās*, and (4) the *nagara* by which is perhaps meant the body of merchants. What is meant by a *brahmadēya*, *dēvadāna*, or *paḷlichchanda* is generally well known. They refer respectively to villages or lands granted to Brāhmanas, Hindu temples, and Jaina or Buddhist shrines. The significance of *kaṇi-murruṭṭu* is not so plain. The word *kaṇi* is used in ancient Tamil works to denote the person or persons that announce to the king the time of day or night. They are also called *nāḷigaiḱkaṇakkar* or *kaḷigaiyār*¹. It is not unlikely that their services were paid for by grants of lands or villages as other services were. *Murruṭṭu* may be taken to mean "complete yield". This sense of the word is obtained from its usage in reference to a piece of land granted to a temple in the text of an inscription from Kīlappaḷuvūr² where we find the phrase "i-annilam uḷudu payir-ṇṇi murruṭṭum koṇḍuvandu tirumurruṭṭu aḷappadūgarum". The use of the word *murruṭṭu* after the group *dēvadāna-paḷlichchanda-kaṇi* seems to indicate that in the case of lands of villages granted to temples, Buddhist or Jaina shrines, and to the announcers of time to the king, the entire produce without any incidental deductions should be made over to the respective donees. It is not unlikely that we meet with phrases like *dēvadāna-murruṭṭu*, *paḷlichchanda-murruṭṭu*, and *kaṇi-murruṭṭu*. The separation of *brahmadēyas* from the group is perhaps due to the fact that they had assemblies of their own called *sabhās*, different, of course, from the assembly of the *ūr*, as we see it in this very inscription. That a particular village might have had more than one assembly according to its constitution could also be gathered from the circumstance that Kaḍambapūr had both the *sabhā* and the *ūr* and one person on behalf of each of these assemblies signed the deed in respect of that village.

The transactions of the *nāḍu*, the *sabhā* and the *ūr* are usually recorded by the command of those bodies, by persons who bore the official designations *Madhyastha*, *Karaṇattāṇ* and the like. The functions of these individuals were perhaps similar to those of the secretaries of regularly constituted associations. Sometimes, we find that the order to these individuals is given by a single member instead of by the body collectively. This member is designated by the term *Tiruvadigaḷ*. In all likelihood *Tiruvadigaḷ* meant the President of the assembly. In this connection it is particularly worthy of note that he is stated to be one of the members constituting the body. This is made evident from the wording of an inscription of Rājaraṅga I.³, viz., *sabhaiyulḷirundu sabhai-t-Tiruvadi paṇippa eḷudinēṇ ievūr madhyasthaṇ Mantrikulottamaṇ mayan Kaṇṇapaṇ*

¹ See *Jīvakachintāmaṇi*, v. 2733, and *Silappadikāram*, Indira² I. 49.

² No. 678 of S. I. I., Vol. V.

³ No. 34 of S. I. I., Vol. VII.

piriyapēṇ. Since the Secretary is called the *madhyastha* of the village, it may be even said that he was the accountant of the village and had a function in the assembly. In List B (p. 237, below), the official Kupavan Nandi *alias* Alaṅkārapriyaṇ occurs thrice (Nos. 4, 15 and 16), firstly as the *madhyastha* of the *sabhā* of Mūṅgirkudi secondly as the *karṇattāṇ-madhyastha* of the *sabhā* of Pirambil and lastly as the *karṇattāṇ-madhyastha* of the *ūrār* of Kaḍambaṅguḍi. If all these refer to a single individual, it would show that one could hold the position of a *karṇa* or *madhyastha* of several villages. Perhaps the three villages Mūṅgirkudi, Pirambil and Kaḍambaṅguḍi were close to one another.

From a number of inscriptions, we see clearly that the *sabhā* and the *ūr* were transacting their business independently. Though this was the case, they appear to have been completely subject to the orders of the king which they implicitly carried out. In this connection we may draw attention to the fact that the grant of the village of Āpaimaṅgalam, registered in the Leiden plates, was first made by the king without any reference to these bodies and was even entered in the State accounts, and the bodies were only required to give effect to it. Another point to note is, that as occasion required, the State deputed one or more persons to co-operate with the local bodies in the conduct of their business. Thus, in the matter of marking the boundaries of the village and drawing up the deed of gift, no less than six persons—all State officials, one being a *naḍuvirukkum*, one *puravucari* and four *Bhaṭṭas*—were nominated. In fact it was one of these officials that actually drew up the deed of gift; it is worthy of note that he was not even a resident of any of the villages of the division of Paṭṭapa-kūṛṅgam.

From List B it will be seen that the assemblies of no less than 26 villages took part in going round the boundaries of Āpaimaṅgalam whose revenues were assigned by the Chōḷa king Rājārāja I. to the Bauddha shrine at Nāgaṭṭṭaṇam. Like Āpaimaṅgalam, these villages were also situated in the sub-division Paṭṭapa-kūṛṅgam of Kaṭatriyaśikhāmaṇi-vaḷaṇāḍu. Many of them bear the names given in the inscription even at the present day. Ten of these villages, *viz.*, (1) Kaḍambapūr, (2) Nāraṇamaṅgalam, (3) Mūṅgirkudi, (4) Śaṅṅamaṅgalam, (5) Kottārakkudi, (6) Naṅṅimaṅgalam, (7) Poruvaṇūr, (8) Pirambil, (9) Uvarkudi, and (10) Tirukkaṇṅaṅguḍi were administered by *sabhās*: except (4) and (10), the rest are expressly called *brahmadēyas*. Of the remaining places, fourteen, *viz.*, (1) Narimaṅṅam, (2) Śāttamaṅgalam, (3) Kōvūr, (4) Uttūr, (5) Ālaṅguḍi, (6) Turaiyūr, (7) Kaḍambaṅguḍi, (8) Śēndamaṅgalam, (9) Kurrālam, (10) Tirunāvūr, (11) Muṅjikkudi, (12) Kaḍambavalavāṭṭkai, (13) Paḷaṅ-Korṅṅaṅguḍi and (14) Veṅṅiḍaṅgil were under the control of the administrative bodies of the *ūrār*: it is worthy of note that none of these fourteen villages is called a *brahmadēya*. In the case of two other villages, *viz.*, Vēlaṅguḍi and Śiru-Śēndamaṅgalam, neither the *sabhā* nor the *ūrār* is mentioned. But as regards the latter, there is the possibility of its having been subject to the authority of the *ūrār* of Śēndamaṅgalam of which it must have formed part. It is not known why the assemblies of Śivaḷaiyukuḍi (l. 103) and Nallūrchcheri (l. 163) which, according to the boundaries given, were in the outskirts of Āpaimaṅgalam do not figure among the signatories.

The ceremony of circumambulating the granted village, fixing its limits and marking the latter with stones and milk-bush, was performed by the members of the assemblies of the *sabhā* or the *ūrār* of the abovenamed twenty-six villages, at whose bidding and on whose behalf an official or two invariably signed the document. Besides these, on behalf of the other two villages two persons signed the deed. Āpaimaṅgalam itself contributed two individuals for the purpose. Of these, one, a Veḷḷāḷa by caste, rode on the back of an elephant, pointed out the boundaries and signed the document, while the other a Brāhman also attested it. The four *Bhaṭṭas* who were nominated by the Government to co-operate with the representatives of the several divisions of the district in this matter, did so and affixed their signatures to the deed which they helped to be drawn up and given to the donee.

The officials who signed the deed at the command of the *sabhā* or the *ūrār* are variously called *madhyasthaṇ*, *karaṇattāṇ*, *vīrkōvaṇ*, *karaṇattāṇ-vīrkōvaṇ* or *karaṇattāṇ-madhyasthaṇ*.

The deed evidencing the gift, by the king, of the village of Āṇaimaṅgalam, drawn up as aforesaid in accordance with the royal order issued to the *nāṭṭār* of Paṭṭaṇa-kūṭṭam in Kaṣhatriya-śikhāmaṇi-vaṇanīdu, conveying in due form the revenues of the village to the donees, stipulates the conditions (*vyavasthā*) to be observed by, and specifies the privileges (*parihāras*) conferred on, the said donees, i.e., the authorities of the Bauddha *vihāra* at Nāgapattanam. It is interesting to note that the word *parihāra* has been defined by such an early authority as Kauṭilya, in his *Arthaśāstra*, in the following words :—

Jātēr=viśēshēshu purēshu ch=aiva grāmēshu dēśēshu cha tēshu tēshu anugrahō yō nripatēr-
nidēśāt taj-jūṇṇaḥ parihāra iti vyavasyēt ||¹

That favour, which by the command of the king has been bestowed on special castes, cities, villages or countries, is called a *parihāra* by one who knows it. From the use of the words *parihāra* and *anugraha* as synonyms, it can be gathered that the king refrained from taking the incomes due to him and favoured the donees with their gift.

The conditions for the enjoyment of the grant stated in this inscription are :—

(1) When fresh channels have to be dug, they shall be so done as to admit of an easy flow of water. With their aid, the lands of the village shall be irrigated. After the fields are irrigated, the waste or the excess water shall be collected and led away.

(2) Water passing in the existing channels for irrigating the lands of this village shall be allowed to do so as usual and the excess water shall, consistently with the prevailing custom, be collected. And none shall be permitted to cut any branch channels from them, to dam them across, to put up small picottahs or to bale out their water in baskets.

By these two clauses, the donees are given the sole right to the use of the existing irrigation channels and the privilege of opening fresh channels for irrigation in such a way as to admit of an easy flow of water.

(3) Good water (intended for drinking) shall not be used for common purposes, but that water may be dammed and made to irrigate lands.

This clause prevents the contamination of the sources of water intended for drinking purposes. The sanitary effect of it needs no saying.

(4) Mansions and big buildings shall be constructed with burnt bricks only.

This condition is perhaps intended to secure safety and permanency to stately edifices and to prevent their collapse and consequent loss arising from the use of bad materials such as unburnt bricks.

(5) Large wells shall be sunk.

This is possibly to afford facilities for irrigating dry lands that have no access to the existing irrigation channels.

(6) Coconut trees shall be planted in groves.

(7) *Damanaka*, *maruvu*, *iruvēli*, *sembaga*, *śeṅgaḷuṇṇir*, mango, jack, areca-palms, *koḍi* (perhaps vines or betel creepers) and such other useful plants of various descriptions shall be grown.

These two clauses seem to afford facilities for availing to the fullest extent the resources of the village and to add to its wealth and beauty.

(8) Big oil-presses shall be installed.

(9) The irrigation channels passing through the lands of this village to other villages in the outskirts shall be permitted to flow without any impediment by the donee; and similarly also

(10) The channels passing through outside villages to irrigate the lands of this village shall be allowed to flow uninterrupted by the people of the outlying villages.

¹ Dr. Shama Sastri's second ed., p. 73.

The object of the last two clauses is perhaps to secure peace and harmony among the people of the adjacent villages and to safeguard their rights.

The next clause (11) prohibits the Ilavas from climbing the palmyra and coconut trees, possibly for tapping them for toddy : and the last clause (12) allows the use of big drums and ornamental arches by influential or aristocratic families living in the village and accustomed to have them by tradition or by family suffrage. The clause is indirectly meant to secure non-interference by the donees of the rights of privileged persons.

Subject to the above conditions the donees are given the *parihāras*, i.e., the privilege of realising and enjoying all such incomes as *nāḍāchi*¹, *ūrūchi*, *vaṭṭināḷi*, *pidānāḷi*, *kaṇṇāḷakkāṇam*, *vaṇṇā-rappārai*, *kuḷakkāṇam*, *nīrkūli*, *ilaikkūlam*, *taṇippuḍavai*, *taṇai*, *taṇjārappāṭṭam*, *iḍaiappāṭṭam*, *āṭṭuk-kirai*, *nallā*, *nallerudu*, *nāḍukāḷ*, *ūḍupōkku*, *virpiḍi*, *vāṭamanjāḍi*, *ulgu*, *ōḍakkūli*, *maṇṇupāḍu*, *māvirai*, *tīyeri*, *īḷampūchi*, *kūttikōḷ*², etc., which the donor, i.e., the king had the right to realise. The inscription states that these incomes shall not hereafter be claimed by the king but that they shall go to the donees.

After the deed had been completed, the following five persons, who were probably Royal officers of high standing, set their signatures to it (last plate : second side) :—

(1) Araiyaṇ Arumōḷi *alias* Rājēndraśōḷa-Pallavaraiyaṇ, the headman of Naḍār in Tiraimūr-nāḍu, a sub-division of Uyyakkonḍār-vaḷanāḍu (ll. 323-25).

(2) Kṛishṇaṇ Rāmaṇ *alias* Rājēndraśōḷa-Brahmamārāyaṇ of Kēraḷāntaka-chaṭurvēdimaṇ-galam in Vennāḍu, a sub-division of Uyyakkonḍār-vaḷanāḍu (ll. 325-27).

(3) Irāyiravaṇ Pallavayaṇ *alias* Uttamaśōḷa Pallavaraiyaṇ of Araiśūr in Pāmbuṇi-kūṇṇam, a sub-division of Nittavinōḍa-vaḷanāḍu (ll. 327-9).

(4) Dvēdaigōmapuṇattu Dāmōḍara-Bhaṭṭaṇ of Kaḍalaṇḍuḍi in Kuṇṇukkai-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu (ll. 329-30).

(5) Araiyaṇ Śikaṇḍaṇ *alias* Miṇavaṇ-Mūvēndavēḷaṇ, the headman of Kuṇṇumbil in Ambar-nāḍu, a sub-division of Uyyakkonḍār-vaḷanāḍu (ll. 330-32).

In these names, it is particularly worthy of note that Nos. (2) and (3), i.e., Kṛishṇaṇ Rāmaṇ and Irāyiravaṇ Pallavayaṇ, who bore the titles Mummaḍiśōḷa Brahmamahārāyaṇ and Mummaḍi-śōḷa Pōṣaṇ respectively in the body of the Tamil document (lines 19f., 21-22, 52 and 53) probably after the surname Mummaḍiśōḷa borne by Rājarāja I., had their titles changed into Rājēndra-śōḷa Brahmamahārāyaṇ and Uttamaśōḷa Pallavaraiyaṇ when they affixed their signatures at the end of the document (see lines 325-7 and 327-9). The altered titles take after the names of Rājēndra-Chōḷa I. and indicate that when these persons affixed their signatures king Rājēndra-Chōḷa I. had assumed regal powers. It will thus be seen that this is in accordance with the paleographical indications noted on page 17.

Irāyiravaṇ, Pallavayaṇ, with the surname Mummaḍiśōḷa-Pōṣaṇ, figures in a number of inscriptions of Rājarāja I. of varying dates and is styled one of the *Perundāṇam* (of the king). His connection with the temple at Tiruvallam in the North Arcot District is known from the inscriptions of that place.³ The village Araiśūr, whence he hailed, is stated to have been situated in the Chōḷa country (*Sōḷa-nāḍu*) and to have belonged to the sub-division Pāmbuṇi-kūṇṇam on the southern bank (of the Kāvēri).⁴

¹ For the significance of these terms see pp. 343 f. of my *Historical Sketches of Ancient Dekkan*.

² This word may be interpreted as "quarter (*paṇam*)" to be paid by the dancing women (*tāṭṭi*). It has not to be mistaken for *kūttukūḷi* which occurs in other records and means 'default'.

³ Nos. 208 to 210, 216, 219 and 239 of the Madras Epigraphical Collection for 1921.

⁴ No. 216 of the same.

Kaḍalaṅguḍi in Kuṟukkai-nāḍu, a sub-division of Rājēndrasimha-vaḷanāḍu, to which the officer Dāmōdara-Bhaṭṭaṇ belonged, was also called Viḍēlviḍugu-chaturvēdimaṅgalam¹ and Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam² and contained in it the village of Tiru-Vēlvikuḍi now called Tiruviḷakkuḍi³ in the Mayavaram Taluk of the Tanjore District. Though several inscriptions state that this Kaḍalaṅguḍi, surnamed Viḍēlviḍugu-chaturvēdimaṅgalam and Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam, was situated in Kuṟukkai-nāḍu,⁴ two records mention it as being in Nallārrūr-nāḍu.⁵ That Rājēndrasimha-vaḷanāḍu was also in the Chōḷa country (Sōḷa-maṇḍalam) is known from an inscription of Śeḷgugraṁ⁶ in the North Arcot District.

LIST A.

Designation.	Name of person.	Village.	Sub-division.	District.	Lines.
<i>Olai-śudum or Maṇḍira-ōlai</i>	Amuday Tirttakaraṇ	Viḷettūr	Āvūr-kūṟam	Nittavinōḍa-vaḷanāḍu.	17, 18, 50.
<i>Olai-nāyogaṇ or Maṇḍira-ōlai-nāyogaṇ</i>	Kriṣṇaṇ Rāmaṇ <i>alias</i> Mummaḍiśōḷa-Brahma-mahārāyaṇ	Kēraḷāntaka-chaturvēdimaṅgalam.	Vennāḍu	Uyyakkonḍār-vaḷanāḍu.	19-20, 52, 325-327.
Do.	Irāyiravaṇ Pallavayaṇ <i>alias</i> Mummaḍiśōḷa-Pōḷaṇ	Araikūr	Pāmbuṇi-kūṟam.	Nittavinōḍa-vaḷanāḍu.	21-22, 53, 327-29.
Do.	Vēḷāṇ Uttamaśōḷaṇ <i>alias</i> Madurāntaka-Mūvēndavēḷāṇ	Paruttikkūḍi	Neymali-nāḍu	Arumoliddēva-vaḷanāḍu.	22, 23, 54.
<i>Karumamārāyaṇ</i>	Ārūraṇ Aravaṇaiyaṇ <i>alias</i> Parākramaśōḷa-Mūvēndavēḷāṇ	..	..	..	25, 314.
Do.	Tattān Śēndaṇ <i>alias</i> Śēmbiyaṇ-Mūvēndavēḷāṇ	..	..	..	26, 314.
Do.	Aruṅguṟamuḍaiyaṇ Māp-pēraṇ Porikāri	..	..	..	27.
Do.	Piśāṅgaṇ Pāḷūr <i>alias</i> Mipavaṇ-Mūvēndavēḷāṇ	Kaṟkuḍi	Tirumaṇaiyūr-nāḍu.	Kaṣatriya-śikhṣmaṇi-vaḷanāḍu.	29, 30, 312.
Do.	Śaṅkaraṇārāyaṇaṇ Araṅgaṇ	Vaṅganagar	Puraṅgaram-bai-nāḍu.	Arumoliddēva-vaḷanāḍu.	30-31.
Do.	Śōḷavēḷāṇ	..	..	..	315.
Do.	Korramaṅgalamuḍaiyaṇ	..	..	..	312.
Do.	Tēvaṇkuḍaiyaṇ	..	..	..	312.
Do.	Araḷāruḍaiyaṇ	..	..	..	315.

¹ No. 121 of the same collection for 1926.² No. 143 of the same.³ No. 108 of the same.⁴ No. 120 of the same.⁵ Nos. 121 and 135 of the same.⁶ No. 149 of 1921.

LIST A—contd.

Designation.	Name of person.	Village.	Sub-division.	District.	Lines.
<i>Nojuvirakkum</i>	Paramōvara-Bhaṭṭa-sar- vakraṭayājin	Pullamaṅga- lam.	..	..	27, 28, 315.
Do.	Dāmōdara-Bhaṭṭa	Kaḍalaṅguḍi .	..	..	28, 329-330.
Do.	Tammaḍi-Bhaṭṭa	Veggaṇallūr	..	..	32, 42.
Do.	Tiyambaka-Bhaṭṭa	Paṭalai	..	..	32.
Do.	Pūvatta-Bhaṭṭa	Kottaiyūr	..	..	313.
<i>Puravueari</i>	Korraṇ Poṭkāri	Kiḷṇallūr	..	..	33.
Do.	Śūriyaṅ Tēvaḍi	Kaḷumalam	..	..	33, 34.
Do.	Tēvaṅ Śāṭṭa	Paḷuvūr	..	..	34.
Do.	Aṇaiyaṅ Talikkulaṇṇa	Kaḷḷikuḍi	..	..	35, 48, 206-7.
Do.	Kōḍaṇḍaṅ Śēṇa	Ālaṅguḍi	..	..	316.
Do.	Īvaḍiṅgaḷ Naḷḷāṇa	Pūḍamaṅgalam	..	..	317.
Do.	Karṇaṅgaḷ Sōlai	Ālattūr	..	..	317f.
<i>Varippottaiyam</i>	Kumaṇḍaṅ Araṅga	Śāṭṭaṅūr	..	..	36.
Do.	Śiṅgaṅ Veṅkāḍa	Paruttaiyūr	..	..	36, 318.
<i>Varippottaiya- Kapaḷu.</i>	Māḍevaṅ Būmi	..	..	..	320.
<i>Variyilīḍa</i>	Tāḷi Viraṭōḷaṅ	Uruvūr	..	..	320f.
<i>Mugaveḷḷi</i>	Kiḷvāy Kaṇṇaḍi	..	..	..	310.
Do.	Maṇḍaṅ Araṅga	..	..	..	319.
Do.	Śaiyaḍaṅ Amalaṅ	..	..	..	319.
Do.	Tattāṅ Śikittāṅ	..	..	..	319f.
<i>Pattōlai</i>	Perumāṅ Ambalattāḍi	..	..	..	321.
Do.	Śikaṇḍaṅ Dēvaṅ	..	..	..	321.
Do.	Mākāḷaṅ Ariḷḷi	..	..	..	322.
Do.	Nakkaṅ Maṇḍaṅgaṇa	..	..	..	322.
<i>Bhaṭṭa</i>	Pārkkulattu Paṇṇa- bha-Bhaṭṭa	Tirunallūr	Vēḷā-nāḍu	Kaṭatriya- śikhāṇṇa- vaḷaṇṇāḍu.	44, 45, 304-5.
Do.	Pēṇṇaṇṇaṇṇa Vēṇṇaiya- Bhaṭṭa	Do	Do.	Do.	46, 307L.
Do.	Dvēḍaḷḷaṇṇaṇṇaṇṇa Nān- diṇṇa-Bhaṭṭa	Vīraṇṇaṇṇa- chaturvēdi- maṅgalam.	Kāra-nāḍu	Rājēṇṇa- śikhā-vaḷa- nāḍu.	46-7, 309-10.
Do.	Tūṇṇaḷ Sridhara-Bhaṭṭa	Śrī-Tuṅga- maṅgalam alias Abhi- māṇa- bhūṇṇa- chaturvēdi- maṅgalam.	Tirunāṇṇaiyūr- nāḍu.	Kaṭatriya- śikhāṇṇa- vaḷaṇṇāḍu.	42-44, 301.

LIST B.

No.	Name of person.	Designation.	sabhā or ūrār.	Village.	Lines.
1	Muppattiruvay Yajñan alias Karpagādityay	<i>Madhyasthan</i>	<i>sabhā</i>	Kaṣambapūr (<i>brah- madēya</i>).	212f.
	Nārāyaṇay Dāmōḍaray	<i>Vaikhānasa</i>	<i>ūrār</i>	Do.	213f.
2	Iruṇṇiruvay Uttamay alias Brahmamaṅga- lyay	<i>Madhyasthan</i>	<i>sabhā</i>	Nārapamaṅgalam (<i>brahmadēya</i>).	216f.
3	Nārāyaṇay Orri	..	..	Vēlaṅguḍi	220.
4	Kuṇavay Nandi alias Alaṅkārapriyay	<i>Madhyasthan</i>	<i>sabhā</i>	Mūṅgirkūḍi (<i>brah- madēya</i>).	223f.
5	Aluṇbattiruvay Viḍḍi- ḷayay	Do.	<i>ūrār</i>	Narimaṅgam	225f.
6	Ediray Śāttan. alias Nanḍiruvaypperuṅḍōvēl	<i>Vēḷkōṇay</i>	Do.	Śāttamaṅgalam	230f.
7	Durukkaṇ Kamuday	<i>Karaṇattāṅ-Madhyasthan</i>	<i>sabhā</i>	Sannamaṅgalam	233-35.
8	Oray Chandrasēkharan alias Brahmamaṅ- galyay	Do.	Do.	Kottāraḱkūḍi (<i>brahmadēya</i>).	237f.
9	Aiyyay Aiyyay	Do.	<i>ūrār</i>	Kōvūr	240f.
10	Nakkaṇ Muḷli	Do.	Do.	Uttūr	244f.
11	Kaṇṇay Alaṅkārapriyay	Do.	<i>sabhā</i>	Nayyimaṅgalam (<i>brahmadēya</i>).	247f.
12	Māḍavay Ūray	<i>Karaṇattāṅ-Vēḷkōṇay</i>	Do.	Poruvayūr (<i>brah- madēya</i>).	251-53.
13	Kāṣyapay Sūryyay Aran- gay	<i>Karaṇattāṅ</i>	<i>ūrār</i>	Ālaṅguḍi	255f.
14	Bhāradvājī Tirutti Vaiḱunday	Do.	Do.	Taṭaiyūr	256-9.
15	Kuṇavay Nandi alias Alaṅkārapriyay	<i>Karaṇattāṅ-Madhyasthan</i>	<i>sabhā</i>	Pirambil (<i>brahma- dēya</i>).	261-62.
16	Do.	Do.	<i>ūrār</i>	Kaṣambapūḍi	263f.
17	Ūray Aiyyay	<i>Madhyasthan</i>	Do.	Sēndamaṅgalam	266f.
18	Eṭṭi Valaṅḱuḷiyay Saṅḡay	..	..	Sīru-Sēndamaṅga- lam.	269f.
19	Dēvay Ūray	<i>Karaṇattāṅ-Vēḷkōṇay</i>	<i>ūrār</i>	Kuṇṇālam	272-3.
20	Chaturmakkaṇ Araṅḡay	<i>Madhyasthan</i>	Do.	Tirunāvūr	275-6.
21	Māṇḡay Nārāyaṇay	<i>Karaṇattāṅ-Vēḷkōṇay</i>	<i>sabhā</i>	Uvarkkūḍi (<i>brahma- dēya</i>).	278-80.
22	Māṇḡay Kaṇṇay	Do.	<i>ūrār</i>	Muṇḱikaḍi	282-3.
23	Atirāmay Iruḱattēṇḱalvan alias Muppūṇṇuvay	Do.	<i>sabhā</i>	Tirukkappapūḱi	286-7.

LIST B—contd.

No.	Name of person.	Designation.	sabhā or ūrār.	Village.	Lines.
24	Crāṇ Crāṇ	Karapātīg-Malyasthaṇ	ūrār	Kaṇḍambavalavāṭkal	290-91.
25	Do.	Do.	Do.	Pūṣaṇkorraṇḍuḷi	294-95.
26	Crāṇ Nakkaṇ	Do.	Do.	Venkiḍaṇḍil	297-98.
27	Āritāṇ Śrīyāṇ Kaṇḍambāṇ	..	..	Āpaimaṇḍalam (brahmadēya).	300.

TEXT.

Sanskrit Portion.

Metres :—*Anuṣṭubh*, vv. 7, 8, 11, 14, 23, 26, 27, 35-37, 40-45, 47 and 48 ; *Mālabbhāriṇī*, v. 32 ; *Mandākrāntā*, vv. 12, 21, 30 and 39 ; *Mañjubhāṣiṇī*, v. 13 ; *Praharṣiṇī*, v. 9 ; *Rathōddhatā*, v. 10 ; *Ruchirā*, v. 24 ; *Śārdūlavikrīḍita*, vv. 1, 4, 18, 19 and 33. *Sragdharā*, vv. 2, 3, 20 ; *Upajūti*, vv. 5, 6, 15, 17, 22, 28, 34, 38 and 46 ; *Vamśasthā*, v. 29 ; *Vasantatīlakā*, vv. 16, 25 and 31.

First Plate ; First Side.

- 1 Svasti Śrī || ॐ
Lakṣmī-pīna-payōdhara-dvaya-taṭi-kāśmīra-panīk-āṁkitā
- 2 bhrāmyan-Mandara-tuṅga-śrīṅga-kṣhaṇa-bhrājishṇu-hēmi-āṁgadāḥ [1*] rakṣantō
ha-
- 3 rinūla-nūla-vapushō lōka-trayaṁ Śārṅgiṇaś=śārṅg-ādy-āyudha-śōbhina-
- 4 ś=śrīyam=alam pushṇantu vō bāhavaḥ [1*] Yāvat Kailāsa-śailō
- 5 viharati bhagavān= Indumaulīś=sva-dēvyā yāvat kṣhīr-āmburāśau
- 6 Harir=ahi-śayanō yōga-nidrān=taṇōti [1*] yāvad=dhvāntan=nitāntam vyapa-
- 7 nayati Ravir=vviśva-lōka-aika-dīpas=tāvat pāyād=apāyād=āyam=akhi-
- 8 la-mahī-maṇḍalaṇ=Chōḷa-vamśaḥ [2*] Āśid=ādyō nripāṇām=Manur=Ahimakarād=
viśva-
- 9 lōka-aika-nētrād=Ikṣhvākus=tat-tanūjō=jani nripa-makṣa-śrēṇi-līḍh-āṁghri-pi-
- 10 ṭhaḥ [1*] Māndhātā Dhātṛi-kalpō guṇa-nidhir=abhavat=tat-kulē bhūmipālō yō Lō-

First Plate ; Second Side.

- 11 kālōka-śail-āvadhi vidhivad=imām pālayāmāsa bhūmim [3*] Rāj=āsīn=Muchukunda
ity=a-
- 12 bhūhitas=tasy=ātmaḥ vīryavāms=tat-putrō Vajrabhō=jani kṣhitipatiḥ kṣhatṛ-aika-
- 13 chūḍāmaṇiḥ [1*] tad-vamśē Śibir=ity=aśēsha-jagati prakhyāta-kīrttir=anripaś=śrīmān=
āvirabhūd=a-
- 14 śēsha-nripati-vrāt-ārchehit-āṁghri-dvayaḥ [4*] Par-ārthha-samrakṣita-jīvitasya tasy=
ā-

¹ The punctuation mark, which consists of double vertical strokes, seems to have been omitted at first and then inserted between *śāśmīn* and *Rājā*.

i. a.

i. b.

ii. c.

[illegible]

- 15 ti-gambhīra-guṇasya rājñah [1*] Vyāsaṁ kavīnām-pishabham viḥāya kō vā guṇā-
 16 n-varṇayitum samartthaḥ ||[5*] Tad-vamśa-vārākara-pūrṇachandrō nidhiḥ kalā-
 nām-a-
 17 janishṭa Chōḷaḥ [1*] yad-vamśa-jātā yad-upajñam=ēva Chōḷ-ābhidhānan=dadhāti
 kshitiśāḥ ||[6*]
 18 Tatō jit-ākṣil-ārāti rāj-āsīd=Rājakēsari [1*] tataḥ para-pura-ddhvamśa-parō=bbūt
 19 Parakēsari ||[7*] Rājakēsariṇō nāma Parakēsariṇō=sya cha [1*] sva-vamśa-janma-
 nām
 20 rājñām=ājñ-āsīt parivrittitaḥ ||[8*] Tad-vamśē Suragurur=asta-vairi-varggō rājēn-
 drō

Second Plate ; First Side.

- 21 Ravi-kula-kētur-āvirāsīt [1*] yō jitvā raṇa-bhuvi Mrityum=apy-ajayyan=dushprāpām-
 alabha-
 22 ta Mrityujit-samākhyām ||[9*] Vyāghrakētur-abhavat=tad-anvayē vairi-vā[ra*]ṇa-
 mṛigādhi-
 23 pō nṛpaḥ [1*] Pañchapō=jani tad-anvayē baḷi pārtthivō=rtthi-jana-kalpapāda-
 24 paḥ ||[10*] Ari-kālō mahipālaḥ Karikālas=tad-anvayē [1*] āvirāsīt=asau chakrē
 Kā-
 25 vēri-tīra-bandhanam ||[11*] Kōchchamkappān=abhavad=akhila-kshamādhīp-ārādhit-
 āmghri-
 26 r-vvamśē tasya prathita-mahimā Śambhu-pād-ābja-bhṛīṅgaḥ [1*] Kōkklī-ārīpati-
 27 r-amala-dhīr-anvavāyē tadīyē bhūpālō=bhūd=akhila-nṛpati-ārēpi-chū-
 28 ḍ-ārchchit-āmghriḥ ||[12*] Vijayālayō=jani tad-anvayē jayī vijit-ākṣil-āvani-talō
 ma-
 29 hābalaḥ [1*] prapaman-nṛpēndra-makuṭa-sthala-skhalan-maṇi-raśmi-raḍjita-pad-
 āmbuja-dvayaḥ ||[13*]
 30 Ādityō bhūbhṛitas=tasmād=udagād=smita-dyutiḥ [1*] dhvast-ārāti-mahipāla-ddhvānta-
 cha-
 31 kraḥ pratāpavān ||[14*] Ananta-ratna-prakar-aika-vāsād=udāra-sattvād=udiyāya
 tasmā-

Second Plate ; Second Side.

- 32 t [1*] Parāntakō viśva-hitāya rājā Rāj=ēva dugdh-āmbunidhēḥ kalābhiḥ ||[15*]
 A-Chakra-
 33 vāḷam=avanim sa vijitya sarvvām rakshan sukhēna Kali-kāla-tamō-mśumālī [1*]
 grā-
 34 mān=nivēśya vividhān=mahatō yaśōbhis=śubhrīchakāra ārad-abhra-nibhair-ddig-
 antān ||[16*]a-
 35 Sva-bā[hu*]-vi(ṇ)ryy-āvajit-ākṣil-āsā-mukh-ōpanīt-āmala-hṣṭakēna [1*] samāvṛiṇō-
 36 n=mandiram=Indumaulēr=v Vyāghrāgrahārē¹ Ravi-vamśa-kētuh ||[17*] Tasy=asēśha-
 na-

¹ The length of *ghrā* seems to have been inserted afterwards.

- 37 'rēndra-vandita-pada-dvandvasya putrās=trayas=trē-āgni-dyutayō=bhavan=narapatē-
 38 s=Sutrāma-tulya-śriyaḥ [1*] Rājāditya iti kṣhitau nigaditas=śrī-Gaṇḍarāditya ity=u-
 39 kt=Ōriñjaya ity=aśēsha-jagati khyāt-ābhidhānō balī [[18*] Sathrakshya kṣhitim=
 amburā-
 40 śi-raśanān=dharmm-ānuyātē divam yātē tatra Parāntakē para-bala-ddhvanis-aika-
 dakshē
 41 nṛipē [1*] bhūpāl-āvali-mauli-liḍha-charaṇa-dvandvas=tadīy-ātmaḥ Rājāditya i-
 42 ti śrutas=sa balavān=āśid=avanyāḥ patiḥ [[19*] Rājādityas=sa vīrō Ravi-kula-
 tilakaḥ

Third Plate ; First Side.

- 43 Kṛishṇarājaraḥ² sa-sainyaṁ saṁkshōbhy=ākshōbhyam=ājau piya-niśita-śaraj-
 44 s=sampatat(d)bhīs=samantāt [1*] nāg-ēndra-skandha-vartti vidalita-hridayas=tan-niśāt-
 ēshu-pātai.³
 45 =āruhy=ōchehair=vvimānan=tribhuvana-mahitō vīra-lōkaḥ=jagāma [[20*] Rājādityē
 46 surapura-vadbhū-vaktra-paṁkērūhāpām⁴ pritiḥ kartum gatavati mahātējasi kṣmā-
 47 m=aśēshām [1*] vīrō=rakshat kṣhapitha-sakal-ārāti-sāndr-āndhakārō
 48 bhrātā tasya prathita-mahimā Gaṇḍarādityavarmma [[21*] Utpādyā putram=
 Mādhurāntak-ā
 49 khyāḥ Kavēra-kany-ōttara-tīra-bhūmau [1*] grā[ma*]m=mahāntaḥ=cha nijēna nāmā
 pa-
 50 ratra-hētōs=sa divaḥ=jagāma [[22*] Tasmin=divam gatē dēvē śaśāsa sa-
 51 kalām=mahim [1*] Ariñjayō=ri-bhūpāla-vana-dāvānalō balī [[23*] Ariñjayād=
 aja-
 52 ni Purāntak-ōpamaḥ Parāntakaḥ para-nṛipa-chakra-marḍanaḥ [1*] apālayaj=
 jalaṇḍhi-mē-
 53 khalām=mahim⁵ sukḥēna yō nija-guṇa-rañjita-prajaḥ [[24*] Chēvūra-nāmāni⁶
 purē
 54 nija-chūru-chāpa-mukt-⁷ātisāta-śara-rāśi-nirantar-āśaḥ [1*] śāt-āśi-bhīma-ripu-danti-

Third Plate ; Second Side.

- 55 girindra⁸-niryyad-rakt-āpagā bahuvīdhā niravarttayat saḥ [[25*] Karikāl-ānya-
 nāmā-
 56 nam=Ādityam=udapīpadat [1*] Rājarājaḥ=cha rājēndrō Ravi-varṇa-śikhā-maṇim
 [[26*]
 57 Suralōka-paritrāpa-parē tasmin Parāntakē [1*] nara-lōka-paritrāpa=Ā-

¹ The *z* sign of *zē* is at the end of the previous line.

² After *ja* the length sign has been entered and erased.

³ The letter *t* is entered in the next line.

⁴ There is something like a *rivāma* mark on the left top of *mma*.

⁵ After *ma* in *nāmāni*, the length sign has been entered and erased.

⁶ After *ta* in *muktāni*, a length sign has been entered and erased.

⁷ Read *gir-īndra*.

- 58 **dityō** vidhivad=vyadhāt [[27*] Sa **Vīra-Pāṇḍyēna** sa-hēlam=ājau chikrāḥa(ḥa) bālō
 59 Manu-vamśa-dīpaḥ [1*] mataṅga-jēn=ēva mad-ōtkaḥēna mṛigēndra-sābō(vō) ba-
 60 la-garvvitēna [[28*] Dīvaṁ gatō tatra narādhip-ādhipē sa Gaṇḍārāditya¹-su-
 61 tō² mahā-bhujah [1*] apālayad=vāridhi³. mēkhalām=mahīm=Mahēndra-kīrtti.
 62 **r-mMadhurāntakō** nṛpaḥ [[29*] Tasmin=yātō Tridaśa-nīlayan=trātum=urvvipat-
 indrē
 63 vīrō viśva-kshiti-pati-lasan-mauli-ḥḍh-āmghri-pīṭhaḥ [1*] dōshpā Śēsh-ōraga-pa-
 64 ti-tanu-śrī-mushā **Rājarājō** gurvīm=urvvi-dhuram=udavahach=Chōḷa-vuśa-pradīpaḥ
 [[30*] Ji-
 65 tvā sa Pāṇḍya-D(T)uḷa-Kēraja-Simhaēndra-Satyāśray-ādi-nṛpatir=n⁴nija-bāhu-vīryyāt
 [1*] ā-
 66 dāya tat-kari-turāṅgama-ratna-rāshṭrāny=āśā daś=āpi yaśasā dhavaḷi-chakāra⁵
 [[31*] Kṛi-

Fourth Plate ; First Side.

- 67 ta-dig-vija[ya*]s=sa Rājarājah karadīkṛitya mahīpatin=asēshān [1*] nyavasat⁶ ava-
 purē sukhān=nṛi-
 68 ⁷pēndras=tridivē lōka-namaskṛitō yath=ēndrah [[32*] Ā śailād=ahimānśu-janma-
 mahi-
 69 tād=ā dakshīṇ-āmbhōnidhōr=ā ch=Āst-āhvaya-parvvatāt⁸ giripatēr=ā Śambhūn-
 ādhi-
 70 shṭhitāt [1*] rājānō nija-vamśa-rakshaṇa-parā bhōktuṅ=cha bhōgān=bahūn=nityā Nitya-
 71 vinōda-pāda-kamala-dvandvaṁ samāśīśriyan [[33*] Yatas=sa rājā nija-pā-
 72 da-bhājām rājñām=udārō bahudh=āśrayō=bhūt [1*] atah prithivyām=amita-
 73 prabhāvaṁ Rājāśrayan=tan=nigadanti santaḥ [[34*] Sō-yam=akhila-kalā-kalāpa-
 74 pārāvāra-pāradīśv=āśēsha-nṛpa-chakra-chāru-chāmikara-kirīṭa-kōṭi-gha-
 75 ṭit-ānēka-māṇikyamarīchi-puñja-puñjarīkṛita-pāda-pīṭhō **Rājarājō Rājakēsari-**
 76 **varmmā** ava-sāmrajya-varshō ēkavinśatitāmē nikhila-dharaṇi-tilakāyamānō **Kēha-**
 77 ***triya-śikhāmaṇi-vaḷanāḍu-nāmai** mahati janapada-nivahē **Paṭṭana-kkūrpa-nāmai**
 janapa-
 78 dē-nēka-sura-sadana-satra-prap-ārām-ābhirāmē vividha-saudha¹⁰-rāji-rājamānē **Nā-**

Fourth Plate ; Second Side.

- 79 **gipattanē** nija-mati-vibhava-vijita-Suraguruṇā budha-jana-kamala-vana-marichimālīn=ā-

¹ Read *Gaṇḍārāditya*. The length of *rā* seems to have been omitted at first and then inserted wrongly before *r* instead of after it.

² The *ē* sign of *tō* is at the end of the previous line.

³ Read *vāridhi*.

⁴ Read *nṛpatin=nija*.

⁵ After *chakāra*, a *visarga* has been entered and erased.

⁶ The letters *vasat* are written over an erasure.

⁷ The *ē* sign of *pē* is incised at the end of the previous line.

⁸ Read *ād-*.

⁹ From this line, Tamil characters are interspersed with Grantha.

¹⁰ The words *vividha-saudha* are written over an erasure. After *āha*, a length stroke has been erased.

- 80 r̥thi-jana-kalpapādapēna Śailēndra-varāṣa-sambhūtēna Śrīvishay-ādhipati-
 81 nā Kaṭāh-ādhipatyam=ātanvatā Makara-dhvājēn=ādhipata-sakala¹-rāja-vidyasya
 Chūjā-
 82 maṇivarmmaṇaḥ putrēṇa śrī-Māravijayō²ttumgavarmmaṇā sva-pitṛe³nnāmnā
 nimṃpitaṃ=adha-
 83 rikṛita-Kanakagiri⁴-samunnati-vibhavam=atiramaṇyaṇ=Chūjāmaṇivarmma-vihāram-
 adhiva-
 84 satē Buddhāya tasminn⁵=ēva janapada-nivahē Paṭṭapa-kkūṛṇa-nāmnī janapa-
 85 dē karipī-parikramaṇa-vispashta-simā-chatusṭayam=Āgaimaṇgal-ābhi-
 86 dhānaṃ grāmam=adāt || Itthan=dēvēna dattasya sva-pitrā chakravarttinā [1*]
 grāmasy=āsa ga-
 87 tē⁶ tasmin=dēvabhūyam=mahaujasi [[35*] Tat-simbhāsanam=ārūḍhas=tat-putrō Madhu-
 rāntakaḥ [1*]
 88 śāsanam śāsvatan=dhīmān kārayitv=ādīśa[n*]=nripaḥ [[36*] Śēshō=śēshām=mahīm
 yāva-
 89 d=dhattē=śēsh-ōrag-śēvaraḥ [1*] sthēyāt=tāvan=vihārō=yam vibhavēna sa-
 90 h=āvanau [[37*] Sō-yam Kaṭāh-ādhipati[r*]=gguṇānān=nivāsa-bhūmir=mmahita-
 pra⁷-

Fifth Plate ; First Side.

- 91 bhāvaḥ [1*] āgāminah prārthayātē narēndrān dharmmaṃ sad-ēnam=mama
 rakshat=ēti [[38*] Grāmē
 92 rāmyē jagati mahitō Kōṭṭayūr-ābhidhānē Lakshmi-dhāmany=ajani vimalē yō
 Vasishṭh-
 93 ānvavāyē [1*] sat-saṃsēvi vimala-charit=⁸Onantanārāyaṇ-ākhyas=sō-
 94 yan=dhīmān=arachayad=imām=agrajanmā prāśastim [[39*] Tasya rā-
 95 jūō⁹ mahīm¹⁰ sarvvān=dharmmēṇa parirakshataḥ [1*] ajayyasya
 96 jīt-śēśha-ripu-bhūpāla-saṃhatēḥ [[40*] Mahādhipāri(ṇ)
 97 matimāṃs=Tillayāli-samāhva[ya*]ḥ [1*] yaj-janma-bhūr=abbūt¹¹ bhūmau Kāñchi-
 vāyil-i-
 98 ti śrutah [[41*] Yō Rājārāja-Mūvēndavē]=iti prathitō bhuvi [1*] tan-niyō-
 gād=i-
 99 dam sō-yam śāsanam sādhdv=akārayat¹² [[42*] ॐ || ॐ || ॐ

¹ After *sakala*, a letter has been entered and rubbed out.

² The letter *yō* in *vijayō* is a correction.

³ The letter *nnā* is a correction.

⁴ Read *giri*.

⁵ The letters *tasminn*=ē⁶ are written over an erasure.

⁶ The *ā* sign of *tē* is at the end of the previous line.

⁷ The last letter *pra* is a correction.

⁸ The proper name seems to be *Anantanārāyaṇa* and not *Nandanārāyaṇa* as Messrs. Burgess and Natesa Sastri have taken.

⁹ The *ē* sign of *jūō* is written at the end of the previous line.

¹⁰ Read *mahīm*.

¹¹ Read *abbūdabhūmau*.

¹² The letters *sādhdv*akāra seem to have been entered over an erasure.

[illegible][illegible][illegible]

Fifth Plate ; Second Side.

- 100 Kaṭāh-ādhipatēs=tasya nīyōgāt=Tuvavūravān [*] Apukka iti vikhyātaś-śrīmān-
Apika|¹-ātmajaḥ ||43*|| ௮
- 101 Vinītō guṇa-sampannas=svāmi-kārya-hitē rataḥ [*] śāśanarū śāśvataṁ=idam=achikarad=
ndāra-dhīḥ ||44*|| ௮
- 102 Rājarāja-mahāchāryyō Vāsudēv-āpar-āhvayaḥ [*] a-kṛishṇa-charitaḥ Kṛi-
103 shṇa-sambhavō=pi mahāmatiḥ ||45*|| Śrīraṅga-Dāmōdara-nāmadhēyan Kṛishṇ-
ātma-
- 104 jau Kṛishṇa-pad-ābja-bhriṅgau [*] Kṛishṇ-ābhidhānō=pi cha Vāsudē-
105 va-śarīrajō nīraja-chāru-nētraḥ ||46*|| Ārāvamṛita-putraś=cha Purushō-
106 ttama-sa[m*]jñitaḥ [*] sparaddhamānō=kshara-nyāsē Chitrāguptēna chitraguḥ
||47*||
- 107 Hōvy-ānvavāya-tilakāḥ Kāñchīpura-samutbhavāḥ² [*] prasastim=ēnām=ali-
108 khan pañch=aitē chitrakāriṇaḥ ||48*|| I-śāśanam veṭṭinōm Jayañkoḥ[da]śō-
109 la-maṇḍalattu śrī-Kāñchīpurattu ōviya-chchitrakāri Kṛishṇaḥ Vāsudēvaḥ-āṇa
Rājarāja-ppē-
- 110 rāchāryyaḥ-ēpum Kṛishṇaḥ Tiruvaraṅgaḥ Kṛishṇaḥ Dāmōdiraḥ Vāsudēvaḥ
Kṛishṇaḥ
- 111 Ārāvamirdu³ ⁴Purushōttam⁴appum||௮|| ௮||௮

Tamil Portion.

First Plate ; First Side.

- 1 Svasti śrī [*] ௮ Kōnēriṇmaikonḍāḥ Kshatriyaśikhāmaṇi-va|anāṭṭa=
2 pPaṭṭana-kkūrrattu nāṭṭārkkum brahmādēya-kki|avarkkum dēvadāna-ppaḷḷi-
3 chechanda-kkaṇi-muṇṇūṭṭu⁵-veṭṭappērr-ūrgaḷilārkkum nagaraṅgaḷilārkkum
4 namakku yāṇḍu irubatt-onṛāvadu nāḷ tonṇūrr-iraṇḍināl
5 Tañjāvūr-ppurambaḍi māḷigai Rājāśrayanil teḥkil maṇḍabat-
6 tu nām irukka=kKiḍāratt-araiyaḥ Chūḷāmaṇipanmaḥ Kshatriyaśikhā-
7 maṇi-va|anāṭṭu=pPaṭṭana-kkūrrattu Nāgapaṭṭaṇattu eḍuppikkiṇṇa Chūḷā-
8 maṇipanma-vihārattu=ppaḷḷikku vēṇḍum nivaṇḍattukku Kshatri[ya*]śikhāmaṇi-va-
9 |anāṭṭu=pPaṭṭana-kkūrrattu Āṇaimaṅgalam paḷḷichechandam iraṅgal-ulpaḍa aḷa-
10 ndapaḍi nīḷgal nīkki nilaḥ tonṇūrr-ēḷēy-iraṇḍu-mā mukkāṇiy-araikkā-

¹ Abhikaḷa is the reading given in Volume IV of *Archaeological Survey of South India*. As the letter ḷa is quite differently shaped from ḷi, there is no doubt that the proper name here given is *śrīmān Aṭikaḷ* (*Aḷikaḷ*) and not *Abhikaḷa*.

² Read *samudbhavāḥ*.

³ The reading given in the *A. S. of S. I.*, Vol. IV, p. 208 is *Ārāvamīrturam*. The additional *vum* is clearly a mistake. There is no trace of it in the plate. If *vum* is retained, there would be six names; but there must be only five for it is stated in line 108 *pañch-aitē chitrakāriṇaḥ*. Moreover, what is required is a double name like *Kṛishṇaḥ Vāsudēvaḥ*, etc., in which the first component indicates the name of the father. In fact we have it stated in verse 47, that this individual's name was *Purushōttama* and that he was the son of *Ārāvamṛita*.

⁴ The letter *pu* is corrected from *pi*.

⁵ Read *muṇṇu*.

⁶ The reading of *A. S. of S. I.*, Vol. IV, (p. 208, l. 114) is *mūṇṇuḍ*. It is evidently a mistake. The plate reads only *mūṇṇūṭṭu* which is also found in other inscriptions.

First Plate ; Second Side.

- 11 xi mundirigai-kkīl-mūṅgu-mā mukkāṇi mundirigai-kkīl araiyēy-iray-
 12 du-māvināl irai-kattina kōṇikkadaṇ nelli eṇṇāyirattu-ttoḷḷāyi-
 13 rattu nārpattu mu-kkalagē iru-tūṇi-kkuruṇi oru-nāḷiyum Kaḍātatt-araiyaṇ
 14 Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūṛrattu Nāgapattāṇatt-eḷuppi-
 15 kkiṇra Chūḷāmaṇipanum-vihārattu-ppaḷḷikku iruppaḍ-āga yāṇḍu irubat-
 16 t-ōṇṇāvadu-mudal paḷḷichchanda-irai-iliy-āga variyil-iṭṭu-kkuḍukka-
 17 v-eṇṇu nām ḷolla nam ḷalai eḷudum Nittavinōda-vaḷanāṭṭu Ā-
 18 vūr-kkūṛrattu Viḷattūr-kilavaṇ Amudaṇ Tirttakaraṇ eḷuttinālum nam ḷ-
 19 lai-nāyakaṇ Uyyakkonḍār-vaḷanāṭṭu Veṇṇāṭṭu=kKēraḷanta[ka*]-chchaturvvē-
 20 diṇaṇḷalattu Kṛishṇaṇ Irāmaṇ-āga Munmaḍiśōḷa-Brahmaṇāhārāyagum¹ Nitta-

Second Plate ; First Side.

- 21 vinōda-vaḷanāṭṭu=pPāmbuṇi-kkūṛrattu Araḷūr-udaiyāṇ Irāyiravaṇ Palla-²
 22 vayaṇ-āṇa *Munmaḍiśōḷa-Pōṣaṇum Arumōḷidēva⁴-vaḷanāṭṭu Nēgmali-nāṭṭu-pParu-
 23 ttikkudaiyāṇ Vēḷāṇ-Uttamaśōḷan-āṇa Madurāntaka-Mūvēndavēḷāṇum
 24 oppinālum pukka nan-tiṭṭippaḍiyē variyil-iṭṭu-kkoḷgav-eṇṇu
 25 nām karuṇam-ārāyum Ārūraṇ Aravaṇaiyāṇ-āṇa Parākkiramaśōḷa-Mūvē-
 26 ndavēḷāṇum Tattaṇ Śēndan-āga Sembiaṇ-Mūvēndavēḷāṇu-
 27 m Aruṇaguṇam-udaiyāṇ Māppēraṇ Poṇkāriyūm naḍuvirukkum Paḷḷa-
 28 maṇḷalattu=pParamēśvara-Bhaṭṭa-Sarvakraṭuyāḷiyum Kaḍalaṇḍuḍi-tTēmōdara-Bhaṭ-
 29 t-ṭaṇu-
 29 m nām karuṇam-ārāyum Kshatriyaśikhāmaṇi-vaḷanāṭṭu=tTirunaṇaiyūr-nāṭṭu=kKaṇ-
 30 kuḍai-
 30 yāṇ Piśaṇḷaṇ Pāḷūr-āṇa Mipavaṇ-Mūvēndavēḷāṇum Arumōḷidēva-vaḷanāṭṭu=

Second Plate ; Second Side.

- 31 pPuraṇḡarambaḷ-nāṭṭu Vaṇṇanagar-udaiyāṇ Śaṅkaraṇārāyaṇaṇ-Araṇḡagum naḍuvi-
 32 rukkum Veṇṇainallūr=tTammaḍi-Baṭṭaṇum Paśalai=tTiyaṇbaka-Baṭṭaṇum ḷo-
 33 ḷa=pparavuvāri=kKilīnallūr-kilavaṇ Kōṇṇaṇ Poṇkāriyūm Kaḷumalam-udai-
 34 yāṇ Sūṇṇiyāṇ Tēvaḍiyūm Paḷuvūr-udaiyāṇ Tēvaṇ Śāṭṭaṇum
 35 Kaḷikkudaiyāṇ Aṇaiyaṇ Talikkulavaṇum varippottagam Śā-
 36 ttaṇūr-udaiyāṇ Kumarāṇ-Araṇḡagum Paruttaiyūr-kilavaṇ Śiōḷaṇ Ve-
 37 ṇkāḍaṇum irundu yāṇḍu irubatt-ōṇṇāvadu nāl toṇṇūṛr-ā-
 38 ṇipāl paḷḷichchendam iraiy-iliy-āga variyil-iṭṭu-kkuḍutta taṇḡa-nāṭṭu=pPaṭṭaṇa-
 39 kkūṛrattu Āṇaimaṇḷalam aḷandapaḍi nūṇḷal nīkki nīḷaṇ toṇṇūṛr-ē-
 40 ḷēy-irayṇḍu-nā=kkāṇiy-araikkāṇi mundirigai-kkīl-mūṅgu-mā mukkāṇi

¹ Read *Brahmaṇāhā*.² *Pallavaṇaṇ* has been taken as *Pallavaraiyāṇ* by inserting *rai*, in *A. S. of S. I.*, Vol. IV, p. 209. As there is not a single place where *Pallavaraiyāṇ* occurs, the proper name *Pallavaṇaṇ* needs no correction.³ *mmā* in *Munmaḍi* is written over an erasure.⁴ The letters *vvv* in *dēva-vaḷa* are damaged.

[illegible]

62		62
64		64
66		66
68		68
70		70

72	செய்துள்ளவர்களுக்காகப் புகழ் செய்து கொடுத்திருக்கிறார். அப்போது அவர்	72
74	செய்துள்ளவர்களுக்காகப் புகழ் செய்து கொடுத்திருக்கிறார். அப்போது அவர்	74
76	செய்துள்ளவர்களுக்காகப் புகழ் செய்து கொடுத்திருக்கிறார். அப்போது அவர்	76
78	செய்துள்ளவர்களுக்காகப் புகழ் செய்து கொடுத்திருக்கிறார். அப்போது அவர்	78
80	செய்துள்ளவர்களுக்காகப் புகழ் செய்து கொடுத்திருக்கிறார். அப்போது அவர்	80

- 41 mündirigai ki[-araiyēy=iraṇḍu-māivum [piḍi] śūḷṇdu piḍāgai naḍappi[p*]pad-aga-
kkaṇkāpi naḍu¹.

Third Plate ; First Side.

- 42 virukkum² Veṇṇainallūr=tTammaḍi-Bhaṭṭapaṇiyum³ Baṭṭaṇ Kshatriyaśikhāmaṇi-
va-
43 ṇanāṭṭu=tTirunaṇaiyūr-nāṭṭu śrī-Tuṅgamaṅgalam-āṇa Abhimāgabhūṣaṇa-chela-
turvvē-
44 dimaṅgalattu=tTūrpil Śrīdhara-Bhaṭṭapaṇiyum i-ṇṇāṭṭu Vēḷā-nāṭṭu=tTirunallū-
45 r Pārkkūḷattu=pParpanāba⁴-Bhaṭṭapaṇiyum ivv-ūr Pērēmapuṇṇattu⁵ Veṇṇaiya-
46 Bhaṭṭapaṇiyum Rājēndrasimha-vaḷanāṭṭu Kāra-nāṭṭu-ttaṇiyūr śrī-Viraṇārāya-
47 ṇa-chchaturvvēdimāṅgalattu 'Dvēdaigōmapuṇṇattu Nandiśvara-Bhaṭṭapaṇiyum pura-
vuva-
48 ri Kaḷḷikkūḍaiyāṇ Aṇaiyaṇ⁶ Taḷḷikuḷavaṇaiyūm pēr⁷=ttandōn=tā-
49 ṇgaḷum ivargaḷōḍu niṅru ellai terittu=ppiḍi śūḷṇdu piḍāgai naḍandu kallu-
50 ā=kaḷḷiyum nāṭṭi aṇavōlai śe[y*]du⁸ pō¹⁰-ttagav=ṇṇum vāṣagattāl mandira-
51 ¹¹vōlai Viḷattūr-kiḷavaṇ Amudaṇ Tirttakaraṇ eḷuttipālum mandiravōlai nā-

Third Plate ; Second Side.

- 52 yakaṇ Kṛiṣṇaṇ Irāmaṇ-āṇa Mummaḍiśōḷa-Brahmamahārāyaṇum Araśūr-uḍai-
yāṇ [I]-
53 rāyiravaṇ Pallavayaṇ-āṇa Mummaḍiśōḷa-Pōṣaṇum Paruttikkūḍaiyāṇ
54 Vēḷāṇ=Uttamaśōḷan-āṇa Madurāntaka-Mūvēndavēḷā¹².
55 ṇum oppinālum [i*] Tiru-magaḷ pōḷa=pperu-[ni]ḷa-chchēlviyu-
56 n-taṇakkēy=urimai pūṇ[ḍa*]mai maṇa-kkoḷa=kKāndaḷūr-
57 chchālai kalam-aṇutt-aruḷi Vēṇḍai-nāḍuṇ=Gaṇḍapāḍiyu[m*] Nu-
58 ḷambapāḍiyun=Taḍigaipāḍiyuṇ=Kuḍamalai-nāḍuṇ=Kollamuṇ=Kali-
59 ṇgamum eṇ-ḍiśai puḡaḷ tara ḷa-maṇḍalamun=t[ṇ*]-ḍiṇal-veṇṇi-ttaṇ-
60 ḍāṇ=koṇḍu taṇṇ-eḷil vaḷar ūḷiyuḷ-ellā yāṇḍun=to.¹³

¹ This word is omitted in *A. S. of S. I.*, Vol. IV, p. 209, text-line 152.

² This word has been incorrectly read as *kaḷukkum* in the above. The official designation *naḍuvirukkum* of *Veṇṇainallūr=tTammaḍiḷhaṭṭaṇ* actually occurs in text line 142 f. on the same page.

³ This word has been incorrectly read as *Baṭṭapaṇiyum* in the *A. S. of S. I.*, Vol. IV, p. 209, text-line 153.

⁴ The Tamil letters *nāḍa* are written in smaller characters than the rest and *ba* appears as a convex curve. The traces show that the Grantha letter *bha* was originally written and then erased. The reading given in the *A. S. of S. I.*, Vol. IV, p. 209, text-line 156 is *Parapa(-la)*.

⁵ The reading of this word given in *A. S. of S. I.*, Vol. IV, is *Perampura* in line 156 and *Verempura* in line 413 which are clearly inadmissible.

⁶ The reading in *A. S. of S. I.*, Vol. IV, is [*Dvēda(?)*]-*kompurattu*.

⁷ This word has been wrongly read as *aṇaiyāda* in text-line 159 of *A. S. of S. I.*, Vol. IV, p. 209.

⁸ Read *pēr taṇḍēm* : see, above p. 215.

⁹ Without inserting *y*, we may read *śōḍu* which is but the colloquial form of *śeydu*. But as the inscription uses *śeydu* later on (ll. 204 and 206), it is preferable to have here also the grammatically correct form.

¹⁰ *Pōṭṭaṇ* seems to be the contraction of *pōṇa* and *ttaṇ*.

¹¹ The *ē* sign of *rō* is entered at the end of the previous line.

¹² The letters in this line are larger in size than those in the other lines.

¹³ There is space for the length of *to* at the commencement of the next line, but it is not written.

61 lutaga viḷaḍgum yāṇḍēy Śeḷiyarai-ttēḷu koḷ śrī-kōv-I.

Fourth Plate : First Side.

- 62 rājarājakēsarivarṇamar-āga śrī-Rājarājadēvarṇu yāṇḍu irubatt-onṇāṇḍu nāṭṭō-
63 mukku-ttīrumugam vara [*] nāṭṭōmun-tīrumugaṇ-kaṇḍu eḍir-eḷūndu śeṭṭu-
toḷudu vā.
64 āgi-ttālai-mēḷ vaṭṭu=ppiḍi sūḷḍu piḍāgai naḍandu ellai teṭṭu kaḷḷu-
65 ū-kaḷḷiyu[m*] nāṭṭi aṇavōlai śeyda nilattukku=kkilpār-ellai Kshatri-
66 yaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭaṇa-kkūṇṇattu-kKōvūr mēḷ-ellai [*]
67 Kōvūr-ttaccōḷa=ḷilattukkum Kōvūr-kKāvidiy-ōḷaiḷḷu[m*] mēṇkun=[*]
68 teṇ-ḷḷum ivv-ūr=pPugaiyūṇṇiy=ēṇṇum nilattukku mē-
69 ṇkun [*] teṇ-ḷḷum ivv-ellaiyē kiḷakku nōkki=ppōy i-ṇṇil-
70 tukku teṇ-ḷḷum Pugaiyūṇṇiy=ēṇṇum nilattukku mēṇkun [*] te-
71 ṇ-ḷḷum mēṇ-ḷḷum Pugaiyūṇṇikku=ppāyūm vāyḷkāḷ mēlaiy-a-

Fourth Plate : Second Side.

- 72 raikkālil nāṇṇukkāl-āga aṭṭi=kkidānda śīru-varambukku vaḷakkum [*] ḷḷum ivv-
arai-
73 kkālilēy mēṇku nāṇṇukkāl-āga aṭṭi=kkidānda śīru-varambukku mēṇkun [*] ḷḷum
74 i-nāṇṇukkālukkēy teṇku varamb-āga aṭṭi=kkidānda varambukku vaḷakkum [*]
ḷḷu-
75 m ivv-araikkālil mēḷ-varambukku mēṇkun [*] ḷḷum ivv-araikkā-
76 ḷil teṇkil=pPugaiyūṇṇiy-araikkālukkum mēṇkun [*] ḷḷum ida-
77 g teṇkil Kōvūr-kkūṇṇa-ṇilāṇ oru-māḷ-araikkum mēṇkun [*] idaṇ teṇkil
78 oru-māḷ-araikkum mēṇkun [*] idaṇ teṇkil ōḷaiyil *naḍuvukku-tteṇkun [*] ip-
79 ṇum i-kKōvūr ellaiḷḷu mēṇkun [*] teṇ-ḷḷum Kōvūr veḷḷāḷaṇ A-
80 raiṣūr² Maṇiyāḍi³ oru-māḷvukku mēṇkun [*] idaṇ teṇkil ōḷai naḍuvukku-tteṇkun [*]
i-
81 vv-ōḷaiyē teṇ-kiḷakku nōkki=ppōy mēṇ⁴-Paḷḷavāyḷkāḷ ivv-ō-

Fifth Plate : First Side.

- 82 ḷaiḷḷēy viḷunda iḍattukku mēṇkun [*] ḷḷum mēṇ-Paḷḷavāyḷkāḷil teṇ-
83 karaikkum-tteṇkun Kōvūr Mēḷpaḷḷattu mēḷ-varambukku mēṇkun [*] ivv-ūr Mē-
84 ḷpaḷḷattu veḷḷāḷaṇ Urāppaḷi⁵ Pākkaraṇ araikkālil vaḷa-varambukku va-
85 ḷakku[m*] [*] ivv-araikkālil mēlai ōḷaiyil naḍuvukkum veḷḷāḷaṇ Pa-
86 raṇēṣvaraṇ Naṇaiyūr araikkālukkum mēṇkun [*] ivv-ōḷaiyil naḍu-⁷

¹ The letters *ṇilēlai*, written at the end of this line, are in bigger characters.

² The letter *ḍ* almost encircles the previous letter in *naḍuvukku*.

³ The *ai* sign of *rai* is written at the end of the previous line.

⁴ Before *ḍi* in *Maṇiyāḍi* the letter *i* has been entered and erased.

⁵ The letters *ṇpa* in *mēṇpaḷḷa* are written over an erasure.

⁶ The reading given in *A. S. of S. I.*, Vol. IV, text-lines 195 and 276 is *Urāppaḷi-ppōḷḷuḷ*. The plate clearly reads *rū*, not *ra*. It being a double name it has to be read as given in our text.

⁷ The letter *ḍ* almost encircles the previous letter.

c. a.

82 82
84 84
86 86
88 88
90 90

c. b.

[illegible]*vi. a.*

102		102
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[illegible][illegible][illegible]

- 87 vukku mērkum [i*] Kōvūr vellāṭṭu-Aiyyāraṇ Śēndar amikkālāp
 88 kottattu ivv-ōḍaikkō mērkum [i*] ivv-araiikkālukku-tterku-
 89 m [i*] Mēṭṭaṭṭa-niṭattip kottattu ivv-ōḍaikkēy mērkum [i*] ivv-ō-
 90 ḍai¹ Erivattī-vāykkālukkēy viṇḍa ḍattuku mērkum [i*] ivv-Erivattī-vāykkā-
 91 lukkō mērkum [i*] iṅṅum ivv-Erivattī-vāykkālukkēy terku [i*] ivv-E-

Fifth Plate; Second Side.

- 92 rivattī-vāykkālukkō mērkum [i*] Teppārk-ellai ivv-Erivattī-vā-
 93 ykkālukkū vaḍakkum [i*] ivv-Erivattī-vāykkālō mērkū nōkki-cheche-
 94 ṅru i-vvāykkālāy-ḍaḍuttu-tteṇ-karaiikkēy-ēri terku-iṅṅu-
 95 m ivv-Ānaimaṅgalattu brahmadēyattu-ppaḍugai vēli nīla-
 96 ttuṇ mēl-ellaiyē ṣeṅru te[ṇ]²maḍalāy-kkiḍanda ḍaikk-
 97 ku mērkum [i*] ivv-ellaiyē [t]erku nōkki-checheṅru mērk=i-
 98 ṅṅum ivv-ōḍaikkēy vaḍakkum [i*] iṅṅum ivv-ōḍaikkū
 99 vaḍakku nōkkiy-Erivattī-vāykkālū[k]kēy-ur-ḍaḍaku kiḷakkum [i*] ivv-Erivattī-
 100 vāykkālāy-ḍaḍuttu vaḍa-karaiyēy-ēri i-vvāykkālāp vaḍa-karaiyē³
 101 mērkū nōkki-checheṅru i-vvāykkālukkū vaḍakkum [i*] ivv-ellaiyēy

Sixth Plate; First Side.

- 102 mērkū nōkki-checheṅru i-vvāykkāl tāṇ kiḍandavārē mērkū nōkki i-ṇḍāṭṭu-p-
 103 Paṭṭaṇa-kkōṟṟattu brahmadēyam Śivālaiykuḍiyil nīlap nāp-māvil vaḍa-varam-
 bēy-ur-
 104 ru i-vvarambē mērkū nōkki-checheṅru ivv-ellaikkū vaḍakkum [i*] ivv-ellai-
 105 yē⁴ mērkū nōkki-checheṅru Paḷaviḷapp-āṇa ḍḍaiyēy-urru ivv-ellai-
 106 kku vaḍakkum [i*] Mēṭṭārk-ellai vaḍakku nōkki Nāṭṭuppōkku-ttalai-
 107 vāyar veṭṭappēṟṟukku-kkiḷakkum [i*] vaḍakk-iṅṅum i-ṇḍāṭṭu-pPaṭṭa-
 108 ṇa-kkū[ṭ]⁵ṭṭu Muṇḷikuḍi niṭattip ki-ellaiy-āṇa ḍḍaiyēy-urru-iv-
 109 v-ḍḍaiyēy āḍuvēy vaḍakku nōkki-checheṅru ivv-ḍḍaiy-ūḷṭṭaḍa ivv-ō-
 110 ḍaikkū-kkiḷakkum [i*] ivv-ḍḍai tāṇ kiḍandavārēy vaḍakku nōkki i-mMuṇḷiku-
 111 ḍi nīlamēy-urru i-mMuṇḷikuḍikku-kkiḷ⁶-ellaiy-āṇa ḍḍaiyēy-urru vaḍakk-iṅ

Sixth Plate; Second Side.

- 112 ṅum ivv-ellaikkū-kkiḷakkum [i*] ivv-ḍḍai tāṇ kiḍandavārēy paḷa muḍokkum⁷-u-
 113 ḍoṅgi vaḍakku nōkki i-mMuṇḷikuḍi nīlamēy-urru i-mMuṇḷikuḍikku-kkiḷ-ellaiy-āṇa
 114 ḍḍaiyē vaḍakk-iṅṅum ivv-ellaikkū-kkiḷakk-iṅṅum ivv-ḍḍai tāṇ ki-
 115 ḍandavārēy vaḍakku nōkki-checheṅru iḍapai viṭṭu i-mMuṇḷikuḍi vellāṭṭa-
 116 u Irāṇṣu Gōvindaṇ nānmāviṇ teṇ-varambēy-urru ivv-ellaiyē va-

¹ The ai sign of *ḍai* is written at the end of the previous line.² Read *vaḍalāy*.³ At the end of line 100 and at the beginning of line 101 there is unwritten space for one or two letters. It is not clear if some letters were written and erased.⁴ The ē sign of *yē* is entered at the end of the previous line.⁵ Read *kkī*.⁶ *Muḍokku* and *muḍoṅgi* are perhaps mistakes for *muḍakku* and *muḍaṅgi*.

- 117 ḍakku nōkki=chcheḡḡu i-mMuñjikuḍi brahmadēyam-āpa nilattiṅ teg-varambē-
 118 y=urru idaḡukku=tterkum [i*] idaḡukkēy kiḷakkum [i*] iṅṅum i-mMuñjikuḍi
 119 brahmadēyam nilattukkēy vaḍakkum [i*] ivv-ellaiyē vaḍakku nōkki=chcheḡḡu i-
 120 mMuñjikuḍi vellāṇ-vagai=kkī-ellaiy-āpa nilattukku=kkīlakkum [i*] iv-
 121 v-ellaiyē vaḍakku nōkki=chcheḡḡu vaḍa-mēṛku nōkki Muñjikuḍi Ūḍārimaya-

Seventh Plate ; First Side.

- 122 kkal=ēṅṅum nilamēy=urru i-ṇṇilattiṅ kiḷ-varambukku=kkīlakkum [i*] idaḡ vaḍa-
 123 varambēy mēṛku nōkki=chcheḡḡu vaḍa-varambukku vaḍakku[m*] i-chcheyiṅ
 mēlai-ppa-
 124 raiyōḍai vaḍakku nōkki=chcheḡḡu ivv-ōḍaikku=kkīlakkum [i*] ivv-ōḍaiyē vaḍa-
 125 kku nōkki=chcheḡḡu ivv-Āpaimaṅgalattukku=ppāya=kkallina¹ Rāja-
 126 rājaṇ-vāykkālēy=urru i-vvāykkālaiy=ōḍa[ru*]ttu vaḍa-karaiḷkēy=ēṛi
 127 ivv-Āpaimaṅgalattu brahmadēyattu=kKālavāy=ēṅṅum nilatti-
 128 ṇ kiḷ-varambukku=kkīlakkum [i*] vaḍakku nōkki=chcheḡḡu[m*] kiḷakku nōkki=chche-
 129 ṇṇu[m*] ivv-Āpaimaṅgalattu brahmadēyattu=kKiḷāṇ² Kiḷāṇ kār-cheyiṅ teg-va-
 130 rambēy=urru=tteg-kiḷakku nōkki=chcheḡḡu idiṇṇu vaḍa-kiḷakku nōkkiyum
 131 kiḷakku nōkkiyum śeṇṇa ellaikku=tterkum kiḷakkum [i*] idaḡ vaḍa-varambēy

Seventh Plate ; Second Side.

- 132 vaḍa-mēṛku nōkki=chcheḡḡu idaḡukku vaḍakkum [i*] iṅṅum ivv-Āpaimaṅgalattu
 133 brahmadēyattu Āritan Śiriyāṇ Kaḍambaṇ mūṇṇu-māviṅ kiḷ-varambukku=kkīlakkum [i*]
 Va-
 134 ḍapārḷ-ellai i-chcheyiṅ teg-varambēy kiḷakku nōkki=chcheḡḡu idaḡukku=tterku-
 135 m [i*] i-nnāṭṭu=pPaṭṭana-kkūṇṇattu brahmadēyam Pirambil Kōṭṭiḍal-āpa nilat-
 136 tiṅ ellaiyēy kiḷakku nōkki=chcheḡḡu ivv-Āpaimaṅgalattu brahmadēya-
 137 ttū Vāchchiyāṇ Paramēsvaraṇ Pūvaṇ nilattiṅ mēl-varambēy³=urru=adaḡku=t-
 138 terkum [i*] i-nnilattukkēy mēṛkun=terkum kiḷakkum [i*] i-nnāṭṭu brahmadēyam
 139 Pirambil Kōṭṭiḍal-āpa nilattiṅ kiḷ-varambukku=kkīlakkum [i*] i-vvarambēy vaḍakku
 nōkki=ch-
 140 cheḡḡu Viḷapp=ēṅṅum⁴ āṇṇiṅ teg-karaiyēy=urru=tteg-karaiḷkku=tterkum [i*] i-kkarai-
 141 yē⁵ kiḷakku nōkki=chcheḡḡu ivv-Āpaimaṅgalattu Mahādēvar dēvadāṇam-āpa o-

Eighth Plate ; First Side.

- 142 ru-māv-araiyiṅ mēl-varambēy=urru i-vvarambukku mēṛkum [i*] i-vvarambēy terku
 143 nōkki i-ttēvar dēvadāṇam-āpa Muḷḷivaravaiyiṅ⁶ mēl-varambēy=urru i-
 144 vvarambukku mēṛkum [i*] i-vvarambē terku nōkkiyutā=kiḷakku nōkkiyutā=che-
 145 ṇṇu i-ttēvar kuḷamēy=urru i-ttēvar kuḷattukku=ppāyum vāykkā-

¹ The reading *pāyikkallin* given in *A. S. of S. I.*, Vol. IV, is due to the mistake of taking *ya* and *no*, for *y* and *n*.
² In so doing, the sense is obscured.

³ A letter has been entered and erased after *-kki*.

⁴ The letters *ḷēy* of *bēy=urru* are written over an erasure.

⁵ After *yē*, a letter has been entered and erased.

⁶ This proper name may also be read *Muḷḷiḍuvai*.

viii, a.

142	142
144	144
146	146
148	148
150	150

viii, b.

152	152
154	154
156	156
158	158
160	160
162	162

ix, a.

164	164
166	166
168	168
170	170
172	172

[illegible]

186	புத்தகம்	புத்தகம்	186
188	புத்தகம்	புத்தகம்	188
190	புத்தகம்	புத்தகம்	190
192	புத்தகம்	புத்தகம்	192
194	புத்தகம்	புத்தகம்	194

196	நீதிமயிதெய்யமபாஸமகுரையுமலெநுமடுக்கூர்யுமமனதுபாடும வினையுததெய்யமபாஸமகுரையுமலெநுமடுக்கூர்யுமமனதுபாடும	196
198	நயபெய்யவது நயபெய்யவது	198
200	பெய்யுளென பெய்யுளென	200
202	பெய்யுளென பெய்யுளென	202
204	பெய்யுளென பெய்யுளென	204

- 146 lig mēl-varambē terku nōkki=chehegru i-ttēvar dēvadānañ=Ka-
 147 ṇavadikāl-āṇa nilattiṇ mēl-varambukku mērkum [i*] i-kKaṇavadikāl-āṇa
 148 teg-varambēy kiḷakku nōkki=chehegru i-vvarambukku=tterkum [i*] i-t-
 149 tēvar dēvadāṇam-āṇa Meḷukkuppuram oru-māviṇ mēl-varambukku mērkum [i*] ivv-oru-
 150 māviṇ teg-varambēy kiḷakku nōkki=chehegru i-vvarambukku=tterkum [i*] i-ttē-
 151 var dēvardānam mukkāṇiyiṇ teg-varambēy kiḷakku nōkki=chehegru Pat-

Eighth Plate; Second Side.

- 152 tal-vāykkālēy=ur=adaṛku=tterkum [i*] i-pPattal-vāykkālē mēl-karaiyē va-
 153 ḍakku nōkki=chehegru Viḷappēy=ur=adaṛku=kkiḷakkum [i*] i-vViḷappaiy=ūḍaṛu-
 154 ttu vaḍa-kuraikkēy=ēri i-nnāṭṭu=pPaṭṭaṇa-kkūrrattu brahmadēya[m*] Mūṇḍir-¹
 155 kuḍiy=ellaiyēy=urru ivv-ellaiyē vaḍakku nōkkiyūñ=
 156 kiḷakku nōkkiyūñ=chegru idaḡukku=kkiḷakkun=terkum [i*] ip-
 157 ṇum i-mMūṇḍirkuḍi nilattukkēy mērkum [i*] ivv-ellaiyē
 158 terku nōkki Viḷappukkēy=urru Viḷappaiy²=ūḍaṛuttu=tteṇ
 159 karaikkēy=ēri=tteṇ-karaiyē kiḷakku nōkki=chehegru i-nnāṭṭu=kKōvū-
 160 r=kKaṇavadimayakkal-āṇa nilattiṇ mēl-varambēy=ur=adaṛku=tterkum [i*] i-kKa-
 161 ṇavadimayakkal-āṇa nilattiṇ mēl-varambukku mērkum [i*] i-kKaṇavadimayakka-
 162 liṇ teg-varambēy kiḷakku nōkki=chehegru i-nnāṭṭu=[pPaṭṭa]ṇa-kkūrrattu

Ninth Plate; First Side.

- 163 brahmadēya[m*] Nallūrchchērikku=ppāyūm vāykkālaiy=ur=adaṛku=tterkum [i*] i-v-
 164 vāykkālēy teg-karaiyēy kiḷakku nōkki=chehegru i-nnāṭṭu=kKōvūr
 165 veḷḷāḷu Uṇṇappai Pākkan=oru-māviṇ teg-varambēy=urru i-tteṇ-
 166 varambēy kiḷakku nōkki=chehegru Kōvūr muṇ=ruḍaṇḍiṇa tachebaṇ-ṇilattukkēy=n-
 167 rr=adaṛku=tterkum [i*] Āṇa ivv-iṣaitta peru-nāṇḍ-ellaiyilum=agappattā nīr-nilapū-
 168 m puḍēyūm ūrum ūr-irukkai[yu*]ṇ=kulamum Śrī-kōyilgaḷum paṇai-chehēri-
 169 yūñ=kammāṇ-sēriyūñ=chuḍukāḍum peṇvad-āḡavum [i*] ivv-ūr maṇaiyūm ma-
 170 ṇai=ppaḍappaiyūñ=kāḍai[yu]ṇ=kāḍai-tteruvum maṇuṇ=kāṇu-mēy-pāḷuṇ=ku-
 171 ḷamuṇ=kottāḡāramuṇ=kiḍaṇḍuṇ=kēṇiyūm puṇṇu=terriyūñ=kāḍum piḍiligaḷiyūñ=[ka]-
 172 ḷarum uvarum āṇu āṇ-iḍu-paḍuḡaiyūm ḍḍaiyūm ḍḍaippum mīṇ-payil-paḷḷamun=tēṇ-pa-
 173 yil podumbu[m*] mē[i*]-nōkkiya maramum kiḷ-nōkkiya kiṇarum uḷḷiṭṭu nīr pūṣi ne-

Ninth Plate; Second Side.

- 174 ḍum-paramb=erindu uḍumb=⁴ḍḍiy-āmsi tavaḷndad=evvagai⁵=ppaṭṭadum uṇṇilam=ō-
 175 ḷiv-iṇṇi=kkārāṇmai miyāṭchiyu[m*] miḡuḍi=kkuṇaiyūm=uḷḷaḍaṇḡa ippaḍi peṇṇaḍa-
 176 rku=ppērṇa vyavasthai [i*] i-ṇṇilattukku nīrkk=Indavāru⁶ vāykkāl kutti=p-

¹ The reading *brahmadēyamun=Kōvukudi* in *A. S. of S. I.*, Vol. IV (l. 265, p. 212) is a mistake. That the name of the village is *Mūṇḍirkuḍi* is evident from line 157.

² The letters *ṇep* are written in smaller characters after erasing a letter which was probably *ḷa*.

³ The letters *mbu* are faintly marked over an erasure.

⁴ The letters after *ḍḍi* and *ḡai* are written over an erasure.

⁵ This is a variant of *ilaiṇḍa* or *iyaiṇḍa*.

- 177 pāyttavum vāravum vidavum peruvad-āgavum [i*] i-pñilattukku=
 178 ppāyūn vāykkālgaḷ mēṇaḍai nīr pāyavum vāravum peruva-
 179 d-āgavum [i*] i-vvāykkālgaḷ appiyar kuṇāṅ-aṇuttu-kkuttavum
 180 vīlaṅg-aḍaikkavun-kuṇṇōttam paṇṇavun-kūḍai-nīr-iraikkavum
 181 perāḍaḍ-āgavun-ēbēṇṇīr-ppoduviṇai śeyyāḍaḍ-āgavum [i*] a-nēir-aḍaittu=ppā-
 182 cheṇa²=pperuvad-āgavun=chup-ōṭṭāl māḍa-māligaiy-eḍukka=pperuvad-āgavun=
 183 turavu-kiṇaṇ iḷicheṇa=pperuvad-āgavun-kāvu teṅg-iḍa=pperuvad-āgavun-damaṇa[ka]-
 184 mu[m*] maravum-iruvēliyuṇ-cheṇbagamuṇ-cheṇgaḷunīrum māyum palāvuṇ-kamugum
 paṇai-

Tenth Plate ; First Side.

- 185 yuṇ=kodiyum=ulḷiṭṭa pall-uruvil payaṇ-maram-iḍavun-naḍavum peruvad-āgavum [i*]
 peru-
 186 ṇ-cheṇk=iḍa=pperuvad-āgavum [i*] ivv-ūr nīlattaiy-ēḍaruttu=ppurav-ūrgaḷukku=ppōy
 187 nīr pāyūn vāykkālgaḷ mēṇaḍai nīr pāyavum vāravum peruvad-āgavum [i*] puṇav-ūr nī-
 188 lattūḍu pōṇdu ivv-ūr nīlattukku=ppāyūn vāykkālgaḷ mēṇa-
 189 ḍai nīr pāyavum vāravum peruvad-āgavum [i*] ivv-ūr-iṭṭa teṅgum paṇaiyum i-
 190 lavar-ēra=pperāḍaḍ-āgavun-taṇ kuḍikk-ēra-vaṇṇam muraiṣum muppaḍi-ttō-
 191 raṇa[mu*]m nāṭṭa=pperuvad-āgavum [i*] ippaḍi perāḍaṅku=pperā parihāraṇ-nāḍōṭṭi-
 192 yum ūrāṇcheyum vaṭṭi-nāḷiyum piḍṇ-nāḷiyun-kaṇṇōla-kkāṇamum vaṇṇōra-ppārai-
 193 yuṇ=kuṣa-kkāṇamun-nīr-kkūliyum ilai-kkūlamun-taṇi-ppuḍavaiyūn-taṇaṇ-taṭṭār-
 ppāṭṭa-
 194 mum iḍai=ppāṭṭamum=āṭṭuk-iraiyu[m*] nallāvun=nalleruḍun=nāḍu-kāvalum āḍupō-

Tenth Plate ; Second Side.

- 195 kkum viṇṇaḍiyum² vālamaṇḍāḍiyum ulḷum² ōḍa-kkūliyum maṇṇupāḍum mā-
 196 viṇaiyūn-tiyeiyum ilam-pūṇcheyum kūṭṭi-kālum ulḷiṭṭu=kkō-ttōṭṭu-up-
 197 paṇṇāḍ-ērvogaippaṭṭaḍuṇ-kō=kkolḷāḍēy paḷlichechandaṭṭukkē.³
 198 y peruvad-āgavum [i*] ippaḍi perā vyavasthaiyum parihāramum
 199 perā i-unilāṇ-kāraṇmai miṇṇōṭṭiḷiyu[m*] miṇṇuḍi-kkūṇaimaiyum=ulḷa-
 200 ḍaṅga=pPaṭṭaṇa-kkūṇṇattu Nāgapaṭṭaṇattu=kKaḍāratt-araiyaṇ eḍuppi-
 201 kkiṇra Chūḷmaṇipayma-vihārattu=ppaḷlikku=ppaḷlichechandaṇ-i-
 202 raṇ-iliy-āga-kkuḍutta i-ppāṭṭu Ānaimaṇḍalam paḷlichechanda iraṇḍal-u-
 203 ḷpaḍa yāṇḍu irubatt-ōṇṇāḍu-mudal piḍi sūḷṇu piḍāḍai naḍaṇḍu kallu-
 204 ṇ=kāḷliyu[m*] nāṭṭi aṇavōlai śeyḍu kuḍuttōm Kshatriyaśikhāmaṇi-va-

Eleventh Plate ; First Side.

- 205 laṇāṭṭu=pPaṭṭaṇa-kkūṇṇattu nāṭṭōm nāṭṭārōḍum uḍa-niṇṇu piḍi sūḷṇu piḍāḍai naḍaṇḍu
 kal-
 206 laṇ-kāḷliyu[m*] nāṭṭi aṇavōlai śeyḍu kuḍuttōṇ puravuvai Kāḷlikkuḍaiyāṇ Aṇaiyaṇ

¹ The y sign of pa is marked at the end of the previous line.

² Insert y before cheṇa and read pāycheṇa.

³ For a note on these words see above, p. 215.

⁴ The k of kē is written at the beginning of the next line.

xi, a.

206	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	206
208	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	208
210	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	210
212	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	212
214	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	214

xi, b.

216	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	216
218	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	218
220	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	220
222	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	222
224	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	224

xii, a

226	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	226
228	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	228
230	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	230
232	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	232
234	வந்தனனாய்த் திருவருளையுடையவர்களுக்கெல்லாம்	234

xii, b.

236 கருகனையுமொப்பப்படுத்திப் பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 236
238 ஓதெயுமொப்பப்படுத்திப் பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 238
240 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 240
242 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 242
244 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 244

xiii, a.

246 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 246
248 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 248
250 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 250
252 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 252
254 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 254

xiii, b.

256 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 256
258 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 258
260 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 260
262 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 262
264 பிள்ளைகளுக்கென்று உபயோகமுண்டாகுமா 264

- 207 Tajikkulavagēṇ-ivaiy-eṇṇ-eḷutt-eṇṇum [*] ivv-Āpaimaṅgalam piḍi sūḷu-
 208 du piḍāgai naḍakkūrapōdu āpaiy-eṇi i-[p*] āṭṭārōḍum naḍa-piṇṇ-ellai
 209 terittu-kkāṭṭiṇṇē ivv-Āpaimaṅgalatt-iṇṇkum vaḷḷāḷu Kōṇ Pu-
 210 taḷṇē-ivaiy-eṇṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu piḍāgai naḍandu
 211 aravōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkū-
 212 irattu brahmadē[ya*]ā-Kaḍambaṅūr sabhaiyōm ivargaḷ śolla ivv-ūr maddhyasthaṇ
 Muppattiru-
 213 vaṇ Yajñan-āna Karpaḍāḍittagēṇ-ivaiy-eṇṇ-eḷutt-eṇṇum i-kKaḍambaṅūrār śo-
 214 ḷa ivv-ūr Vaikhānasag Nārāyaṇaṇ Dāmōdaraṇṇē-ivaiy-eṇṇ-eḷutt-eṇṇ-

Eleventh Plate ; Second Side.

- 215 rum [*] ippaḍi piḍāgai naḍandu piḍi sūḷu aravōlai śeydu kuḍuttōm
 216 Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrrattu brahmadēyam Nāraṇama-
 217 ṅgalattu sabhaiyōm ivv-ūr maddhyastag¹ Iruṇṇūruvaṇ Uttaman-āṇa Bra-
 218 hmamaṅgalyaṇṇē-ivaiy-eṇṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu aravō-
 219 lai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkū-
 220 irattu Vēlaṇḍuḍi Vēlaṇḍuḍaiyāṇ Nārāyaṇaṇ Oṇṇiṇṇē
 221 ivaiy-eṇṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu piḍāgai naḍandu a-
 222 ravōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrra-
 223 ttu brahmadēya[m*] Mūṇḍirkuḍi sabhaiyōm ivv-ūr maddhyastag¹ Kuṇava-Na-
 224 ndiy-āṇa Alaṇkārapṇiriyāṇē-ivaiy-eṇṇ-eḷutt-eṇṇum [*] ip-

Twelfth Plate ; First Side.

- 225 paḍi piḍi sūḷu piḍāgai naḍandu aravōlai śeydu kuḍuttōm Kshatriyaśikhā-
 226 maṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrrattu Narimaṇrattu ūrōm āḷā*² śolla oḷu-
 227 ḍiṇṇē ivv-ūr maddhyastag¹ Aimbattūruvaṇ Viḍḍiḍiḍuḍagēṇ ivai eṇ-
 228 ṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu piḍāgai naḍandu aravōlai
 229 śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrrattu-ch-
 230 Chāttamaṅgalatt-ūrōm ūrar² śolla eḷuḍiṇṇē ivv-ūr Vē-
 231 ṭkkōvāṇṇ-Ediraṇ Sāttan-āṇa Nānūṇṇuvapperuṇḍōvēḷā-
 232 ṇē-ivaiy-eṇṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu piḍāgai naḍandu ara-
 233 vōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrrat-
 234 tu brahmadēyam Sannamaṅgalattu sabhaiyōm sabhaiyār śolla eḷuḍi[ṇḍō*]

Twelfth Plate ; Second Side.

- 235 ivv-ūr-kkaraṇaṭṭāṇ maddhyastag¹ Durukkaṇ Kamudagēṇ ivaiy-eṇṇ-eḷu-
 236 tt-eṇṇum [*] ippaḍi piḍi sūḷu piḍāgai naḍandu aravōlai śeydu kuḍuttō-
 237 m Kshatriyaśikhāmaṇi-vaḷanāṭṭu-pPaṭṭaṇa-kkūrrattu brahmadēyam Koṭṭārakipiḍi sa-
 238 bhaiyōm ivv-ūr-kkaraṇaṭṭāṇ maddhyastag¹ Ūraṇ Chandiraśekharaṇ-āna
 239 Brahmamaṅgalyaṇṇē ivaiy-eṇṇ-eḷutt-eṇṇum [*] ippaḍi piḍi sūḷu

¹ Read *asthaṇ*.² Read *ārār*.

- 240 piḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kshatri[ya*]śikhāmaṇi-va-
 241 nāṭṭu=pPaṭṭapa-kkūṛṇattu=kKōvūr ūrōm ūrar² śolla eḷi([u])diṇēṇ
 242 ivv-ūr=kkaraṇattāṇ maddhyastag¹ Aiyyaṇ-Aiyyaṇēṇ=ivaṇi-egṇ-eḷutt=e-
 243 ṇrum [*] iṇṇaḍi piḍi sūḷṇdu piḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kshatri-
 244 yaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkūṛṇattu Uttūr ūrōm ūrar² śolla[v]-e-

Thirteenth Plate ; First Side.

- 245 luḍiṇēṇ ivv-ūr=kkaraṇattāṇ maddhyastag¹ Nakkaṇ Muḷḷiyēṇ=ivaṇi-egṇ-
 246 ṇ-eḷutt=egrum [*] iṇṇaḍi piḍi sūḷṇdu piḍāgai naḍandu aṇavōlai śeydu kuḍut-
 247 tōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkūṛṇattu brahmādēyam Nannimaṇ[ga*]-
 248 lattu sabhaiyōm sabhaiyār śolla ivv-ūr=kkaraṇattāṇ maddhyastag¹
 249 Kaṇṇaṇ Alaṇkārappiriyaṇēṇ=ivaṇi-egṇ-eḷutt=egrum [*] i-
 250 ppaḍi piḍi sūḷṇdu piḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriya-
 251 śikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkūṛṇattu brahmādēyam Poruvanūr sabhai-³
 252 yōm sabhaiyār śolla eḷuḍiṇēṇ ivv-ūr=kkaraṇattāṇ Vēṭkōva-
 253 ṇ Mādēvaṇ Ūraṇēṇ=ivaṇi-egṇ-eḷutt=egrum [*] iṇṇaḍi piḍi[*] sūḷṇdu piḍā-
 254 gai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-

Thirteenth Plate ; Second Side.

- 255 kkūṛṇattu Āḷaṇḍi ūrōm ūr[ā*]r śolla eḷuḍiṇēṇ ivv-ūr=kkaraṇattāṇ Kā-
 256 āyapaṇ Sūryya(ya*)ṇ-Araṇḍaṇēṇ ivaṇi egṇ-eḷutt=egrum [*] iṇṇaḍi piḍi sūḷṇdu pi-
 257 ḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkū-
 258 ṛṇattu=tTuṇaiyār ūrōm ūr[ā*]r śolla eḷuḍiṇēṇ ivv-ūr=kkaraṇattā-
 259 ṇ Bhāradvāji Tiritti Vaikundaṇ eḷutt=egrum [*] iṇṇaḍi piḍi sūḷṇdu piḍā-
 260 gai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-[pPaṭ]-
 261 ṭapa-kkūṛṇattu brahmādēyam Pirambil sabhaiyōm ivv-ūr=kkaraṇatt[ā*]ṇ maddhya-
 262 sthaṇ Kuṇavaṇ Nandiy-āṇa Alaṇkārappiriyaṇēṇ ivaṇi-egṇ-eḷutt=egru-
 263 m [*] iṇṇaḍi piḍi sūḷṇdu piḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kaḍambaṇkuḍiy-
 ūrō-
 264 m ūr[ā*]r śolla eḷuḍiṇēṇ ivv-ūr=kkaraṇattāṇ maddhyasthaṇ Kuṇava[ṇ*] Nandiy-āṇa
 Ala-

Fourteenth Plate ; First Side.

- 265 ākārappiriyaṇēṇ ivaṇi-egṇ-eḷutt=egrum [*] iṇṇaḍi piḍi sūḷṇdu piḍāgai naḍandu aṇa-
 266 vōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkūṛṇattu Sēndamaṇ-
 267 galattu ūrōm ūrār śolla eḷuḍiṇēṇ ivv-ūr maddhyasthaṇ Ūrāṇ Aiyyaṇē-
 268 ṇ=ivaṇi-egṇ-eḷutt=egrum [*] iṇṇaḍi piḍi[*] sūḷṇdu piḍāgai naḍandu aṇavōlai śe-
 269 ydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭapa-kkūṛṇa[ttu*]-chChiruchēṇḍa-
 maṇḡa-
 270 lattu Eṭṭi Valaṇḍuḷiyāṇ Sāṇḡaṇēṇ ivaṇi egṇ-eḷutt=egrum [*] iṇṇaḍi piḍi sūḷ-
 271 ṇdu piḍāgai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=

¹ Read 'sthan.

² Read 'ūrār.

³ The bh of bhai is entered at the commencement of the next line.

⁴ This letter is superfluous.

xix, a.

[illegible]

xiv, b.

276	276
278	278
280	280
282	282
284	284

FEA.

[illegible]

298	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	298
300	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	300
302	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	302
304	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	304
306	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	306
308	பயிற்சூத்திரத்தொன்றினை உத்தரவாசனம் எழுதினான். உத்தரவாசனம்	308

[illegible][illegible]

- 272 pPaṭṭaṇa-kkūṛṇattu-kKūṛāḷatt=ūrōm ūrār śolla eḷudigēṇ ivv-ūr-kkaraṇattāṇ
 273 Vēṭkōvaṇ Dēvaṇ Ūraṇēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu piḍā-
 274 ṇai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭi-¹

Fourteenth Plate; Second Side.

- 275 na-kkūṛṇattu=tTirunāvūr ūrōm ūrār śolla eḷudigēṇ ivv-ūr maddhyastha-
 276 u Śadurmugaṇ=Ara[n]gattēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu
 277 piḍāṇai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭ-
 278 ṭu=pPaṭṭaṇa-kkūṛṇattu brahmadēyam Uvarlekuḍi sabhaiyōm sabhaiyār śo-
 279 ḷla eḷudigēṇ ivv-ūr-kkaraṇattāṇ Vēṭkōvaṇ Mānāga[b*] N-
 280 āṇṇaṇaṇēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu pi-
 281 ḍāṇai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāma-
 282 ṇi-vaḷanāṭṭu=pPaṭṭaṇa-kkūṛṇattu Muṇjikuḍi ūrōm ūrār śo-
 283 ḷla eḷudigēṇ ivv-ūr-kkaraṇattāṇ Vēṭkōvaṇ Mānāgaṇ Kaṇṇa-
 284 ṇēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu piḍāṇai naḍandu a-
 285 ṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭaṇa-kkūṛṇattu Ti-

Fifteenth Plate; First Side.

- 286 rukkaṇṇaṇkuḍi sabhaiyōm sabhaiyār śollav=eḷudigēṇ ivv-ūr-kkaraṇat-
 287 tāṇ Vēṭkōvaṇ Atirāmaṇ Irubattunāḷvan-āgiya Muggūṛṇuvaṇē-
 288 ṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu piḍāṇai naḍandu aṇavōlai
 289 śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭaṇa-k-
 290 kūṛṇattu Kaḍambavalavāṭṭai ūrōm ūrār śolla eḷudigēṇ i-
 291 vv-ūr-kkaraṇattāṇ maddhyasthaṇ Ūrāṇ=Ūrāṇēṇ=ivai eṇṇ=eḷu-
 292 tt=eṇṇum [i*] ippaḍi piḍi sūḷṇdu piḍāṇai naḍandu aṇavōlai śeydu
 293 kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu=pPaṭṭaṇa-kkūṛṇattu=
 294 pPāḷaṇkorraṇkuḍi ūrōm ūrār śolla eḷudigēṇ ivv-ūr-kkaraṇattā-
 295 ṇ maddhyasthaṇ Ūrāṇ=Ūrāṇēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] ippaḍi piḍi sūḷṇ-
 296 du piḍāṇai naḍandu aṇavōlai śeydu kuḍuttōm Kshatriyaśikhāmaṇi-vaḷanāṭṭu-

Fifteenth Plate; Second Side.

- 297 pPaṭṭaṇa-kkūṛṇattu Vēṭkōḍaṇḍil ūrōm ūr[ā*]r śolla eḷudigēṇ ivv-ūr-kkara-
 298 ṇattāṇ maddhyasthaṇ Ūrā[n*] Nakkaṇēṇ=ivai eṇṇ=eḷutt=eṇṇum [i*] i-ppaḍi piḍi sūḷṇdu
 299 piḍāṇai naḍandu aṇavōlai śeydu kuḍuttōm ivv-Āṇaimaṇḍalattu brahmadē-
 300 yattu Āritāṇ Śiriyāṇ Kaḍambaṇēṇ=ivai eṇṇ=eḷutt=eṇṇum i-ppariśu². bBaṭṭā-
 301 y niṇṇu piḍi naḍappittu aṇavōlai śeyvittēṇ Kshatriyaśikhāma-
 302 ṇi-vaḷanāṭṭu=tTirunaraṇiyūr-nāṭṭu brahmadēyam āṇi-Tuṇḡamaṇḍalattu=
 303 tTūṇṇil Śrīdhara-Bhaṭṭaṇēṇ=ivaṇṇ=eḷutt=eṇṇum [i*] ippaḍi Bhaṭṭā[y*]
 304 niṇṇu piḍi naḍappittu aṇavōlai śeyvittēṇ Kshatriyaśikhāmaṇi-vaḷa-
 305 nāṭṭu Vēḷā-nāṭṭu=tTirunallūr-pPārkuḷattu=pPaṇṇābha-Bhaṭṭaṇēṇ=ivai eṇ-
 306 ṇ=eḷutt=eṇṇum [i*] i-ppariśu Bhaṭṭāy niṇṇu [piḍi*] naḍappittu aṇavōlai śeyvittēṇ Ksha-
 307 triyaśikhāmaṇi-vaḷanāṭṭu Vēḷā-nāṭṭu=tTirunallūr Pēṇṇapurattu Vēṇ-

¹ This word is generally written *Pappa*.² Delete *ō*.

308 naiya-Bhaṭṭaṇṇ=ivaiy=ēṇ=ēlutt=ēṇum [*] i-ppariṣu-Bhaṭṭāy niṇru pi-
 309 di naḍappittu aṇavōlai śeyvittēṇ Rājēndrasimha-vaḷanāṭṭu Śrī-Vīraṇ-

Sixteenth Plate : First Side.

310 rāyaṇa-chechaturvvēdimaṇḍalattu Dvēdaigōmapurattu Nandiśvara-Bhaṭṭaṇṇ=ivai
 311 ēṇ=ēlutt=ēṇum [*] pugunda aṇavōlaippaḍiyē variyil-iṭṭu-kkoḷgav=ēṇu naḍ-
 karumam=ārū-
 312 yum Miṇavaṇ-Mūvēndavēḷāṇum Kōṭṭamaṇḍalamuḍaiyāṇum Tēvaṇkuḍaiyāṇum na-
 313 ḍuvirukkuṇ=Kaḍalaṇḍuḍi=dDāmōdara-Bhaṭṭaṇṇum Kōṭṭaiyūr=pPūvatta-Bhaṭṭaṇṇum naḍ-
 karuma-
 314 m=ārāyum Parākramaśōḷa-Mūvēndavēḷāṇum Śēmbiyaṇ-Mūvēndavēḷāṇum Śōḷavē-
 315 ḷāṇum Araiśūr-uḍaiyāṇum naḍuvirukkuṇ Pullamaṇḍalattu Paramēśvara-Bhaṭṭa-sarva-
 316 kratuyāḷiyuṇ=cholla=ppuravavari Ālaṇḍaiyāṇ Kōḍaṇḍaṇ Śēṇaṇum Pū-
 317 damaṇḍalamuḍaiyāṇ Iḷavaḍigaḷ Nalḷāṇum Ālattūr-uḍaiyāṇ Kaṇṇagaṇ-
 318 Chōḷaiyūm varippottagaṇ Paruttaiyūr-kiḷavaṇ Śiṇṇaṇ Venkāḍaṇum
 319 mugaveṭṭi Kiḷvāy Kaṇavadiyūm Maṇḍaṇ=Araṇḍaṇ=Chaiyadaṇ=Amalaṇum Tattaṇ
 320 Śikittāṇum varippottaga-kkaṇakku Mādēvaṇ Būmiyūm variyiliḍu Uruvūr-uḍaiyā-
 321 n Tāḷi Viraśōḷaṇum paṭṭōlai Perumāṇ=Ambalattāḍiyūm Śikaṇḍaṇ Dēvaṇum
 322 Mākāḷaṇ=Ariṇṇiyūm Nakkaṇ Maṇḍagavaṇum irundu yāṇḍu irubattu-mūṇṇrāva-

Sixteenth Plate : Second Side.

323 du nāl nūrr-aṇubattu-mūṇṇrāva variyil-iṭṭu-kkoḍuttadu || Ivai Uyyakkōḍār-
 324 vaḷanāṭṭu=tTiraimūr-nāṭṭu Naḍūr-kiḷāṇ Araiyaṇ Arumoliy-āṇa Rājē-
 325 ndraśōḷa=pPallavaraiyaṇ ēluttu || Uyyakkōḍār-vaḷanāṭṭu Vepṇāṭṭu-
 326 kKēraḷāntaka-chechaturvvēdimaṇḍalattu Krishṇaṇ Rāmaṇ-āṇa Rājēndraśōḷa-
 327 Brahmamār[ā*]yagukkum okkum || Nittavinōda-vaḷanāṭṭu=pPāmbuḷi-kkūrrat-
 328 [tu*] Araiśūr-uḍaiyāṇ Irāyiravaṇ Pallavayaṇ-āṇa Uttamaśōḷa-pPallava-
 329 raiyaṇukkum okkum || Rājēndrasimha-vaḷanāṭṭu=kKupukkai-nāṭṭu=kKa-
 330 ḍalaṇḍuḍi Dvēdaigōmapurattu Dāmōdara-Bhaṭṭaṇṇukkum okkum || Uyyakkōḍā-
 331 r-vaḷanāṭṭu Ambar-nāṭṭu Kuṇumbil-kiḷāṇ Araiyaṇ Śikaṇḍaṇ-āṇa Miṇavaṇ Mūvē-
 332 ndavēḷāṇukkum okkum || ॐ ||

TRANSLATION:

Sanskrit portion.

(L. 1) Hail! Prosperity!

(V. 1) May the arms of Śārṅgin (i.e., Viṣṇu) of the *harinīla*-blue body, which are resplendent with *śārṅga* and other weapons, which are marked with the *kāśmīra* ointment (smeared) on the surface of Lakṣmī's two round breasts, whose golden bracelets glitter as they rub against the high summits of the whirling Mandara (*mountain*), (and) which protect the three worlds, increase greatly your prosperity!

¹ From this word onwards the writing is slightly different and the letters are more deeply cut. This portion might belong to the time of Rājēndra-Chōḷa I., while the previous portion might have been written at the time of Rājārāja I.

(V. 2) As long as the moon-crested deity (i.e. Śiva) sports with his consort on the Kailāsa mountain, as long as Hari (Viṣṇu) performs meditative sleep (*yōga-nidrā*) on the serpent couch in the milk-ocean, and as long as the sun, the sole light of all the worlds, dispels the dense darkness of the world, so long, may the Chōḷa family protect from danger the circle of the whole earth.

(V. 3) From the Sun (*Ahimaṣara*), the sole eye of the whole world, was (born) Manu the first of kings; (then) was born his son Ikṣhvāku, whose footstool was licked by rows of diadems of kings. In his family was (born) king Māndhātṛi, who was a storehouse of virtues, who was equal to Dhātṛi (Brahman) and who justly ruled this earth (extending) as far as the Lōkālōka mountain.

(V. 4) His son was the heroic king named Muchukunda. As his son was born king Vajabha who was the sole crest jewel of the Kshatra (i.e. the Kshatriya race). In his family was born the illustrious king, who was widely renowned throughout the world as Śibi and whose two feet were worshipped by the whole host of kings.

(V. 5) Who, excepting Vyāsa, the best among poets, is able to describe the qualities of that profoundly virtuous king who preserved his own life (*only*) for the benefit of others?

(V. 6) As a full moon to the ocean of that family, was born (*king*) Chōḷa, who was the repository of all arts (*kalā*) (just as the fullmoon is the repository of the sixteen *kalās*) and the kings born in whose family bore the name Chōḷa after his name.

(V. 7) Then came king Rājakēśarin, who conquered all (*his*) enemies. After him came Parakēśarin, who was bent on destroying the towns of hostile kings.

(V. 8) The name of Rājakēśarin and (*that*) of this Parakēśarin became alternately the order of kings born in their family.

(V. 9) In that family was born the lord of kings, Suraguru, who destroyed all (*his*) enemies, who was the standard of the Solar race, (*and*) who, having conquered in the battle-field even the unconquerable Mrityu, acquired the unattainable epithet Mrityujit.

(V. 10) In his family was born king Vyāghrakētu, who was a lion (*as it were*) to the elephants — (*his*) enemies. In that race was born the strong king Pañchapa (*who was*) the *Kalpa*-tree to (*his*) supplicants.

(V. 11) King Karikāla, (*the god of*) Death to his enemies, was born in that family. This (*king*) constructed embankments to the Kāvērī (river).

(V. 12) In his family was (*born*) Kōchchamkāṇṇ of well established fame, the bee at the lotus-feet of Sambhu (Śiva), (*and one*) whose feet were worshipped by all kings. In his family (*there*) was king Kōkkilī of clear intellect, the lord of prosperity, whose feet were worshipped by the crests of the whole host of kings.

(V. 13) In that family was born the victorious Vijayālaya of great strength, who conquered the entire surface of the earth (*and*) whose two lotus-like feet were brightened by the lustre of gems emanating from the region of the diadems of prime kings that prostrated before him.

(V. 14) From that king (*also* mountain) came forth Āditya (*also* Sun) of great splendour, who possessed (*mighty*) powers (*also* heat) and destroyed the dense darkness, i.e., enemies.

(V. 15) From him, who was the sole abode of countless heaps of gems (*and*) who possessed enormous strength, rose for the benefit of the world, king Parāntaka with full glory, just as the moon does with all his rays, to give pleasure to the world, from the milk-ocean (which contains within it countless gems and huge aquatic animals).

(V. 16) Having conquered the earth right up to the Chakravāja (mountain *and*) protected the whole (*of it*) with peace, that sun to the darkness, i.e. the Kali age, founded various big towns

(and) brightened the ends of the quarters with (*his*) fame which was as (*white as*) the clouds of the autumn (*śarad*).

(V. 17) With the pure gold brought from all the quarters which were subdued by the prowess of his own arm, this banner of the solar race (*i.e.*, Parāntaka) covered the mansion of Indumauli (Śiva) at Vyāghrāgrahāra (*i.e.*, Chidambaram).

(V. 18) To that king, whose two feet were worshipped by all the rulers of men, were born three sons prosperous as Sutrāman (Indra) and resplendent as the three fires, the (*one*) called Rājāditya in this world, (*another*) named the glorious Gaṇḍarāditya (*and the third*) Ariṇjaya, the valorous, whose name was famous throughout the world.

(V. 19) When king Parāntaka, who was pre-eminent in destroying the armies of (*his*) enemies (*and*) who was a follower of *dharma*, had gone to heaven after having protected the earth girdled by the ocean, there (*was*) his son known as Rājāditya, who was strong, (*and*) whose two feet were rubbed by the crests of hosts of kings: he became the lord of the earth.

(V. 20) That heroic Rājāditya, the ornament of the solar race having agitated in battle, the imperturbable Kṛishṇarāja along with his army, with his sharp arrows falling in all directions, while (*seated*) on the back of an excellent elephant, had his heart split by the thrusts of his (*i.e.* Kṛishṇarāja's) sharp arrows and mounting a celestial car went to the world of heroes (*cīvaloka*) praised by the three worlds.

(V. 21) When Rājāditya (or the sun among kings) of great prowess (or splendour) had gone to give pleasure to the lotus-faces of heavenly damsels, his heroic brother of wide-spread fame, (*named*) Gaṇḍarādityavarman, protected the whole earth dispelling the dense darkness, (*viz.*) all (*his*) enemies.

(V. 22) Having got a son named Madhurāntaka and (*having founded*) a big village after his own name in the country on the north bank of (*the river*) Kavērakanyā (*i.e.* Kāvērī), he (Gaṇḍarāditya) went to heaven for achieving the objects of (*that*) other world.

(V. 23) When that lord had gone to heaven, the heroic Ariṇjaya, a very conflagration in (*consuming*) the forest of enemy kings, ruled the whole earth.

(V. 24) From Ariṇjaya was born Parāntaka, (*who was*) equal (*in prowess*) to the destroyer of the (*three*) cities (*i.e.* Śiva), (*who was*) the crusher of the circle of enemy kings, (*and*) who, (*causing his*) subjects to be pleased by his good qualities, peacefully ruled the earth girdled by the ocean.

(V. 25) At the city named Chēvūra, he (Parāntaka) had the quarters filled with heaps of sharp and pointed arrows sent forth from his beautiful bow and caused to flow manifold rivers of blood springing from the high mountains, *i.e.* the enemies' elephants cut asunder by (*his*) sharp sword.

(V. 26) This lord of kings (rājendra) begot (*two sons*), Āditya, otherwise called Karikāla and Rājarāja, the head-jewel of the solar race.

(V. 27) When that Parāntaka directed his attention to protect the world of gods (*i.e.*, died), Āditya justly carried out the protection of the world of men.

(V. 28) That young boy (Āditya), the light of the family of Manu, played sportively in battle with Vira-Pāṇḍya, just as a lion's cub (*does*) with a rutting mad elephant proud of (*its*) strength.

(V. 29) When that chief of kings went to heaven, the son of Gaṇḍarāditya, (*i.e.*) king Madhurāntaka, he, of powerful arms and famous as Mahendra (Indra), protected the earth which had the ocean for its girdle.

(V. 30) When that chief of the rulers of the earth passed away to protect the abode of the gods, the heroic Rājarāja, the light of the Chōla race, whose footstool was licked (*i.e.* rubbed)

by the glittering crests of all kings, bore the heavy burden of the earth on his arm which was surpassing the lustre of the body of Śeṣha, the lord of serpents.

(V. 31) Conquering the kings of the Pāṇḍya, Tuḷu and Kēraḷa (*countries and*) **Sirṁhaḷēndra** and **Satyāśraya** and others by the power of his arm and taking possession of their elephants, horses, gems, and kingdoms, he caused to glow all the ten quarters with (*his*) fame.

(V. 32) Having accomplished the conquest of the regions and made all kings tributary, that lord of kings, Rājārāja, lived happily in his town, honoured by (*his*) people, just as Indra, worshipped by the world, was in heaven.

(V. 33) As far as the mountain which has the glory of bringing forth the Sun, as far as the Southern ocean, as far as the mountain named Asta and as far as the lord of mountains (*i.e.*, the Himālaya) occupied by Śambhu (Śiva), the kings that were concerned in the protection of their own families sagaciously sought refuge in the pair of lotus-feet of Nityavinōḍa, in order to enjoy many pleasures.

(V. 34) Because that sovereign was liberal to, (*and*) in many ways the refuge of, the kings that sought his feet, the good men in this earth call him **Rājāśraya** of boundless magnanimity.

(ll. 73 to 86) He, this **Rājakēsarivarman Rājārāja**, who had seen the other shore of the ocean of the collection of all sciences, whose foot-stool was made yellow by the cluster of rays (*emanating*) from many a gem set on the borders of the beautiful gold diadems worn by the entire circle of kings, gave, in the twenty-first year of his universal sovereignty,

to the Buddha residing in the surpassingly beautiful **Chū'āmaṇivarman-vihāra**, of (*such*) high loftiness (*as had*) belittled the Kanakagiri (*i.e.* Mēru), which had been built—in the name of his father, by the glorious **Māravijayōttuṅgavarman**, who, by the greatness of his wisdom, had conquered the teacher of the gods, who was the sun to the lotus-forest (*viz.*) the learned men, who was the *Kalpa*-tree to supplicants, who was born in the **Śailēndra** family, who was the lord of the **Śrī-Vishaya** (*country*), who was conducting the rule of **Kaṭāha**, who had the *Makara* crest, (*and*) who was the son of **Chū'āmaṇivarman** that had mastered all state-craft—at **Nāgī-pattana**, delightful (*on account of*) many a temple, rest-house, water-shed, and pleasure garden and brilliant with arrays of various kinds of mansions, (*situated*) in the division called **Paṭṭana-kūṛra** (*included*) in the big group of districts named **Kshatriyaśikhāmaṇi-vaṇaṇḍu**, which was the forehead-mark of the whole earth,

the village named **Āgaimaṇḍalam** (*which had its*) four boundaries defined by the circumambulation of the female elephant and (*which was situated*) in the division called **Paṭṭana-kūṛra** (*included*) in the same group of districts (*as had been named above*).

(Vv. 35-36) When that powerful (**Rājārāja**) had obtained divinity, his wise son, king **Madhurāntaka**, who ascended on his throne, caused an enduring edict (*to be made*) for this village, which had thus been granted by his father, the king-emperor, and ordered thus:—

(V. 37) As long as Śeṣha, the lord of all serpents, holds the entire earth, so long may this *vihāra* last in (*this*) world with its endowment.

(V. 38) This lord of Kaṭāha of great valour, the abode of virtues, thus prays to all future kings:—

“Protect (*ye*) for ever this my charity.”

(V. 39) In the delightful village called Kottaiyūr, famed in this world, that intelligent Brāhman of stainless character named Anantanārāyaṇa, the follower of the wise, born in the spotless family of Vasishṭha, which was the abode of prosperity, composed this *prastāvi*.

(Vv. 40-42) Of that king who was justly protecting the entire earth, who was invincible and who had subdued the whole host of hostile kings, the chief officer was the wise person called **Tilla-**

yāli, whose birth place in this earth was known as **Kāñchivāyil** and who was known in the world as **Rājarāja-Mūvëndavēl** : At his (i.e. the king's) injunction, he caused this edict to be neatly executed.

(Vv. 43-44) At the direction of that lord of **Kaṭāba**, **Śrīmān Aṭika**]'s son, who was well-known as **Tuvavūravān Aṇukka**, who was modest, endowed with virtues, devoted to his master's concerns and of generous mind, caused to be made this lasting edict.

(Vv. 45-48) The most intelligent **Rājarāja-Mahāchūrya**, otherwise called **Vāsudēva**, who, though born of **Kṛishṇa**, was not of black (*kṛishṇa*) conduct; the two sons of **Kṛishṇa**, called **Śīraṅga** and **Dāmōdara**, who were the bees (as it were) at the lotus-feet of **Kṛishṇa**; and also the son of **Vāsudēva**, named **Kṛishṇa**, who had beautiful lotus-like eyes; and the son of **Ārāvamṛita**, called **Purushōttama**, of excellent speech (?), who was vying with **Chitrāgupta** in stamping (i.e. engraving) letters—these five artists, who were the forehead-marks of the **Hōvya** family and born in **Kāñchipura**, wrote this eulogy.

(ll. 108f.) This edict was incised by us, the engraving sculptors of the prosperous (city of) **Kāñchīpura** in **Jayaṅgaḍachōlamanḍalam**, viz., **Kṛishṇaṅ Vāsudēvaṅ alias Rājarājappērāchāryaṅ**, **Kṛishṇaṅ Tiruvāraṅgaṅ**, **Kṛishṇaṅ Dāmōdaraṅ**, **Vāsudēvaṅ Kṛishṇaṅ** and **Ārāvamirdu Purushōttamaṅ**.

Tamil portion.

(l. 1) Hail! Prosperity! (This is the order of) **Kōñēriṅmaikoṇḍāṅ** (issued) to the **nāṭṭār** (i.e., the members of the Divisional Assembly) of **Paṭṭaṇa-kūṛṅgam**, a sub-division in **Kshatriyaśikhāmaṇi-vaḷanāḍu**, the headmen of *brahmādēyas*, the representatives of the *ūr* in *dēvadānas*, *paḷḷichchanda*, *kaṇimurūṭṭu* and *veṭṭippēra* (villages) and the *nagaraṅgaḷulār* (i.e., the body of merchants).

(l. 4) In the twenty-first year and ninety-second day of our (reign) when we were in the pavilion to the south of the palace of **Rājārāyaṇ** (situated) outside **Taṇjāvūr**, we having declared that, (in order to meet) the necessary requirements of the *paḷḷi* (attached to) the **Chūlāmaṇivarma-vihāra** which is being built by the **Kiḍāra** king **Chūlāmaṇivarman** at **Nāgapattanam** in **Paṭṭaṇa-kūṛṅgam** (a sub-division) of **Kshatriyaśikhāmaṇi-vaḷanāḍu**, the income of eight thousand nine hundred and forty-three *kalam*, two *tūṇi*, (one) *kuṇṇi* and one *nēḷi* of paddy accruing from the payment of land assessment on ninety-seven (*vēḷi*), two *mā*, one and a half *kāṇi*, one *mundirigai*; *kīl* (i.e. 1/320) of three *mā*, three *kāṇi*, and one *mundirigai* and *kīl* (i.e. 1/320) of half and two *mā* of land inclusive of those that had ceased to be *paḷḷichchanda* and exclusive of those that had been removed in survey, which formed the village of **Ānaimaṅgalam** in **Paṭṭaṇa-kūṛṅgam** (a sub-division) of **Kshatriyaśikhāmaṇi-vaḷanāḍu** shall be entered in the (revenue) register as a tax-free *paḷḷichchanda* from the twenty-first year (of our reign) and the taxes paid over to the *paḷḷi* in the **Chūlāmaṇivarma-vihāra** which (as aforesaid) is being erected by the **Kaḍāra** king at **Nāgapattanam** in **Paṭṭaṇa-kūṛṅgam** (a sub-division) of **Kshatriyaśikhāmaṇi-vaḷanāḍu**, (this) our order was written by **Amudan Tirttakaraṅ**, the headman of **Viḷattūr** in **Āvūr-kūṛṅgam** (a sub-division) of **Nittavinōḍa-vaḷanāḍu**, who writes our orders, signed by the superintendents of our writs (viz.,) **Kṛishṇaṅ Rāmaṅ alias Mummaḍichōḷa-Brahmanārāyaṅ** of **Kēraḷāntaka-chaturvēdimaṅgalam** in **Vēṇṇāḍu** (a sub-division) of **Uyyakkoṇḍār-vaḷanāḍu**, **Irāyiravaṅ Pallavayaṅ alias Mummaḍichōḷa Pōṣaṅ**, (a native) of **Araikūr** in **Pāmbuṇi-kūṛṅgam** (a sub-division) of **Nittavinōḍa-vaḷanāḍu** and **Vēḷaṅ Uttamachōḷaṅ alias Madurāntaka Mūvëndavēḷāṅ** (a native) of **Paruttikkuḍi** in **Nēhmali-nāḍu** (a sub-division) of **Arumolidēva-vaḷanāḍu**, and was issued; and in accordance with it, it was ordered to be entered in the accounts by our Secretaries **Ārūraṅ Aravanaiyaṅ alias Parākramachōḷa-Mūvëndavēḷāṅ**, **Tattapaṅ Śēndaṅ alias Śēmbiyaṅ Mūvëndavēḷāṅ** (and) **Māppāraṅ Poṛkāri** (a native) of **Aruṅkuṇṇam**, the arbitrators **Paramōḍara-Bhaṭṭa-Sarvakratayājin** of **Puḷḷamaṅgalam** and **Dāmōdara-Bhaṭṭaṅ** of **Kaḍalaṅḍuḍi**, our

Secretaries Pīṣaṅga-Pālūr *alias* Mīṣavaṅ-Mūvēṇḍavēḷāṇ of Kaṟkuḍi in Tirunaṟaiyūr-nāḍu (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷanāḍu, and Śaṅkaranārāyaṇaṅ Araṅgaṅ of Vaṅganagar in Puṟaṅgarambai-nāḍu (*a sub-division*) of Arumolīdēva-vaḷanāḍu, and the arbitrators Tammaḍi-Bhaṭṭaṅ of Veṇṇainallūr and Tiyaṁbaga-Bhaṭṭaṅ of Paśalai.

(l. 33) The *Puravucari* (*officers*) Korraṅ Poṟkāri, the headman of Kiḷinallūr, Śūṟṇiyaṅ Tēvaḍi (*a native*) of Kaḷumalam, Tēvaṅ Śāṭṭaṅ (*a native*) of Paḷuvūr and Aṇaiyaṅ Talikkulaṅ (*a native*) of Kaḷikkūḍi, the *varippattagam* (*i.e.* officers in charge of Tax registers) Kumaraṅ Araṅgaṅ (*a native*) of Śāṭṭaṅūr and Śiṅgaṅ Veṅkāḍaṅ, the headman of Paruttīyūr, being present, Āṇaimaṅgalam in Paṭṭaṅa-kūṟṟam (*a sub-division*) of their district, comprising of ninety-seven (*vēḷi*), two *mā*, one and a half *kāṇi*, one *mundirigai*, *kīḷ* (*i.e.* 1/320) of three *mā*, three *kāṇi* and one *mundirigai* and *kīḷ* (*i.e.* 1/320) of half, and two *mā* of land, after deducting those that had been removed in survey, was entered in the revenue register as a tax-free *paḷlichchandaṁ* on the ninety-sixth day of the (*said*) twenty-first year.

(l. 41) We furnished the names of (*the following persons*) for going round the hamlets accompanying the female elephant:—

Our (*officer*) Kaṇkāṇi-naḍuvīrukkum Tammaḍi-Bhaṭṭaṅ of Veṇṇainallūr and the Bhaṭṭas (*viz.*) Śrīdhara-Bhaṭṭaṅ of Tūrpil residing at Śrī-Tuṅgamaṅgalam *alias* Abhimānabhūṣaṇa-chaturvēḍi-maṅgalam in Tirunaṟaiyūr-nāḍu (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷanāḍu, Perpaṇābha-Bhaṭṭaṅ of Pārkuḷam (*residing at*) Tirumallūr in Vēḷānāḍu (*a sub-division*) of the same nāḍu, Veṇṇaiya-Bhaṭṭaṅ of Pērēmapuram (*residing*) in the same village and Nandiśvara-Bhaṭṭaṅ of Dvēdaigōmapuram (*residing*) at Śrī-Vīraṇārāyaṇa-chaturvēḍimaṅgalam, a free village in Kāra-nāḍu (*a sub-division*) of Rājēndrasīmha-vaḷanāḍu and the *Puravucari* (*officer*) Aṇaiyaṅ Talikkulaṅ (*a resident*) of Kaḷikkūḍi.

(l. 49) A royal order (*tirumuṅam*) embodying the above and with the words "it behoves you also to be with these persons, to point out the boundaries, to go round the hamlets accompanied by a female elephant, to set up (*boundary*) stones and milk-bush and to draw up and give the deed of gift," having been sent to us, the *nāṭṭōm* (the assembly of the district), in the writing of the Royal scribe (*mandiravēlai*) Amudaṅ Tirttakaraṅ, the headmen of Viḷattūr, and with the signatures of the Superintendents of Royal Writs (*tirumandiravēlai-nāyakam*) Kṛishṇaṅ Rāmaṅ *alias* Mummaḍiśōḷa-Brahmaṇārāyaṅ, Īṟiyiravaṅ Palḷavayaṅ *alias* Mummaḍiśōḷa-Pōṣaṅ (*a resident*) of Araiśūr and Vēḷāṅ Uttamaśōḷaṅ *alias* Maduraṇtaka-Mūvēṇḍavēḷāṇ (*a resident*) of Paruttikūḍi, in the twenty-first year (*of the reign*) of the glorious king Rājarājakēśarivarman *alias* Rājarāja-dēva, who having conceived in his mind that, like the goddess Lakṣmī, the great goddess of the Earth had become his own, was pleased to destroy the ships at Kāndaḷūr-Sāḷai, took, with (*the aid of*) his highly powerful and victorious army, Vēṅgaṇ-nāḍu, Gaṅgaṇ-pāḍi, Nulaṁhapāḍi, Taḍigai-pāḍi, Kuḷamalai-nāḍu, Kollam, Kaḷiṅgam and the province of Īḷam (*i.e.* Ceylon), famous in the eight quarters, and who carried away the splendour of the Śāḷiyas (*i.e.* the Pāṇḍyas) in the year of his acquiring excessive glory fit for being praised till the end of time, we, the *nāṭṭōm* (*i.e.* the assembly of the district), seeing it (*i.e.* the order) being brought, respectfully advanced (*towards*) received and carried (*it*) on our heads and accompanying the female elephant, walked round the hamlets, set up (*boundary*) stones and milk-bush and drew up and gave the deed of gift.

(l. 65) The eastern boundary of the land (*thus granted*) forms the western boundary of Kōvūr in Paṭṭaṅa-kūṟṟam (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷanāḍu; (*it is*) to the west of the land of the carpenter of Kōvūr and of the (*stream*) Kāvidi-ōḷai of Kōvūr; further south (*it is*) to the west of the field called Pugaiyuppi (*belonging to*) the same village; further south, proceeding in an easterly direction on the same boundary and further south of the same field, (*it is*) to the west of the field called Pugaiyuppi; further south and further west, (*it is*) to the north of the

small ridge (*which had been*) converted into a nursery (*and made to form part*) of the one-eighth (*vēli of land lying*) to the west of the channel irrigating the (*land called*) Pugaiyuppi; further, (*it is*) to the west of the (*said*) small ridge which had been converted into a nursery at the western side of this one-eighth (*vēli*); further still, (*it is*) to the north of the ridge made on the southern side of the same nursery; further on, (*it is*) to the west of the western ridge of this one-eighth (*vēli*); further, (*it is*) to the west of the one-eighth (*vēli*) of Pugaiyuppi (*lying*) on the southern side of the said one-eighth (*vēli*); further south of this, (*it is*) to the west of the one *mā* and a half of land belonging to the potter of Kōvūr; on the south of this (*land*), (*it is*), to the west of the one *mā* and a half (*of land*); on the south of this, (*it is*) to the south of the middle of the stream; further on, (*it is*) to the west of the boundary of this (*village of*) Kōvūr; further south, (*it is*) to the west of the one *mā* of land of Araiūr Maṇiyāḍi, a *Vellāla* of Kōvūr; on the south of this, (*it is*) to the south of the middle of the stream; going in a south-easterly direction along this stream, (*it lies*) to the west of the spot at which the western Paḷlavāykkāl falls into this very stream; further on, (*it is*) to the south of the southern bank of the western Paḷlavāykkāl and to the west of the western ridge of (*the land called*) Mēlpallam of Kōvūr; (*further*), it is to the north of the northern ridge of the one-eighth (*vēli of land*) of the *Vellāla* Uṇṇappāḷi Pākkaṇa in Mēlpallam of this village; (*it is also*) to the west of the middle of the stream at the western side of this same one-eighth (*vēli*) and of the one-eighth (*vēli of land*) of the *Vellāla* Paramēśvaraṇa Nāṇiyūr; (*it is*) to the west of the middle of this stream; (*further, it is*) to the west of this same stream which forms the boundary(?) (*kottam*) of the one-eighth (*vēli of land*) of Aiyyāṇa Śēṇḍaṇ, a *Vellāla* of Kōvūr; (*it is also*) to the south of the same one-eighth (*vēli of land*); (*further, it is*) to the west of this stream at the boundary(?) (*kottam*) of the land (*called*) Mēlpallam; and (*also*) to the west of the spot at which this stream falls into the (*channel*) Erivaṭṭi-vāykkāl and to the west of this Erivaṭṭi-vāykkāl; further, (*it is*) to the south of this Erivaṭṭi-vāykkāl and to the west of this Erivaṭṭi-vāykkāl.

(l. 92) The southern boundary is to the north of this Erivaṭṭi-vāykkāl; and going in a westerly direction along this Erivaṭṭi-vāykkāl, crossing the same channel and getting up (*its*) southern bank, and going further south along the western boundary of the (*one*) *vēli* of *paḍugai* land belonging to the *brahmadēya* of this (*village of*) Āpaimaṇḍalam, (*it lies*) to the west of the stream which (*here*) lies in the direction of south-north; going then in a southerly direction along this (*same*) boundary, (*and proceeding*) further west, (*it is*) to the north of the same stream; again (*going*) in a northerly direction along the said stream and reaching this Erivaṭṭi-vāykkāl, (*it is*) to the east of it; crossing the Erivaṭṭi-vāykkāl and getting up its north bank and proceeding (*then*) in a westerly direction along the north bank of this channel, (*it lies*) to the north of the channel; passing in a westerly direction along this boundary, and then in a westerly direction in the course of the stream, and reaching the northern ridge of the four *mā* of land in Śīvalaiykuḍi, a *brahmadēya* of Paṭṭapa-kūṇṇam in this *nāḷu*, and (*then*) passing along the same ridge in a westerly direction, (*it lies*) to the north of this boundary; proceeding in a westerly direction along the same boundary and reaching the stream (*called*) Paḷaviḷappu, (*it lies*) to the north of this boundary.

(l. 106) The western boundary is to the east of the *veṭṭappēru* (*granted to the men in charge of*) the head sluice of the Nāṭṭuppōkku-(*channel*) which runs in a northerly direction; going further north and reaching the stream which forms the eastern boundary of the lands of (*the village of*) Muṇjikuḍi in Paṭṭapa-kūṇṇam of the same district and going then in a northerly direction along the middle of the same stream as it lay, (*it lies*) to the east of this stream, and includes the stream also; proceeding thence in a northerly direction along the stream, as it lay, till reaching the lands of the same (*village of*) Muṇjikuḍi, and reaching also the stream which formed the eastern boundary of this Muṇjikuḍi, and proceeding further north, (*it is*) to the east of the same boundary; going through the several turnings of the stream as it lay and then passing in a northerly direc-

tion till reaching the lands of this Muñjikuḍi (*village*), and proceeding further north of the stream which forms the eastern boundary of the same village of Muñjikuḍi and further to the east of the same boundary, and going then in a northerly direction along this stream as it lay, and leaving this (*stream*) and reaching the southern ridge of the four *mā* of land (*belonging to*) Rāman Gōvinḍaḍa, a Veḷḷāla of this Muñjikuḍi and passing (*then*) in a northerly direction along the same boundary and reaching the southern ridge of the lands which formed the *brahmadēya* of this (*same*) Muñjikuḍi, (*it lies*) to the south of it and also to the east of it; further on (*it lies*) to the north of the lands (*belonging to*) the *brahmadēya* of the said Muñjikuḍi; going then in a northerly direction along the same boundary, (*it lies*) to the east of the land forming the eastern boundary of the holding of the Veḷḷālas (*veḷḷān-vagaḷ*) of the said Muñjikuḍi; going then in a northerly direction along the same boundary, and then in a north-westerly direction till reaching the field called Ūḍārimayakkal in Muñjikuḍi, (*it lies*) to the east of the eastern ridge of the said field; going in a westerly direction along the northern ridge of the same field, (*it lies*) to the north of the northern ridge; going in a northerly direction along the (*stream of*) Paṟaiyōḍai on the western side of the same field, (*it lies*) to the east of the same stream; going then in a northerly direction along the same stream till reaching the channel called Rājarājan-vāykkāl which was dug out to irrigate the lands of this (*village of*) Āṇaimaṅgalam and then crossing this channel and getting up its northern bank, (*it lies*) to the east of the eastern ridge of the field called Kālavāy in the *brahmadēya* of this (*village of*) Āṇaimaṅgalam; going in a northerly direction and (*then*) in an easterly direction and reaching the southern ridge of the quarter (*vēḷi*) of land of Kiḷāṇ Kiḷāṇ in the *brahmadēya* of this Āṇaimaṅgalam, and passing (*again*) in a south-easterly direction, (*it lies*) to the south and east of the boundary which proceeds from this (*ridge*) in north-easterly and easterly directions; going (*then*) in a north-westerly direction along the northern ridge of the same, (*it lies*) to the north of this (*line*); further, (*it lies*) to the east of the eastern ridge of the three *mā* (*of land*) of Āritāṇ Śiṟiyāṇ Kaḍambaṇ in the *brahmadēya* of this (*village of*) Āṇaimaṅgalam.

(l. 134) Proceeding in an easterly direction along the southern ridge of this (*land*), the northern boundary is to the south of this (*field*); proceeding in an easterly direction along the boundary of the land called Koṭṭiḍal in the *brahmadēya* (*village of*) Pirambil in Paṭṭapa-kūṛram, (*a sub-division*) of the said district (*of Kshatriyaśikhāmaṇi-vaḷanāḍu*) till reaching the western ridge of the land of Vāchobiyaṇ Paramēśvaraṇ Pūvaṇ in the *brahmadēya* of the said Āṇaimaṅgalam, (*it lies*) to the south of it; (*it also lies*) to the west, south and east of the said land; (*it is*) also to the east of the eastern ridge of the land called Koṭṭiḍal in the *brahmadēya* (*village of*) Pirambil in the above said *nāḍu*; proceeding in a northerly direction along the same ridge and reaching the southern bank of the river called Viḷappu, (*it lies*) to the south of its southern bank; proceeding in an easterly direction along this bank and reaching the western ridge of the one *mā* and a half (*of land*) in the *dēvadāna* of (*the god*) Mahādēva of this (*village of*) Āṇaimaṅgalam, (*it lies*) to the west of this ridge; proceeding in a southerly direction along the same ridge and reaching the western ridge of (*the field of*) Muḷḷivaravai which is (*also*) a *dēvadāna* of the same god, (*it lies*) to the west of that ridge; proceeding (*then*) in southern and eastern directions along the same ridge and reaching the tank of this god, and then going in a southerly direction along the western bank of the channel feeding the said tank of this god, (*it lies*) to the west of the western ridge of the field called Kaṇavadi-kāl which is also a *dēvadāna* of (*the above mentioned*) god; proceeding (*then*) in an easterly direction along the southern ridge of this Kaṇavadi-kāl, (*it lies*) to the south of this ridge; (*it is also*) to the west of the western ridge of the one *mā* of the *dēvadāna* land called Meḷukkuppuraṇ¹ (*belonging to*) this god; proceeding in an easterly

¹ Assignments made for meeting the expenses of supplying oil for the anointing of images of gods and for cleaning the courtyards of temples are called Meḷukkuppuraṇ.



direction along the southern ridge of this one *mā*, (*it lies*) to the south of this ridge; proceeding (*then*) in an easterly direction along the southern ridge of the three *kāṇi* of the *dēvadāna* land of (*i.e.*, belonging to) this god and reaching the Pattal-channel, (*it lies*) to the south of it; proceeding (*further*) in a northerly direction along the western bank of the said Pattal-channel till reaching the (*river called*) Viḷappu, (*it lies*) to the east of it; crossing the said Viḷappu and getting up its northern bank and arriving at the boundary of Mūṅgirkūḍi which is a *brahmadēya* of Paṭṭapa-kūṅṅam in the same district and then proceeding in northern and eastern directions along that boundary, (*it lies*) to the east and south of it; further on, (*it is*) to the west of the lands of this Mūṅgirkūḍi; proceeding in a southerly direction along the said boundary till reaching (*the river*) Viḷappu, crossing the Viḷappu and getting up its southern bank and then proceeding in an easterly direction along the southern bank and reaching the western ridge of the land called Kaṇavadimayakkal (*situated*) in Kōvūr of this *nāḍu*, (*it lies*) to the south of it; (*it lies also*) to the west of the western ridge of this land (*viz.*), Kaṇavadimayakkal; proceeding in an easterly direction along the southern ridge of this land (*viz.*), Kaṇavadimayakkal and reaching the channel irrigating Nallūrchēri, a *brahmadēya* of Paṭṭapa-kūṅṅam of this district (*it lies*) to the south; proceeding then in an easterly direction along the southern bank of the said channel till reaching the southern ridge of the one *mā* of land (*belonging to*) Urāppaḷi Pākkaran, a Vellāla of Kōvūr in the same district and then going in an easterly direction of this southern ridge and reaching the carpenter's land in Kōvūr where the boundary originally commenced, (*it lies*) to the south.

(l. 167) The donee shall have possession of the wet lands, dry lands, the village, village-site, ponds, sacred temples, the quarters of the Paṇaiyas, the quarters of the artisans and the burning grounds included within the four great boundaries thus described.

(l. 169) The following are the conditions to be observed in thus taking possession of this village inclusive of *kārāṇmai* and *mīyāṭchi* (*rights*) with its excess and deficiency in measurement including in it the houses, house-sites, shops, the bazaar street, assembly grounds, waste lands set apart for grazing calves, ponds, *koṭṭagāram* (*i.e.*, kraals or palaces), valleys and wells, ant-hills, *teṅṅi*, forests, *piḍiligaḷi*, barren lands and brackish lands, rivers, arable lands near rivers, streams, breaches, pits containing fish, gardens with their honey (*produce*), trees growing up and wells sunk down, without excluding any of the existing lands covered with water or rolled by the harrow or where the *inguana* runs or the tortoise crawls.

(l. 176) Channels shall be dug (*so as*) to irrigate the lands of the village; and their waste water shall be collected in canals and led away. Existing water courses over channels irrigating these lands shall be allowed to flow and their waste water shall be collected and led away. It is not permissible for others to cut branches, dam them across, put up small picottahs or bale water in baskets. Good (*i.e.*, drinking) water shall not be used for common purposes; but it may be dammed and made to irrigate (*lands*). Mansions and large edifices shall be built of burnt tiles (*i.e.*, bricks). Large wells shall be sunk. Coconut trees shall be planted in groves. *Damanaka*, *maruvu*, *iruvēli*, *ṣeṇbagam*, *ṣeṇḡaḷunīr*, mango, jack, areca-palm, palmyra, *koḍi* and other useful trees of various descriptions shall be sown and planted. A big oil-press shall be set up. (*Such of*) the irrigation channels as are cut through the lands of this village and (*made to*) pass to outlying villages shall be permitted to flow over and be collected. (*Similarly also*), the channels cut through the lands of the outlying villages (*and made to*) pass into this village for the irrigation of lands shall be permitted to flow over and be collected. *Haras* shall not be permitted to climb the palmyra and coconut trees planted (*on the borders*) of this village. Big drums and ornamental arches in three rows shall be allowed for families, according to traditions.

(l. 191) On receiving the lands as aforesaid, the privileges conferred are as follows:—*nāḍāṭchi* (fee for the administration of the district), *ārāṭchi* (fee for the administration of the

village), *vaṭṭināḷi* (i.e., one *nāḷi* of grain on each basket), *pidānāḷi*, *kappāḷakāṇam* (i.e., fee of one *kāṇam* of gold received on every marriage occasion), *vaṇṇārappārai* (i.e., fee on washerman's stones), *kuṭakkāṇam* (i.e., fee of one *kāṇam* paid by every potter), water-cess, *ilai-kūlam*, *taṇip-puḷavai* (i.e., fee of one cloth on each loom), the fee on brokers, fee on goldsmiths, fee on shepherds, *āṭṭukkīrai* (i.e., fee for keeping flocks of sheep), good cow and good bull, *nāḷukūval* (i.e., fee for the watch of the district), *ūdupōkku*, *viṇṇiḍi*, *vāḷamaṇḍāḍi*, *uigu*, *ōḍakkūli* (i.e., fee on ferries), tolls, *maṇrupāḍu* (i.e., fee raised for assembly), *māviṇai*, *tīyeri*, *iḷampūṭchi*, *kūṭikāl* and such other fees, as the king could levy and enjoy, shall not henceforth be received by the king but shall be taken by the authorities of this *paḷḷi*.

(l. 198) For this land, inclusive of its *kārāṇmai* and *miyāṭchi* (rights), with all excess and deficiency in measurements and including (such) lands as had ceased to be *paḷḷichchanda*, forming the village of *Āṇaimaṇḍalam* (situated) in this district, which had been granted (subject to) the conditions and privileges (specified) above, as a tax-free *paḷḷichchanda* to the *paḷḷi* in the *Chūḷāmaṇivarma-vihāra* which is being built by the *Kaḍāra* king at *Nāgapattāṇam* in *Paṭṭaṇa-kūṇṇam*, we, the *nāṭṭōm* (i.e., the members of the Divisional Assembly) of (the said) *Paṭṭaṇa-kūṇṇam* in *Kshatriyaśikhāmaṇi-vaḷaṇāḍu*, accompanying the female elephant, circumambulated the hamlets, planted (boundary) stones and milk-bush, drew up and presented the gift deed (to have effect) from the twenty-first year (of the king's reign). I, *Āṇaiyaṇ Taḷikkulaṇṇaṇ*, (a resident) of *Kaḷḷikkudī* (and) a *puracurari* (officer), being present with the representatives of the districts while accompanying the female elephant and circumambulating the hamlets, planting (boundary) stones and milk-bush, drew up and gave the deed of gift: and this is my signature.

(l. 207) When the *nāṭṭār* were accompanying the she-elephant and circumambulating the hamlets of this *Āṇaimaṇḍalam*, I, *Kōp Puttaṇ*, a *Veḷḷāḷa*, residing at this *Āṇaimaṇḍalam*, mounted the elephant, was present with them and showed the boundaries clearly: and this is my signature.

(l. 210) In this manner, we, the members of the assembly of *Kaḍambaṇṇūr*, a *brahmadēya* of *Paṭṭaṇa-kūṇṇam* in *Kshatriyaśikhāmaṇi-vaḷaṇāḍu*, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At their bidding, I, *Muppattiru-vaṇ Yajñaṇ alias* *Karpagāḍittāṇ*, the arbitrator of this village, (have signed this): and this is my signature. At the bidding of the inhabitants of this *Kaḍambaṇṇūr*, I, *Nārāyaṇaṇ Dāmō-daraṇ*, a *Vaikhānasa* of this village, (have signed this): and this is my signature.

(l. 215) In this manner, we, the members of the assembly of *Nārapamaṇḍalam*, a *brahmadēya* of *Paṭṭaṇa-kūṇṇam* in *Kshatriyaśikhāmaṇi-vaḷaṇāḍu*, circumambulated the hamlets accompanying the she-elephant, and drew up and gave the deed of gift. I, *Iruṇūṇṇuṇṇaṇ Uttamaṇ alias* *Brahmamaṇḍalyaṇ*, the arbitrator of this village, (have signed this): and this is my signature.

(l. 218) In this manner, we, (the *ūrār* of *Vēlaṇḍuḍi*?), accompanied the she-elephant and drew up and gave the deed of gift. I, *Vēlaṇḍuḍaiyāṇ Nārāyaṇaṇ Orri* of *Vēlaṇḍuḍi* in *Paṭṭaṇa-kūṇṇam*, (a sub-division) of *Kshatriyaśikhāmaṇi-vaḷaṇāḍu* (have signed this): and this is my signature.

(l. 221) In the said manner, we, the members of the assembly of *Mūṇḍirukudī*, a *brahmadēya* of *Paṭṭaṇa-kūṇṇam* in *Kshatriyaśikhāmaṇi-vaḷaṇāḍu*, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. I, *Kuṇava-Nandi alias* *Alaṅkāra-priyaṇ*, the arbitrator of this village, (have signed this): and this is my signature.

(l. 224) In the said manner, we, the *ūrār* of *Narimaṇṇam* in *Paṭṭaṇa-kūṇṇam*, (a sub-division) of *Kshatriyaśikhāmaṇi-vaḷaṇāḍu*, accompanied the she-elephant, circumambulated the hamlets

and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Aimbattiruvay Viḍēlvi-
dugay, the arbitrator of this village, have signed (*this*): and this is my signature.

(l. 228) In the said manner, we, the *ūrār* of Śāttamaṅgalam in Paṭṭapa-kūrṅgam, (a sub-
division) of Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circumambulated the
hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Vēṭkōvaṇ Ediray
Śāttap *alias* Nānūrruvapperuṅgōvēḷay of this village have signed (*this*): and this is my signa-
ture.

(l. 232) In the said manner, we, the members of the assembly of Śannamaṅgalam, a *brah-
madēya* of Paṭṭapa-kūrṅgam in Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant,
circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the
assembly, I, Durukkaṇ Kamuday, the accountant-arbitrator of this village have signed (*this*):
and this is my signature.

(l. 236) In the said manner, we, the members of the assembly of Kottārakkuḍi, a *brah-
madēya* of Paṭṭapa-kūrṅgam in Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant,
circumambulated the hamlets and drew up and gave the deed of gift. I, Ūraṇ Chandrasēkharay
alias Brāhmamaṅgalyay, the accountant-arbitrator of this village, (*have signed this*): and this
is my signature.

(l. 239) In the said manner, we, the *ūrār* of Kōvūr in Paṭṭapa-kūrṅgam, (a sub-division) of
Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circumambulated the hamlets and
drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Aiyyay Aiyyay, the account-
ant-arbitrator of this village, have signed (*this*): and this is my signature.

(l. 243) In the said manner, we, the *ūrār* of Uttūr in Paṭṭapa-kūrṅgam, (a sub-division) of
Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circumambulated the hamlets and
drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Nakkaṇ Muḷḷi, the accountant-
arbitrator of this village have signed (*this*): and this is my signature.

(l. 246) In the said manner, we, the members of the assembly of Nappimaṅgalam, a *brah-
madēya* of Paṭṭapa-kūrṅgam in Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant,
circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the
assembly, I, Kannaṇ Alaṅkārapriyay, the accountant-arbitrator of this village, (*have signed this*):
and this is my signature.

(l. 249) In the said manner, we, the members of the assembly of Poruvanūr, a *brahmadēya*
of Paṭṭapa-kūrṅgam in Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circum-
ambulated the hamlets and drew up and gave the deed of gift. At the bidding of the assembly,
I, Vēṭkōvaṇ Mādēvaṇ Ūraṇ, the accountant of this village, have signed (*this*): and this is my
signature.

(l. 253) In the said manner, we, the *ūrār* of Ālaṅguḍi in Paṭṭapa-kūrṅgam, (a sub-division)
of Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circumambulated the hamlets
and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Kāśyapay Sūryyay Araṅgay,
the accountant of this village, have signed (*this*): and this is my signature.

(l. 256) In the said manner, we, the *ūrār* of Turaiyūr in Paṭṭapa-kūrṅgam, (a sub-division)
of Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circumambulated the hamlets
and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Tiritti Vaikunday of the
Bhāradvāja-(*gōtra*), the accountant of this village, have signed (*this*): and (*this is my*) signature.

(l. 259) In the said manner, we, the members of the assembly of Pirambil, a *brahmadēya*
of Paṭṭapa-kūrṅgam in Kshatriyaśikhāmaṇi-vaḷanāḍu, accompanied the she-elephant, circum-
ambulated the hamlets and drew up and gave the deed of gift. I, Kuṇavaṇ Nandi *alias* Alaṅkā-
rapriyay, the accountant-arbitrator of this village, (*have signed this*): and this is my signature.

(l. 263) In the said manner, we, the *ūrār* of Kaḍambaṅguḍi, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Kuṇavaṇ Nandi *alias* Alaṅkārapriyaṇ, the accountant-arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 265) In the said manner, we, the *ūrār* of Śēndamaṅgalam in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Ūrāṇ Aiyāṇ, the arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 268) In the said manner, we, (*the ūrār of Śīruchchēndamaṅgalam* ?), accompanied the she-elephant, circumambulated the hamlets, and drew up and gave the deed of the gift. I, Eṭṭi Valaṅḷuḷiyāṇ Saṅgaṇ of Śīruchchēndamaṅgalam in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, (*have signed this*) : and this is my signature.

(l. 270) In the said manner, we, the *ūrār* of Kuṟṟālam in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Vēḷkōvaṇ Dēvaṇ Ūraṇ, the accountant of this village, have signed (*this*) : and this is my signature.

(l. 273) In the said manner, we, the *ūrār* of Tirunāvūr in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Chaturmukhaṇ Araṅgaṇ, the arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 276) In the said manner, we, the members of the assembly of Uvarkkuḍi, a *brahmadēya* of Paṭṭaṇa-kūrṅam in Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the assembly, I, Vēḷkōvaṇ Mānāgaṇ Nārāyaṇaṇ, the accountant of this village, have signed (*this*) : and this is my signature.

(l. 280) In the said manner, we, the *ūrār* of Muṇḷikuḍi in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Vēḷkōvaṇ Mānāgaṇ Kaṇṇaṇ, the accountant of this village, have signed (*this*) : and this is my signature.

(l. 284) In the said manner, we, the members of the assembly of Tirukkappaṅguḍi in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the assembly, I, Vēḷkōvaṇ Atirāmaṇ Irubattunāḷvaṇ *alias* Muṇḍūṟṟuvaṇ, the accountant of this village, have signed (*this*) : and this is my signature.

(l. 288) In the said manner, we, the *ūrār* of Kaḍambavalavāṭṭakai in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Ūrāṇ Ūrāṇ, the accountant-arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 292) In the said manner, we, the *ūrār* of Pāḷaṅkorraṅguḍi in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Ūrāṇ Ūrāṇ, the accountant-arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 295) In the said manner, we, the *ūrār* of Veṇkiḍaṅḡil in Paṭṭaṇa-kūrṅam, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. At the bidding of the *ūrār*, I, Ūrāṇ Nakkaṇ, the accountant-arbitrator of this village, have signed (*this*) : and this is my signature.

(l. 298) In the said manner, we, (*the members of the assembly of Āṇaimaṅgalam* ?), accompanied the she-elephant, circumambulated the hamlets and drew up and gave the deed of gift. I, Ārittaṅ Śiṟiyāṅ Kaḍambaṅ, (*a resident*) of this *brahmadēya* of Āṇaimaṅgalam, (*have signed this*) : and this is my signature.

(l. 300) In the said manner, I, Tūṟpīl Śrīdhara-Bhaṭṭaṅ, (*a resident*) of Śrī-Tuṅgamaṅgalam, a *brahmadēya* in Tirunaṟaiyūr-nāḍu, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, (*in the capacity*) of a Bhaṭṭa, caused the she-elephant to circumambulate (*the hamlets*) and got the deed of gift to be drawn up. This is my signature.

(l. 303) In the said manner, I, Paṟṟaṇābha-Bhaṭṭaṅ of Pārkkūlam, (*residing*) at Tirunallūr in Vēḷā-nāḍu, (*in the capacity*) of a Bhaṭṭa, caused the she-elephant to circumambulate (*the hamlets*) and got the deed of gift to be drawn up and given. This is my signature.

(l. 306) In the said manner, I, Veṇṇaiya-Bhaṭṭaṅ of Pērēmapuram (*residing*) at Tirunallūr in Vēḷā-nāḍu, (*a sub-division*) of Kshatriyaśikhāmaṇi-vaḷaṇāḍu, (*in the capacity*) of a Bhaṭṭa, caused the she-elephant to circumambulate (*the hamlets*) and got the deed of gift to be drawn up and given. This is my signature.

(l. 308) In the said manner, I, Nandiśvara-Bhaṭṭaṅ of Dvēdaigōmapuram (*residing*) at Śrī-Vīraṇārāyaṇa-chaturvēdimāṅgalam in Rājēndrasimha-vaḷaṇāḍu, (*in the capacity*) of a Bhaṭṭa, caused the she-elephant to circumambulate (*the hamlets*) and got the deed of gift to be drawn up and given. This is my signature.

(l. 311) Our (*i.e.*, the Royal) Secretaries (*viz.*) Miṟavaṅ Mūvēṇḍavēḷāṅ, Korramaṅgalamu-daiyāṅ and Dēvaṅkuḍaiyāṅ; the arbitrators (*viz.*) Dāmōdara-Bhaṭṭaṅ of Kaḍalaṅguḍi and Pūvatta-Bhaṭṭaṅ of Koṭṭaiyūr; our Secretaries (*viz.*) Parākramaśōḷa-Mūvēṇḍavēḷāṅ, Śembiyaṅ Mūvēṇḍavēḷāṅ, Sōḷavēḷāṅ and Araiśūruḍaiyāṅ, and the arbitrator Paramēśvara-Bhaṭṭa-Sarva-kratuyājin of Puḷlamaṅgalam, having ordered that (*the necessary*) entries may be made in the Revenue Registers in accordance with the deed that was thus signed and issued; the *puravevari* (*officers*) (*viz.*) Kōḍaṇḍaṅ Sēṇaṅ of Āḷaṅguḍi, ḷavaḍigaḷ Naḷḷāṅ residing at Pūḍamaṅgalam and Karpagaṅ Sōḷai residing at Ālattūr, the *varippottagaṅ* (*i.e.*, officer in charge of Revenue Registers) (*viz.*) Śiṅgaṅ Venkāḍaṅ, the headman of Paruttiyūr, the *mugaveṭṭi* (*officers*) (*viz.*) Kīḷvāy-Kaṇa-vadi, Munḍaṅ Araṅgaṅ, Saiyadaṅ Amalaṅ, Tattaṅ Śīkiṭṭaṅ (*i.e.*, Śrī-Krishṇa), the *varippottaga-kkaṇakku* (*i.e.*, the accountant in charge of the Revenue Registers) Mādēvaṅ Būmi, the *variyilidu* (*i.e.*, the officer who makes entries in Revenue Registers) Tāḷi Viraśōḷaṅ, a resident of Uruvūr, and the *paṭṭolai* (keepers of Royal writs) (*viz.*) Perumaṅ Ambalattāḍi, Śikaṇḍaṅ (*i.e.*, Śrīkaṇṭha) Dēvaṅ, Mākāḷaṅ Ariṇṇi, and Nakkaṅ Maṇḍagavaṅ, being present, entries were made in the Revenue Registers and the deed was given (*to the donee*) on the **one hundred and sixty-third day** of the **twenty-third regnal year**.

(l. 323) This is the signature of Araiyaṅ Arumoḷi *alias* Rājēndraśōḷa-Pallavaraiyaṅ, the headman of Naḍār in Tiraimūr-nāḍu, (*a sub-division*) of Uyyakkonḍār-vaḷaṇāḍu.

(l. 325) (*This is*) approved by Kṛishṇaṅ Rāmaṅ *alias* Rājēndraśōḷa-Brahmamārāyaṅ of Kēraḷāntaka-chaturvēdimāṅgalam in Veṇṇāḍu, (*a sub-division*) of Uyyakkonḍār-vaḷaṇāḍu.

(l. 327) (*This is*) approved by Irāyiravaṅ Pallavayaṅ *alias* Uttamaśōḷa-Pallavaraiyaṅ, a resident of Araiśūr in Pāmbuṇi-kūṟram, (*a sub-division*) of Nittavinōḍa-vaḷaṇāḍu.

(l. 329) (*This is*) approved by Dāmōdara-Bhaṭṭaṅ of Dvēdaigōmapuram, (*a resident*) of Kaḍalaṅguḍi in Kuṟukkai-nāḍu, (*a sub-division*) of Rājēndrasimha-vaḷaṇāḍu.

(l. 330) (*This is*) approved by Araiyaṅ Śikaṇḍaṅ (Śrīkaṇṭha) *alias* Miṟavaṅ Mūvēṇḍavēḷāṅ, the headman of Kuṟumbil in Ambar-nāḍu, (*a sub-division*) of Uyyakkonḍār-vaḷaṇāḍu.

No. 35.—THE SMALLER LEIDEN PLATES (OF KULOTTUNGA I).

BY K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

The inscription edited below is engraved on a set of **three copper-plates** now preserved in the Leiden University Museum in Holland. It was once published without plates in the *Archæological Survey of South India*, Volume IV, pp. 224 ff., by Burgess and Natesa Sastri as early as 1886. Though the text of the inscription had been fairly well made out, the translation given in the volume requires to be largely amended. It is also considered desirable to give facsimile plates of the inscription. Dr. N. P. Chakravarti, the Government Epigraphist for India, very kindly obtained from the Museum authorities in Leiden one set of excellent rubbings of the inscription and a photograph of the seal and placed them at my disposal for study and publication in the *Epigraphia Indica*.¹

The three plates—each of which measures 14·8 inches by 5·3 inches—that form this set, are held together by a strong ring bearing a large **seal** very similar to the one on the Larger Leiden Plates. The following is the reading of the **legend** on this seal by Burgess and Natesa Sastri :—

Śrī-Kulōttuṅga-Chōḷasya Rājakēsarivarmanah

puṇyaṁ kṣhōṇīśvara-sabhā-chūḍā-ratnāyā(ya) śāsanam

The editors note : “ whether through mistake on the part of the engraver or from want of room to get the whole inscription into the one line round the circumference, is uncertain, but the syllables—*asya Rājakēsarivarmanah* are inserted below *ṅga-Chō* and *puṇyaṁ kṣhōṇīśvara* between which they must be read, and this, together with the peculiar forms of some of the letters, makes the legend difficult to decipher”. The fact that the legend runs round the circular seal and has the syllables *asya*, etc., engraved below in a second line is a clear indication that what is written below forms the end of the legend. And since it is certain that *Śrī-Kulōttuṅga-Chō* must precede the portion contained in the second line, the commencement, i.e., the first half of the verse forming the legend is *Puṇyaṁ kṣhōṇīśvara-sabhā-chūḍā-ratnāyā śāsanam*. In this legend, the compound *kṣhōṇīśvara-sabhā-chūḍā-ratnāyā* has been translated as “to the crest jewel of the assembly of earth-rulers” by Messrs. Burgess and Natesa Sastri. There is no doubt that the engraver had made some mistake here as had been supposed by these scholars. It seems to me, however, that the compound must have specific reference to the *saṅgha* of the Buddhist church (*paṭṭi*) erected at Nāgapaṭṭaṇam by king Chūḍāmaṇivarman of Kaṭāba. *Sabhā* in the legend is no doubt a synonym of *saṅgha* : and the term *ratna*, which is often applied to the *Buddha*, *Dharma* and *Saṅgha*, the sole resorts of the Buddhists, is highly suggestive of and favourable to connecting *sabhā* with the Buddhist shrine and creed. There is yet another suggestion contained in the terms used in the same compound : *chūḍāratna* may be taken to stand for *chūḍāmaṇi*, perhaps a contracted form of *Chūḍāmaṇivarma-vihāra*, which was the name of the Buddhist monument called after its royal founder Chūḍāmaṇivarman : but the intervening position of the word *sabhā* between *kṣhōṇīśvara* and *chūḍāratna* makes the interpretation difficult. Had the word *sabhā* with the appropriate termination been used at the end of the compound, it would have been quite easy to interpret the word into “to the *saṅgha* of (the *viḥāra* erected by) king Chūḍāmaṇivarman” which, it seems, was intended to be conveyed by the legend. In fact the inscription on the plates as will be pointed out in the sequel, tells us clearly that the ambassadors from the king of

¹ [The impressions of this inscription also were very kindly prepared by Lt. Col. Th. van Erp of Rijks-Ethnographisch Museum, Leiden, at the request of Prof. J. Ph. Vogel.—Ed.]

Kaṭāha requested king Kulōttuṅga-Chōla to have a copper-plate issued in favour of the *saṅgha* of the *paḷḷi* of Chūḍāmaṇivarma-vihāra. We have instances of edicts with opening verses of this nature.¹

The inscription is written in the Tamil language and alphabet throughout: but Grantha letters are used here and there where words of Sanskrit origin occur. For instance see *si* and *sa* in *siṅhāsa* (l. 3), *ja* and *nma* (l. 3), *śrī* (l. 4), *rāja* (l. 5), *Rājētra* (l. 6), *Rājarāja* (l. 7), *śēśhai* (l. 8), *tāmra-sāsaṇa* (l. 10), *Rājavidyādharma-śrī-sāmanta* and *Abhimānōttuṅga-śrī-sāmanta* (ll. 10-11), *Rājavallabha* (l. 12), *prasāda* (l. 13), *Rājarāja* (l. 14), *brahmaḍē* (l. 18), *brahma* (l. 28), *Vijayarājētra* (l. 31), *śrī-Śailēndra-Chūḍāmaṇivarma-vihāra* (ll. 39-40), *Mahādēva* (l. 42), *santuvigriha* and *Rāja°* (l. 49), and *Rājē°* (l. 50).

Unlike the plates of the Sanskrit and Tamil portions of the Larger Leiden set, the plates of this set are not numbered. The only orthographical peculiarities worth noting are: (1) the use of the vowels in some rare places where consonants are needed, e.g., *kāṇiālārai* (ll. 9, 38) and (2) the formation of *ū* in cases of *tū*, *nū*, *lū*, etc., by the addition of the length (vertical stroke) sign to their short. The inscription is not quite well worded and there are possibilities of engraver's mistakes.

The inscription which is dated in the 20th year of the reign of the Chōla king Rājakēśari-varman alias Kulōttuṅga-Chōla I, commences with the historical introduction *pugaḷ-mādu vi-jaṅga*, which refers in general terms to the king's conquest of the Chēra (Villavar), Pāṇḍya (Miṇavar), Vikkalan, i.e., Vikramāditya VI and Singaṇan, i.e., Jayasimha. It records that, while the king was resting on the reclining seat (*paḷḷi-ppiḍam*) called Kāliṅgarājan in the bathing hall of his palace at Āyirattaḷi alias Āhavamallakulakālapuram, two messengers (*dūtar*) of the king of Kaḍāram, named Rājavidyādharma-śrī-sāmanta and Abhimānōttuṅga-śrī-sāmanta, petitioned to him that the village granted free from the payment of taxes including *antarāya*, *virāśēśhai*, *paṇmai-panḍai-veḷḷi*, *kundāli* and *tuṅgamērā*, as *paḷḷichchanda* for meeting the requirements of the shrines of Rājēndraśōḷapperumpalḷi and Rājarājapperumpalḷi which were constructed by the king of Kaḍāram at Śōḷakulavallipattanam in Pattapa-kūrram, a sub-division of Geyamāṇikka-vaḷanāḍu, may be entered in a copper-plate document and issued in favour of the *Saṅgattār* of the *paḷḷi*. The messengers also prayed that the *Kāṇiālars* of the *paḷḷichchanda* lands may be removed and the lands be left entirely in the charge of the *paḷḷi* and that this fact may also be noted in the same copper-plate deed. Accordingly, a royal order was issued to the *adhikārīn* named Rājēndraśīṅga-Mūvēndavēḷāḷ that he, in conjunction with the *sandhivigrahin* Rājavallabha-Pallavaraiyaṇ, should draw up a copper-plate deed to that effect. After giving a list of the *paḷḷichchandars* belonging to Rājarājapperumpalḷi, their situation, extent, *kāṇikkaḍaṇ*, and *nichchayitta-nellu*, the inscription states that (1) the taxes or incomes in money and kind have been assigned to meet the requirements of the monastery and that (2) the previous owners who were holding the lands of these *paḷḷichchanda* villages have now been removed and the same have been vested solely with the *Saṅgattār* of the monastery. The details furnished about the *paḷḷichchanda* villages are given in a separate table. Further, the inscription furnishes the under-mentioned boundaries of the monastery and its surroundings (*paḷḷi-nīlai* and *paḷḷi-viḷāgam*) and states that the total extent covered by them was 31½ *vēḷi*, 2 *mā* and 1 *mundirigai* :—

Eastern boundary—to the west of the sea-shore inclusive of the sand-hill in it ;

Southern boundary—to the north of the well called Pugaiyuppi-kiṇaru ; to the north of the land belonging to the temple of Tiruviraṭṭānamudaiya-Mahādēva situated to the west of the said well ; and to the north of the line passing westwards from the north

¹ Nos. 435, 450, 764, 766-7 of the *S. I. J.* (Texts), Vol. V.

bank of the channel dug by Paṅavaikkulattu-Mārāyaṇ and reaching the high road to Kāraikkāl;

Western boundary—to the east of the said high road to Kāraikkāl;

Northern boundary—to the south of the boundary of the lands in Vaḍa-Kāḍappāḍi of Śōḷa-kulavallipattanam.

The inscription concludes by saying that the royal order had thus been carried out and that, on the direction of the *sandhivigrahin* Rājavallabha-Pallavaraiyaṇ and the *adhikārin* Rājendra-śiṅga-Mūvēndavēḷāṇ, this copper-plate charter was written by Nilaiyuḍaiya-Paṇaiyaṇ Nigariliśōḷāṇ Madhurāntakaṇ, one of the Vikkiramābarapaṭṭerinda-Valaṅgai-Vēḷaikkāras of Uṭkōḍi.

Serial No.	Village.	Division in which situated.	Extent in vēli, mā, kāḷi and mundirigal.	Kāṇikkadaṇ in kalam, kuruvai and nāḷi.	Nichebayittanella kalam.
1	Āpaimaṅgalam . . .	Pattapa-kūṛram in Geyamāṇikka-vaḷanāḍu.	97.2-1½	8,943.9.3	4,500
2	Brahmadēya in Āpaimaṅgalam.	Do. . .	12½	400	560
3	Muñjikuḍi . . .	Do. . .	27½-3½	2,779.4.4	1,800
4	Āmūr . . .	Tiruvārūr-kūṛram . . .	106½	10,600.9.6	5,850
5	Vaḍakuḍi <i>alias</i> Nāpalūr . . .	Āḷa-nāḍu. . . .	70½-4½	6,514.5.1	2,840
6	Kiḷ-Chandirappāḍi . . .	Do. . . .	16.2-1½-1 kḷ ½. 60½	1,012.5	} 1,500
7	Pālaiyūr brahmadēya . . .	....		1,000	
8	Puttakuḍi . . .	Kuṟambūr-nāḍu in Jayagopḍaśōḷa-vaḷanāḍu.	87½	8,720.4.4	6,107
9	Udayamārttāpḍanallūr . . .	Idaikkaḷi-nāḍu. . .	3.3	135.3.3	78.5

Of the villages noted above, whose revenues had been assigned to the *paḷli* Āpaimaṅgalam, Āmūr, Vaḍakuḍi and Pālaiyūr are in the list of villages of the Negapatam Taluk of the Tanjore District (Madras Presidency) and Muñjikuḍi, which, according to the Larger Leiden plates, formed the South-western boundary of Āpaimaṅgalam, must also be in the same Taluk.

The historical introduction of Kulōttuṅga's inscriptions commences in different ways. One of them found in his earlier epigraphs begins with the words *tirumappi viḷaṅgum* and records that with the sole aid of his arm and sword, he captured herds of elephants at Vayirāgaram (Wairagaḍh in the Chanda District of the Central Provinces), received tribute from Dhārāvarsha of the Chakkarakōṭṭa (country) and brought the earth under his parasol.¹ In these epigraphs, which are dated up to the 4th year of reign, the king is styled Rājakēsarivarman *alias* Rājendra-Chōḷa-dēva. Another inscription dated in the 6th year of his reign commences with the words *pū-mē-arivai*.² The majority of his other records, dated between the 6th and 49th years, have either (1) the introduction *pugaḷ-tūḷṇda-puṇari*, which gives a detailed account of the king's achievements, or (2) *pugaḷ-mādu-viḷaṅga*, which refers in general terms to his victory of the Chēra, Pāṇḍya, and Vikramāditya VI and Siṁhaṇa, *i.e.*, Jayasīṁha.³ The late Dr. Hultzsch has dealt with the events of the reign of Kulōttuṅga as could be gathered from the *Vikramāṅkadēvacharita* of Bilhaṇa.

¹ *S. I. I. (Texts)*, Vol. VII, No. 392.

² *Ibid.*, No. 137.

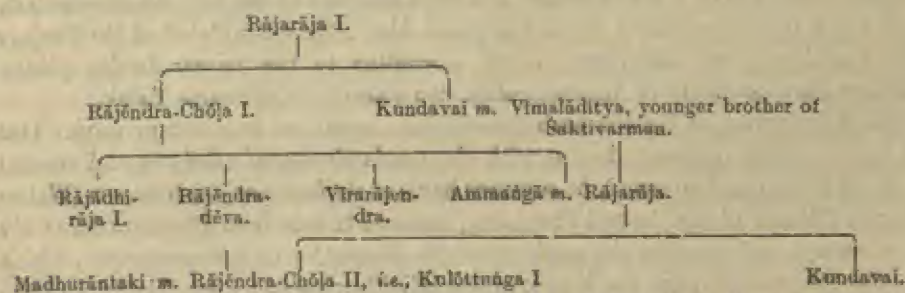
³ No. 813 of *S. I. I. (Texts)*, Vol. IV; Nos. 874 and 785 of Vol. VII.

the *Kalingattupparanī* of Jayaśiṅga, the copper-plate grants of the later Eastern Chālukya kings and the inscriptions of his reign and has also attempted to reconcile the discrepancies found in them. The following are categorically the events of his reign :—

- (1) While heir-apparent, he captured herds of elephants at Vayirāgaram and defeated Dhāravarsha of the Chakkarakōṭṭa country.
- (2) In or before the 5th year, he defeated the king of Kuntala, crowned himself as the king of the Chōla country and decapitated an unnamed king of the south.¹
- (3) An eleventh year record adds that he drove Vikkalap from Naṅgili by way of Maṇalūr to the Tuṅgabhadra river and conquered Gaṅgamāṇḍalam and Śiṅgaṇam.² Some inscriptions substitute Ajatti for Maṇalūr and Koṅgaṇam for Śiṅgaṇam.
- (4) An inscription of the 14th year states that Kulōttuṅga put the five Pāṇḍyas to flight and subdued the western portion of their country including the gulf of Maṅṅār, the Podiya mountain, Cape Comorin and Kōṭṭāru.³ He is reported also to have limited the boundary of the Pāṇḍya country, to have placed garrisons in the strategically important places of the newly acquired territory, and to have conquered Kuṇḍamalai-nāḍu.
- (5) The conquest of the Kalinga country is noticed in the inscriptions of the 26th, 42nd and 45th years of the king's reign.⁴

As the inscriptions of Kulōttuṅga I., unlike those of Rājārāja I., Rājēndrachōla I., and others, do not mention the conquests effected by the king in the order in which they occurred—the later inscriptions often omitting the earlier achievements—it is difficult to determine with their aid the actual date of occurrence of the events.

About Rājakesarivarman Kulōttuṅga's acquisition of the Chōla dominions a word may now be said. It will be easy to follow the events if we have before us the pedigree of the Chōlas from Rājārāja I., and that of the Eastern Chālukyas from Śaktivarman downwards, for it was during the reigns of the kings that followed them, the two families were closely knit together by marriage ties. The following table represents the relationship between the various members of the two families :—



The earliest Chōla king that interfered in the politics of the Eastern Chālukya country was Rājārāja I. From his inscriptions it is seen that he conquered Vēṅgi in the 14th year of his reign (=A.D. 999-1000).⁵ That it resulted in placing Śaktivarman *alias* Chālukya-Chandra on the Eastern Chālukya throne is evident from the fact that the latter's accession took place in that

¹ See Kielhorn's *Southern List* No. 761.

² *S. I. I.*, Vol. III, p. 174.

³ *S. I. I.*, Vol. III, p. 144.

⁴ See Kielhorn's *Southern List* Nos. 777, 782; *S. I. I.*, Vol. III, No. 72; and Madras Epigraphical collection for 1891, No. 44 (*S. I. I.* (Texts), Vol. IV, No. 445), and the same for 1904, No. 603.

⁵ *S. I. I.* (Texts), Vol. VII, No. 739.

very year.¹ This is known from the Raṣastipūṇḍi grant of Vimalāditya, the son and successor of Śaktivarman, which places the coronation of that king on Thursday 10th May, A.D. 1011, and states that Śaktivarman ruled for 12 years before him.² Of Vimalāditya's son Rājarāja I. (of the Eastern Chālukya family), the Korumelli plates³ state that his coronation fell on Thursday, 16th August, A.D. 1022 and the Tāki plates⁴ add that he ruled for forty-one years. His younger brother was Vijayāditya VII. And since it is said that after Rājarāja I., Viṣṇuvardhana-Vijayāditya ruled for fifteen years, the latter has been assigned to the period A.D. 1063-1077 by Dr. Fleet.⁵ There are three inscriptions at Drākṣhārāma⁶ of a certain Viṣṇuvardhana ranging in date from the 3rd to the 13th year and furnishing Śaka equivalents which work out for the king's initial year A.D. 1061-2. These inscriptions may have to be attributed to Vijayāditya VII, as there was no other Viṣṇuvardhana at the time, Kulōttuṅga being distinctly styled *Saptama Viṣṇuvardhana*. It appears that Vijayāditya VII ruled till A.D. 1077. We have three copper-plate charters of the reign of Vijayāditya which state that he succeeded to the throne on the death of his elder brother Rājarāja.⁷ There is no room to suspect that Vijayāditya's succession was disputed. Further, a consideration of the facts, that Rājarāja was crowned in A.D. 1022 and reigned for 41 years, that Vijayāditya counted his regnal years, as shown above, from A.D. 1061-2, coupled with the fact that Rājendra *alias* Kulōttuṅga I., son of Rājarāja, actually assumed regal powers only from A.D. 1070, *i.e.*, several years after the demise of his father and reigned for the long period of nearly 50 years, *i.e.*, till A.D. 1119-20, leads to the irresistible conclusion that Rājendra must have been in his teens 60 years prior to the end of his reign; and establishes also the necessity for the succession of Vijayāditya after Rājarāja⁸ and his quiet succession to the throne of Vēṅgi, as reported in the plates, confirm this conclusion. The dissension between Vijayāditya and Rājendra, if any, must have arisen only subsequent to the death of Rājarāja, perhaps when Rājendra came of age.

From what has been said above, it will be seen that the Eastern Chālukya dominion was subject to the rule of the successive kings Śaktivarman, Vimalāditya, Rājarāja and Vijayāditya without any break from A.D. 999-1000 to A.D. 1077. For aught we know, Vijayāditya was not a powerful monarch and his rule was not peaceful. Ever since the Chōḷa king Rājarāja I. interfered in the politics of the Eastern Chālukyas and, putting an end to the interregnum, placed Śaktivarman on the throne of Vēṅgi, that country seems to have practically become a principality subject to the authority of the Chōḷas; and the Chōḷa kings appear to have cemented their relationship with the Eastern Chālukyas by ties of marriages. The policy followed by Rājarāja I. and Rājendra-Chōḷa I. towards the newly acquired country of Vēṅgi, was neglected by the latter's sons Rājādhirāja I. and Rājendradēva, but was resumed by Virarājendra. This is referred to in the Kanyākumāri inscription in the following terms⁹ :—

"The Vēṅgi and Kalinga countries which had come in the family of the Chōḷas for generations having been left uncared for by his (Virarājendra's) two brothers and having

¹ Above, Vol. XXI, p. 31.

² *Ibid.*, and Vol. VI, pp. 349-51.

³ *Ind. Ant.*, Vol. XIV, p. 50.

⁴ Above, Vol. VI, p. 336.

⁵ *Ind. Ant.*, Vol. XX, p. 283.

⁶ *S. I. I. (Texts)*, Vol. IV, Nos. 1011, 1012 and 1013.

⁷ *Annual Report on Epigraphy* for 1923, p. 77 and the same for 1914, p. 86.

⁸ The pretty long reign of Rājarāja for 41 years and the actual longer reign of Rājendra for 50 years after an interval of several years making up a total of more than 91 years for the reigns of father and son are worth noting.

⁹ *Trav. Arch. Series*, Vol. III, p. 57, v. 77.

been encroached upon by powerful enemies, the glorious king Vallabha-Vallabha, i.e., Virarājendra, conquered these highly powerful foes, leaving only those that were frightened, and ruled over the country."

From the inscriptions of Virarājendra we further learn that he conferred the country of Vēṅgi on Vijayāditya and protected him. If these facts are borne in mind, it will be easy to see why, when Vikramāditya VI invaded the Eastern Chālukya dominion, Virarājendra marched against him and his brother and defeated them in many a battle in the Vēṅgi country. Even subsequently Vijayāditya's position in the Vēṅgi country was not secure for it is said that the Eastern Gaṅga king Rājarāja I., the refuge of the distressed, made Vijayāditya, when he was about to sink in the ocean of troubles caused by the Chōlas, to enjoy prosperity by the support which he afforded him.¹

Speaking of the support given by Virarājendra to Vijayāditya, Dr. Hultzsch correctly suggested that the relations between uncle and nephew, i.e., Kulōttuṅga and Vijayāditya were not so entirely amicable as the panegyrical account of the Chellūr grant would make us believe, but that Kulōttuṅga tried to oust his uncle.² This suggestion gains ground by the explicit statement of the plates that the troubles of Vijayāditya were caused by the Chōlas who, during the reign of the Eastern Gaṅga king Rājarāja (A.D. 1070-78), were ruled by none other than Kulōttuṅga I.

From the facts noticed above, it will be plain that Vijayāditya actually reigned over the Vēṅgi country from A.D. 1063 to A.D. 1077, his cause being supported by the Chōla king Virarājendra in the earlier years and by the Eastern Gaṅga king Rājarāja in later days. It is also certain that the disturbances in Vēṅgi during the rule of Vijayāditya were on the one hand caused by the invasion of the Western Chālukya Vikramāditya VI and on the other by the attempt of Kulōttuṅga to oust him.

We shall now see if Kulōttuṅga had any position in the Chōla country which he eventually succeeded in getting. The Tamil poem *Kalīṅgattupparaṇi* indeed states that the queen of Gaṅgaikonda-Chōla, i.e., Rājendra-Chōla I., taking up the child of her daughter and observing the marks on his body, exclaimed that he was fit to be her son and to protect the Solar race.³ From this a theory of adoption of Kulōttuṅga by the queen of Rājendra-Chōla I. had been started. That this theory has no foundation whatsoever on facts but had been newly invented to give a *locus standi* to Kulōttuṅga after he had actually obtained the Chōla throne, will be evident from the sequel. Even the panegyrists that wrote the accounts of the copper-plates issued during his reign, in referring to the accession of Vijayāditya which took place already in A.D. 1061-2, speak as if Kulōttuṅga had a claim in the Chōla dominions, when they say that Kulōttuṅga being desirous of the Chōla kingdom, suffered his uncle Vijayāditya to become the ruler of Vēṅgi, himself holding a second rank in the kingdom, viz., that of the *yucarāja* or the heir-apparentship.⁴ That this is a garbled version of facts will be evident to anyone. We fail to see how the acceptance of the overlordship of Vēṅgi would have interfered with his right, if any, of the Chōla dominion. On the other hand, had he been made the ruler of Vēṅgi in the first instance, he would have been in a better position subsequently to push his claim for the Chōla throne.

That there was no need for adoption by the queen of Rājendra-Chōla I. of her daughter's son is clear from the facts that Rājendra-Chōla I. had several sons. The Tiruvālaṅṅadu plates say that this king appointed his son Chōla-Pāṇḍya to protect the Pāṇḍya and Kēraḷa countries.⁵ The Kanyākumāri inscription adds that "like unto a sacrifice having three fires, there were born

¹ *Ind. Ant.*, Vol. XVIII, p. 171.

² *Annual Report on Epigraphy for 1892*, p. 5.

³ *Canto X*, vv. 3 to 6.

⁴ *S. I. I.*, Vol. I, pp. 59-60.

⁵ *S. I. I.*, Vol. III, p. 423, vv. 93 and 99.

to Rājendra-Chōla I. three sons, of whom the first was Rājādhirāja I.¹ Rājendradēva and Virarājendra are distinctly called Rājādhirāja's younger brothers;² and they succeeded to the Chōla throne one after another.³

A careful examination of the lowest and the highest regnal years of the inscriptions of the successive Chōla kings Rājendra-Chōla I., Rājādhirāja I., Rājendradēva, and Virarājendra as well as the results of the calculation of the astronomical details furnished in many of them establishes :—

- (1) that Rājendra-Chōla I. counted his regnal years from A.D. 1011,⁴ though his actual rule began in A.D. 1014-15⁵ and lasted till A.D. 1044,⁶ and that he installed his eldest son Rājādhirāja I. heir-apparent in A.D. 1018;
- (2) that Rājādhirāja I. counted his regnal years from A.D. 1018⁷ though his rule actually began in A.D. 1044⁸ and lasted till A.D. 1053-4⁹ and that in his turn he installed his younger brother Rājendradēva as his heir-apparent in A.D. 1052;
- (3) that Rājendradēva counted his regnal years from A.D. 1052¹⁰ though his rule actually began in A.D. 1054 and lasted till A.D. 1065¹¹ and that he installed his next younger brother Virarājendra as his heir-apparent in A.D. 1062; and
- (4) that Virarājendra counted his regnal years from A.D. 1062¹² though his rule actually began in A.D. 1064-5 and lasted till A.D. 1069.¹³

Besides the above named kings there were also two others who, as the inscriptions left by them prove, had actually ruled over the Chōla dominions, even though it be for short periods only. These are Rājākēsarivarman Rājamahēndradēva and Parakēsarivarman Adhirājendra. The inscriptions of the first so far found, are dated in the 2nd and 3rd years¹⁴ while those of the second, which are somewhat more numerous, are also dated in the 2nd and 3rd years.¹⁵

As Rājākēsarivarman Rājamahēndra claims to have defeated Āhavamalla at Mudarkāru and gained victory over Jayasūmha who commanded his forces, it looks pretty certain that he must have reigned after Rājendradēva.¹⁶ Since he and Virarājendra are both styled Rājākēsarivarman, they may be considered to have ruled conjointly, for otherwise Virarājendra should have borne the title Parakēsari and not Rājākēsari as he is actually called in all his records. Since one of the

¹ *Trav. Arch. Series*, Vol. III, p. 157, v. 73.

² *Ibid.*, vv. 74-76.

³ Above, Vol. VII, p. 7. It has been shown that the reign was counted from a date between the 26th November A.D. 1011 and the 7th July 1012.

⁴ The earliest year found in his inscriptions is the 3rd.

⁵ *Annual Report on Epigraphy for 1915-16*, p. 118, para. 14.

⁶ Above, Vol. VII, p. 7. The reign is determined to count from a date between 15th March and 3rd December A.D. 1018.

⁷ The earliest year found for him in inscriptions is the 26th.

⁸ The latest known date is the 36th year. See No. 262 of the Madras Epigraphical Collection for 1921, where the king is called Rājākēsarivarman *alias* Vijayarājendradēva which was another name for Rājādhirāja I.

⁹ Above, Vol. VII, p. 7. His reign is determined to have commenced approximately on the 28th May A.D. 1052.

¹⁰ Madras Epigraphical Collection for 1927-28, No. 63, which is dated in the 11th year of the king's reign. His earliest inscription is of the 2nd year.

¹¹ The commencement of his reign is determined to have fallen between the 11th September A.D. 1062 and the 10th September A.D. 1063.

¹² The earliest date known for him is the 2nd year and the latest 8th. See *S. I. I.*, Vol. V, No. 976 and Vol. III, No. 57.

¹³ *S. I. I.*, Vol. III, No. 56 and Vol. VII, No. 743.

¹⁴ No. 123 of the Madras Epigraphical Collection for 1926 and *S. I. I.*, Vol. III, No. 57.

¹⁵ See text of No. 743 of *S. I. I.* (Texts), Vol. VII.

inscriptions of Adhirājendra refers to some transactions made in the 8th year of Virarājendra, Dr. Hultzsch has correctly placed him between Virarājendra and Kulōttuṅga I.¹ We may suppose that his actual rule over the Chōla dominion commenced in the later part of his 2nd year when perhaps Virarājendra died,— and this must have taken place in A.D. 1069. As his Tiruvallam inscription is dated in the 200th day of his 3rd regnal year, he must have had charge of the Chōla territory for very nearly a year. Another inscription of this king found at Kūhūr, dated in this very year, is also very interesting as it tells us that in the latter part of that year there was some concern about the king's health for the recovery of which provision was made for the recital of the sacred hymns (*tiruppadiyam*) in the temple of Māmbalamuḍaiya-Mahādēva at the village.² Perhaps the disease could not be cured and proved fatal. Two other epigraphs of the king³ inform us that the village Seṅgēni and Āḍaiyūr were under the rule of chiefs who bore the title Karikālachōla, which was one of the surnames of Adhirājendra's father Virarājendra who must have bestowed it on them. That the rule of the predecessor of Kulōttuṅga I. was recognised even in Ceylon, which was then a province of the Chōlas, is proved by the inscriptions found in the island. From what has been said above, it would be seen that there was absolutely no need for any adoption from A.D. 1044 till the demise of Virarājendra. It may also be added that there are no indications in Chōla inscriptions of the period A.D. 1040-1069 that Kulōttuṅga I. was ever adopted for succession to the Chōla throne.

Now as to the contents of the inscription. Lines 1-13 form the preamble, lines 13-38 the document proper, and lines 39-48 furnish the boundaries of the lands comprised in the *paḷḷinilai* and *paḷḷivaiḷagam*, while what follows is the concluding portion. In the preamble, two *paḷḷis*, named Rājendraśōḷapperumpalḷi and Rājarājapperumpalḷi, are mentioned as having been built by the king of Kaḍāram in Śōlakulavallipattayam in Paṭṭaga-kūṛram, a subdivision of Geyamāṇikka-vaḷanāḍu. It is stated that the ambassadors of the king of Kaḍāram made the request that the *Paḷḷichchanda* villages of these two may be entered in a copper-plate deed, the previous Kāṇiyālars removed and the lands vested with the Saṅgattār of the *paḷḷi*. The document proper enumerates only the *Paḷḷichchandas* of Rājarājapperumpalḷi; and there is no mention of Rājendraśōḷapperumpalḷi at all. We are not sure if the word *Rājendraśōḷapperumpalḷikkum* has been omitted after *eḍuppiṭta* in line 14. If it had been, the villages given must have belonged to both the *paḷḷis*. In lines 16 and 38, this copper-plate document is said to have been issued in favour of the Saṅgattār of the *paḷḷi* erected by the king of Kaḍāram and in line 39 Rājarājapperumpalḷi, which must have been a shrine in the *viḥāra*, figures as the surname of Śailendra-Chūḍāmaṇivarma-viḥāra itself. While this is the case here, the grant registered in the Tamil portion of the Larger Leiden Plates is said to have been made 'for the requirements of the *paḷḷi* in the Chūḍāmaṇivarma-viḥāra which was then being constructed at Nāgapattayam in Paṭṭaga-kūṛram of Kshatriyaśikhāmaṇi-vaḷanāḍu by Chūḍāmaṇivarma, the king of Kaḍāram'— the Sanskrit portion, however, stating that "the *Viḥāra* was built by Māraviḷayōttuṅgavarman in the name of his father Chūḍāmaṇivarma". On account of the substitution of the names Śōlakulavallipattayam and Geyamāṇikka-vaḷanāḍu in the Smaller set for Nāgapattayam and Kshatriyaśikhāmaṇi-vaḷanāḍu of the Larger Leiden Plates, and also on account of the other differences noted above as regards the *paḷḷi* referred to in either set, a doubt may reasonably arise as to the identity of the donee in the two sets. But the fact that the village of Āpaimaṇḍalam with its total extent of 97 *vēli*, 2 *mā* and odd and *kāṇikkaḍaṇ* 8943 *kaḷam*, which is exactly the grant made in the

¹ S. I. I., Vol. III, No. 57.

² No. 280 of the Madras Epigraphical Collection for 1917.

³ S. I. I. (Texts), Vol. VII, Nos. 854 and 884. In the later history of the Chōlas the chiefs of the villages Seṅgēni and Āḍaiyūr play an important part.

Larger Leiden Plates, figures as the first item of the *Paḷḷichchandas* belonging to Rājārājaperumpalḷi in the Smaller set, proves definitely the identity of the donees of the two sets. Therefore it must be regarded that Śōlakulavallipattanam and Geyamāyikka-vaḷanāḍu are but the altered names of Nāgapattanam and Kshatriyaśikhāmaṇi-vaḷanāḍu respectively.

Of the terms that occur in the inscription, *kāpikkaḍaṇ*, *kāṇiyāḷaṇ*, *nichchayitta-nellu* and *Saṅgattār* deserve to be noticed. *Kāpikkaḍaṇ* is made of *kāpi*-lands and *kaḍaṇ*-duty, and may be taken to mean "the assessment payable on lands to the king". From the occurrence of this word in the Larger Leiden Plates in this very sense with respect to the total quantity of income from the entire extent of lands in the village of Āpaimaṅgalam and the repetition of the term and the quantity in our plates, the meaning suggested above seems to be decisive. *Kāṇiyāḷaṇ* means literally "the persons that manage lands" and may be taken to refer to the men employed by the State to lease its lands for purposes of cultivation, to afford facilities to farmers by way of irrigation, etc., and to see to the realisation of rents or assessments. The term *nichchayitta-nellu* is rarely met with in inscriptions. In this record, which relates to an application made to the king to terminate the functioning of the *kāṇiyāḷaṇ* and to transfer the lands from their possession and management to the authorities of the Buddhist monasteries for being dealt with directly by them, there is evidently some further gain to be derived by the monasteries in the proposed change, to wit the rights and privileges which the *kāṇiyāḷaṇ* might have had. Perhaps the term *nichchayitta-nellu* stands for the quantity of paddy settled to be paid by the cultivating tenants to the *kāṇiyāḷaṇ* to meet the cost of affording facilities, etc., and for their remuneration for performing the function as middlemen between the State and the tenants.

It is not unlikely that the term *Saṅgattār* of the *paḷḷi* has the same significance as the *Paṇmāhēśvaras* (or *Māhēśvaras*) of Śiva temples and *Śrī-Vaiṣṇavas* of Viṣṇu temples. In many inscriptions we meet with the clauses "*idu Paṇmāhēśvarar rakshai*", "*idu Śrī-Vaiṣṇavar rakshai*". In the case of grants of Buddhist or Jaina shrines the above clauses would be altered into "*idu paḷḷich-Chaṅgattār rakshai*." The translation of these clauses into "This shall be under the protection of all the *Māhēśvaras* or *Śrī-Vaiṣṇavas* or the *Saṅgattār* or others of the monastery" may not make clear whether by the terms *Paṇmāhēśvaras*, *Śrī-Vaiṣṇavas* and *Saṅgattār* individuals belonging to the respective sects are meant or whether they have any particular reference to regularly constituted bodies of men drawn from the said sects in accordance with set rules as in the case of the *Sabbā* or other constituted bodies and having concern with the management of the properties of the temple or other institutions with which they are associated. Judging from the single fact that the objects of the grants had to be fulfilled daily or at specified occasions, not for a fixed number of years only, but perpetually "as long as the Moon and the Sun last" as the inscriptions put it, in the manner stipulated by the donors, it can be said that the recipients who undertook to effect them could not have been a chance collection of individuals but could only have been responsible members of regularly constituted bodies whose duties were to accept such gifts and to execute the will of the donors. In this connection a few more facts contained in some of the inscriptions are worth noting. It is stated that the donations made have to be maintained as a whole, undiminished for ever and that the expenses involved in fulfilling the objects of the grants have to be met only from the incomes. It is unnecessary to say that on the part of the recipients, the safe investments of the endowments and the timely realisation of interests and the utilising of the latter without default for the specified purposes involve a very high responsibility and considerable amount of work. Here again we are obliged to think that the recipients must only be members of regularly constituted committees wielding influence and authority and not mere chance collections of individuals. Unless this be the case, it is impossible to perceive how costly gifts of lands, villages and the

like intended to meet the cost of perpetual charities would have been left with them by kings and private individuals and how the donors would have been assured of the fulfilment of their objects. A few inscriptions insert a penal clause stating that in cases of default the Paṇmāhēśvaras shall levy or cause to be levied a fine on the defaulters, to be paid to the Dharmāśāna or the king of the day. From this also the irresistible conclusion is that the Paṇmāhēśvaras in the case of the Śiva temples, Śrī-Vaiṣṇavas in the case of Viṣṇu temples and the Saṅgattār in the case of the Buddhist and Jaina temples must have been regularly constituted bodies meant for or invested with the authority of keeping proper accounts of grants, enforcing the regular conduct of the objects and punishing or causing to be punished any one making infringements in the undertaking.

TEXT.

First Plate.

- 1 ||| Puḡa]-mādu viḷaṅga Jaya-mādu virumba Nila-maga] nilava Malar-maga] pu[ḡa]ra
urimaiyir-chiḡanda maḡi-muḡi śū.
- 2 ḡi Villavar kulai-tara Miṇavar nilai-keḡa Vikkalar Śiṅgaḡar mēl-kaḡal pāya=ttikk=
aḡaittuḡ¹=taḡ śakkara naḡāt-
- 3 ti ²vīrasinḡāsanattu=bBuvanaḡamuḡuduḡaiyā]oḡum viḡḡirund=aruḡiya kōv-Irājakēśari-
panmar-āḡa chakka-
- 4 ravarttiḡa] śrī-Kulōttuṅga-Chōḷadēvarkku yāḡḡu irupad-āvadu Āyirattaiy-āḡa Āhava-
malla-
- 5 kulakālapurattu kōyiliḡ-uḷ]āl-ttirumaḡjaḡa-śālaiyil paḷḷi[p*]pīḡam Kāliḡarājaḡil eḷund-
aruḷi irukka Kiḡārat-
- 6 taraiyḡ Geyamāḡikka-vaḷanāḡtu-pPaḡḡaḡa-kkūrrattu Śōḷakulavalli-paḡḡaḡattu eḡuppitta
³Rājēntraśō-
- 7 la-pperum-paḷḷikkum Rājarāja-pperum-paḷḷikkum (p)paḷḷichchayḡdam⁴-āḡa ūḡa] paḷam-
baḡiy=antarāyamum vira-
- 8 śēśhaiyum paḡmai-paḡḡai-veḡḡiyum kundāl[i]yum⁵ śuṅga-mērāmum ulliḡḡaḡaḡa=
ellām tavirn-
- 9 damaikkum muḡbu paḷḷichchandaḡa] kāḡiy-uḡaiya kāḡi-āḷarai⁶=ttavira i-
ppaḷḷi-chchāḡgattārkē kāḡi-
- 10 yāḡa-pperramaikkum tānra-śāsaḡam paḡḡi-ttara vēḡḡum-eḡru Kiḡārattaraiyar
dūtaḡ⁷ Rājavi-
- 11 dyādhara-śrī-sāmantaḡum⁸ Abhimānōttuṅga-śrī-sāmantaḡum viḡḡappam śeyya
ippaḡi sandhivigrahi-

¹ Read aḡaittuḡ=² Read vīrasinḡāsanattu.³ Read Rājendra.⁴ Read chandam- as in ll. 9 and 15.⁵ The i-sign of li merges in the bottom curve of ku of paḷḷikkum in the previous line.⁶ Read kāḡiāḷarai.⁷ Here dū looks like dāra as the sign of length is separated from dā.⁸ The letter m at the end of the word is entered in smaller character at the right bottom of gu.

THE SMALLER LEIDEN PLATES OF KULOTTUNGA I.

i.

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ii, a.

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ii, b.

32
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iii, a.

38 38
40 40
42 42
44 44

iii, b.

46 46
48 48
50 50
52 52

Seal.



Actual size.

From a photograph.

- 12 Rājavallabha-pPallavaraiyaṇḍuṇ-kūḍa irundu tāmra-śāsanam paṇṇi-kkuḍukkav-
egru adikāri-
- 13 ga| ¹Rājēntrāśiṅga-Mūvēndavē|ārkku=ttirumugam prasādaṇ=cheyd-arujī vara=
ttāmra-śāsanāṇ=cheydapaḍi [1*] Kaḍāratṭa-
- 14 raiyaṇ Geyamāṇikka-vaḷanāṭṭu Paṭṭaṇa-kkūṇṇattu Śōlakulavallī-paṭṭaṇattu eḍup-
pitta Rājarāja-[p*]perum-pa[1*]i-
- 15 kku² paḷlichchandam Geyamāṇikka-vaḷanāṭṭu=pPaṭṭaṇa-kkūṇṇattu Āṇaimaṇḍalam
nilan=tonṇūṇṇ-ē|ē³ iraṇ-
- Second Plate ; First Side.*
- 16 ḍu-mā=kkāṇi arai=kkāṇiyum muṇbuḍaiya kāpi-ā|arai⁴=ttavira i-ppaḷḷi-chēbaḍ-
gattārkkē kāṇiy-āḡavum idu kāpi-kkaḍaṇ nellu
- 17 eṇṇ-āyirattu=ttol|āyirattu nārṇattu mu-kkalanē iru-tūṇi-kkuruṇi mu-ṇṇā|iyiṇāl
nichchayitta nellu nāl-āyirat-
- 18 t=aiṇṇūṇṇu-kkalamum Āṇaimaṇḍalattu brahmadēyam nilam paṇṇiraṇḍē muk-
kāliṇāl nellu nānūṇṇu-kkala-
- 19 m nichchayitta nellu aiṇṇūṇṇu=arupadiṇ kalamum i-ṇṇāṭṭu Muṇḷikuḍi
nilam irubatt-ē|ē mukkālē mukkāṇi a-
- 20 rai-kkāṇiyiṇāl kāpi-kkaḍaṇ nellu iraṇḍ-āyiratt-e|u-nūṇṇ⁵=e|ubatt-ōṇbadin ka[la]n[ē]
tūṇi⁶
- 21 nā-nāḷi nichchayitta nellu āyiratt-eṇṇūṇṇu⁷=kkalamum [1*] Tiruvārūr-kkūṇṇattu
Āmūr nila-
- 22 m nūṇṇ⁸=āḡē māḡāṇiyil kāpi-kkaḍaṇ nellu=⁹ppadināyiratt-aṇu-nūṇṇu-kkalanē
iru-tūṇi=k-
- 23 kuruṇi aṇu-nāḷi [ni]chchayitta nellu aiyy-āyiratt-eṇṇūṇṇu-aimpadiṇ kalamum [1*]
A|a-nāṭ-
- 24 ṭu Vaḍakuḍiy-āna Nāḷalūr nilam e|upadē mukkālē nāṇ-māv=araiyiṇāl
kāpi-kkaḍaṇ ne-
- 25 llu āṇ-āyiratt=aiṇṇūṇṇu-orupattu nār-kalanē aiṇ-kuruṇi oru-nāḷi nichchayitta
nellu iraṇḍ-ā-
- 26 yiratt-eṇṇūṇṇu ¹⁰nārppadiṇ-kalamum [1*] i-ṇṇāṭṭu=kKi|chchandirappāḍi nilam paṭṭē
iraṇḍu-mā=kkāṇi
- 27 arai-kkāṇi mundirigai ki|·mukkāliṇāl kāpi-kkaḍaṇ nellu āyiratt=orubatt-
iru-kalanē¹¹ aiṇ-kuruṇiyum [1*] i-ṇṇā-

¹ Read *Rājendra*.² The engraver seems to have, in the first instance, omitted the word *paḷḷikku* and then inserted it in smaller characters (*paḷi* at the end of l. 14 and *iku* at the beginning of l. 15).³ The *re* of *re|ē* is entered below the line in small characters.⁴ Read *kāṇiyālarai*.⁵ The *r* of *re* has been inserted in small character between *e* and *ju*.⁶ The length of *tū* is unconnected with *tu*.⁷ The length of *ṇā* is separated from *ṇu*.⁸ The length of *nē* is separated from *nu*.⁹ Cancel the first *p*.¹⁰ Read *nārppadiṇ*.¹¹ *lanē* seems to be a correction.

- 28 t̥tu=pPālaiyūr brahmadēyam nilam arupadē¹ mukkālīgāl nellu āyira-
kkalam nichehayitta nellu āyiratt=ai-
29 ānūrru kalamum [*] Jayaṅgonḍasōja-va|anāttu=kKurumbūr-nāttu=pPuttakkudi nilam
eybatt-ē|ē²
30 kālīgāl kāṇi-kkaḍaṇ nellu ep̥p-āyiratt-e|u-nūrr-irupadiṇ-kalanē tāṇi nā-nāḷi
nichehayitta nellu ā-

Second Plate : Second Side.

- 31 *ār-āyiratt-oru-nūrr-e|u *kalamum Vijayarājēntasōja³-va|anāttu Iḍaikkālī-nāṭ-
32 tu Udaiyamā[r*]ttāṇḍanallūr nilam mūṇrē mūṇru-māviṇāl nellu nūrru-
33 muppatt-nū=kalanē mu-kkuruṇi mu-pṇāli idu puṇḍēy variṣaippaḍi irai-
34 kkaṭtu=ttiruvāymolindaruḷiṇapaḍi nellu e|upatt-ep̥-kalaṇ(n)ēy nū=kuruṇi
35 idil i-ppaḷlikku=ppādiyum ivv-ārgaḷil pōla pāṭṭaṅgaḷ uḷḷitta antarāya-
36 mum paṇmai-paṇḍa-veṭṭiyum utpaḍa-kkaḍava kāsūm nellum i-ppaḷlik-

Third Plate : First Side.

- 37 ka vēṇḍum nīvantaṅgaḷukku iruppad-āga iraiy-ili it̥tamaikkum [*] i-ppaḷli-
chchandaṅgaḷ muṇ-
38 buḍaiya⁴ kāṇi-ā|arai⁵-ttavira-kkuḍi nīkki i-ppaḷli-chchāṅgattārkē kāṇiy-
āga kuḍuttōm=egrum
39 Geyamāpikka⁶-va|aṇāttu=pPaṭṭaṇa-kkūṇrattu=chChōlakulavallipattāṇattu śrī-Śailēndra-
Chūḍāmaṇiṇa-
40 ruma-vibāram-āṇa Rājarājapperumpaḷlikku=ppaḷli-nilaiyum paḷli-viḷagamum utpa(t)ta
ellai ki|
41 pārk-ellai kaḍar-karaiyil maṇar-kuṇr=utpaḍa mērkum [*] teṇpārkk-ellai Puṇai-
42 uṇi⁷-kkaṇarukku vaḍakkum idaṇ mērkku Tiruvirattāṇamuḍaiya-Mahādēvar
nilattu-
43 kku vaḍakkum idaṇ mērk=pParavaikkulaṭtu-Mārāyaṇ kalluvitta kuḷattil
vaḍakarai mērk nō-
44 kki Kāraikkār-pperuvaḷiy-uṇa vaḍakkum [*] mēlpārk-ellai Kāraikkār-pperuvaḷlikku=
kkīḷakkum [*]
45 vaḍapārk-ellai Śōlakulavallipattāṇattu nilam Vaḍa-Kāḍaṇpāḍi ellai⁸kkum=tterkum [*]
āga i-p-

Third Plate : Second Side.

- 46 nāṅg-ellaikk=utppaṭṭa⁹ nilam muppatt-ōṇrē mukkālē iraṇḍu-mā mundiri-
gai idu an-

¹ The letter t is inserted below pa.² Ep̥pata|ē had been entered first and t and e inserted after in small characters.³ The initial letter ā had also been entered at the end of the previous line. Cancel one of the ā's.⁴ The letter ka is a correction from some other letter.⁵ Read Vijayarājēndra.⁶ The syllables buḍaiya have been read as paḍaiy in A. S. of S. I.⁷ Read kāṇiyā|arai.⁸ The letter lka is written as a group, perhaps as an after thought, by raising the top stroke of ka.⁹ Read yuṇai.¹⁰ Read utpaṭṭa.

- 47 tarāyamum paṇmai-panḍa-vettīyum maṣṣum oppērppattidum utpaḍa i-
ppaḷikkā iraiy-i
- 48 li kuḍuttōm [*] ippaḍi śeydu kuḍukkav-enṟu tīruvāymolindaruḷi-ttīru-muḡam
prasādañ=cheydaru-
- 49 ji vandaḍu [*] tāmra-śāṣaṇam paṇṇi-kkuḍukkav=enṟu santuvigrihaḡa¹ Rāja-
vallava-pallavaraiyarum a-
- 50 dikāriḡaḷ Rājēndiraśiṅga-Mūvēndavēḷārūm śolla i-ttāmra-śāṣaṇam eḷudi-
- 51 ḡēṇ Uṭkkōḍi Vikkīramābarapa-tterinda-(vala) Valaṅṡai²vēḷaikkāḡaril Nilai-
uḍaiya-Paḷḡai³.
- 52 yāṇ Nigariḷiśōḷan Maḍurāṇṭakaḡēṇ ivai eṇ eḷuttu |||.

TRANSLATION.

(Lines 1 to 13) In the 20th year of (*the reign of*) king Rājakēśarivarman *alias* the emperor Śrī-Kulōttuṅga-Chōḷadēva, who was pleased to be seated along with (*his queen*) Bhuvana-muḷudūḷaiyā on his lion throne, wearing the excellent crown of gems belonging to (*the family*), his disc of authority (*i.e.*, sway) extending in all directions, the goddess of fame (*growing in*) excellence, the goddess of victory becoming desirous, the goddess of the earth (*becoming*) bright and the goddess on the (*lotus*) flower (*i.e.*, Lakshmi) espousing (*him*), the Villavar (*i.e.*, the Chēra) becoming shattered, the Mīṇavar (*i.e.*, the Pāṇḍya) becoming disestablished, and Vikkalan (*i.e.*, Vikramāditya VI) and Śiṅgaṇaḡ (*i.e.*, Jayasīma) plunging into the Western ocean,

when he was pleased to rest on the reclining couch (*paḷippīḍam*) called Kāliṅgarāḡaḡ in the bathing hall within the palace at Āyirattaḷi *alias* Āhavamallakulakālapuram, the ambassadors of the king of Kaḍāram named Rājavidyādhara-Śrī-Sāmanta and Abhimānōttuṅga-Śrī-Sāmanta having made the request that,

for having been exempted from the payment of (*the customary taxes*) inclusive of *antarāyam*, *virakēśai*, *paṇṇai-panḍai-vetti*, *kundāli*, and *śuṅgomērō*, (*all*) the villages which were the *paḷlichchandas* of Rājēndraśōḷapperumpalḷi and Rājarāḡapperumpalḷi constructed by the king of Kaḍāram at Śōḷakulavallippattāṇam in Pattāṇa-kkūṟam (*a sub-division*) of Geyamāṇikka-vaḷaṇāḍu, for removing the old *kāṇiyāḷars* who were holding the *kāṇis* of the *paḷlichchandas* and for investing the *Saṅgattār* of the *paḷli* with these lands,

a copper-plate charter may be made and given,

a royal order having been issued (*with the approval of the king*) to the *adhiakārin* Rājēndra-siṅga-Mūvēndavēḷār that (*he*) in conjunction with the *sandhivigrahin* Rājavallabha-Pallavaraiyar should draw up a copper-plate charter to this effect,

the following is the copper-plate charter drawn up in pursuance of this order :—

(Ll. 13-35) Ninety-seven (*vēḷi*), two *mā* and one *kāṇi* and a half of land comprising Āṇai-maṅgalam in Pattāṇa-kūṟam, a subdivision of Geyamāṇikka-vaḷaṇāḍu, which formed the *paḷlichchanda* of Rājarāḡapperumpalḷi, erected at Śōḷakulavallippattāṇam in Pattāṇa-kūṟam, a subdivision of Geyamāṇikka-vaḷaṇāḍu, have been removed from the possession of its old tenants and made the *kāṇi* of the *Saṅgattār* of the said *paḷli*. The *kāṇikkaḍaṇ* on this land is eight thousand nine hundred and forty-three *kalam*, two *tāṇi*, one *kuruni* and three *nāḷi* of paddy : and the *nichchayitta-nellu* on it is four thousand and five hundred *kalam* of paddy :

¹ Read *sandhivigrahaḡaḡ*. The *i*-sign has been inserted on *gr* instead of on *h*. The *A. S. of S. I.* adopts the correct reading in the text itself.

² The reading given in the *A. S. of S. I.* is *pola pola vopai* which gives no sense.

³ The letters *i Nilai-uḍaiya-Paḷḡai* at the end of this line are in smaller characters, the last letter being faintly engraved in the margin. The *A. S. of S. I.* has *salai*.

(the *kāṇikkāḍaṇ*) on lands measuring twelve and three-fourths (*vēli*) in the *brahmadēya* of Āṇaimāṅgalam is four hundred *kalam* of paddy : its *nichchayitta-nellu* is five hundred and sixty *kalam*.

The *kāṇikkāḍaṇ* on twenty-seven and three-fourths (*vēli*), three *kāṇi* and a half of land in Muñjikuṇḍi of this *nāḍu* is two thousand seven hundred and seventy-nine *kalam*, (one) *tūṇi* and four *nāli* of paddy : its *nichchayitta-nellu* is one thousand and eight hundred *kalam*.

The *kāṇikkāḍaṇ* on one hundred and six (*vēli*) and one-sixteenth of land in Āmūr situated in Tiruvārūr-kūrṅam is ten thousand and six hundred *kalam*, two *tūṇi*, one *kuṇṇi* and six *nāli* of paddy : its *nichchayitta-nellu* is five thousand eight hundred and fifty *kalam*.

The *kāṇikkāḍaṇ* on seventy and three-fourths (*vēli*), four *mā* and a half of land in Vaḷakuḍi alias Nāṇalūr situated in Alānāḍu is six thousand five hundred and fourteen *kalam*, five *kuṇṇi* and (one) *nāli* of paddy : its *nichchayitta-nellu* is two thousand eight hundred and forty *kalam*.

The *kāṇikkāḍaṇ* on ten (*vēli*), two *mā*, one *kāṇi* and a half, one *mundirigai*, and *kīl* three-fourths of land in Kīl-Chandirappāḍi of this *nāḍu* is one thousand and twelve *kalam* and five *kuṇṇi* of paddy, and on sixty (*vēli*) and three-fourths of land in the *brahmadēya* of Pālaiyūr of this same *nāḍu* is one thousand *kalam* of paddy : their *nichchayitta-nellu* is one thousand five hundred *kalam*.

The *kāṇikkāḍaṇ* on eighty-seven and one-fourth (*vēli*) of land in Puttakkuḍi of Kuṇumbūr-nāḍu in Jayaṅgonḍasōḷa-vaḷanāḍu is eight thousand seven hundred and twenty *kalam*, one *tūṇi*, and four *nāli* of paddy : its *nichchayitta-nellu* is six thousand one hundred and seven *kalam*.

The paddy (*income*) on three (*vēli*) and three *mā* of land in Udayamārtāṇḍanallūr of Iḍaikkālī-nāḍu in Vijayarājendraśōḷa-vaḷanāḍu is one hundred and thirty-five *kalam*, three *kuṇṇi* and three *nāli*. The royal order fixing the income on this, according to the prevailing rate for dry lands, is seventy-eight *kalam* and five *kuṇṇi* of paddy. Half of this shall be for this *paḷli*.

(Ll. 35-40) The several incomes of money and paddy inclusive of *antarāyam*, *paṇmai-panḍa-veṭṭi*, etc., arising from the above said villages have been assigned, free from taxes, to meet the expenses of this *paḷli*. Also, the *paḷlichandas* have been freed from their previous *kāṇiyālars*, have their tenants removed and have been given by us to the *Saṅgattār* of this *paḷli* as their *kāṇi*. The boundaries of the site and the surrounding ground of the glorious Śailendra-Chūḍāmaṇivarma-vihāra alias Rājarājapperumpalli at Śōḷakulavallipattāṇam in Pattāṇa-kūrṅam, (a subdivision) of Geyamāṇikka-vaḷanāḍu are :—

(Ll. 40-52) The eastern boundary is to the west of Sand-hill on the sea-shore.

The southern boundary is to the north of the well called Pugaiyūṇṇi and also to the north of the land belonging to the Tiruvīraṭṭānamuḍaiya-Mahādēva situated to the west of this (i.e., the above said well) as well as to the west of the high road to Kāraikkāl which proceeds westward from the north bank of the tank dug out by Mārāyaṇ at Paṇavaikkuḷam to the west of this (i.e., the land of the Mahādēva).

The western boundary is to the east of the high road to Kāraikkāl.

The northern boundary is to the south of the boundary of the land called Vaḍa-Kūḍappāḍi in Śōḷakulavallipattāṇam.

The land situated within these four boundaries measure thirty-one and three-fourths *vēli*, two *mā* and one *mundirigai* in extent. And this land has also been given by us free of all taxes to this *paḷli* inclusive of the *antarāyam*, *paṇmai-panḍa-veṭṭi* and all other (*pāṭṭams*). This has been made in accordance with the royal order issued to us embodying the declaration of the king.

On the direction of the *sandhivigrahin* Rājavallabha Pallavaraiyaṇ and the *adhikārin* Rājēndra-siṅga-Mūvēndavēḷaṅ, this copper-(plate) edict was written by the *Nilaiyudaiya-Papaiyāṇ*¹ Nigarilēḷaṅ Madhurāntakaṅ, one of the Vikramābharaga-terinda-Valaṅgai-Vēḷaikkāras of Uṭṭkōḍi: this is my signature.

No. 36.—NOTE ON THE SAILENDRA KINGS² MENTIONED IN THE LEIDEN PLATES.

BY PROFESSOR R. C. MAJUMDAR, M.A., Ph.D., DACCA.

The Larger Leiden Plates of Rājārāja I contain references to two Śailēndra kings, viz., Chū-jāmaṇivarmaṇ and his son Śrī-Māravijayōttuṅgavarmaṇ. The Śailēndra dynasty is known to have ruled over Malay Peninsula and Java towards the close of the eighth century A.D. An inscription found at Ligor³ in Malay Peninsula refers to a Śailēndra king named Śrī-Mahārāja, and he had, perhaps, also the personal name Viṣṇu. There is internal evidence to show that this inscription is somewhat later than A.D. 775. An inscription found at Kalasan,⁴ in Java, dated A.D. 778, refers to the building of a temple of Tārā by *Mahārāja* Panamkarapa, the ornament of the Śailēndra dynasty. The temple is undoubtedly the famous Chaṇḍi Kalasan, one of the finest temples in Java. Another inscription found at Kelurak⁵, in the neighbourhood of the same locality, mentions a Śailēndra king Śrī-Saṅgrāma-Dhanamjaya and refers to the setting up of an image of Mañjuśrī by the royal preceptor Kumāraghōṣha, a resident of Gauḍa (*Gauḍi-drīpa-guru*).

Arab writers, from the ninth century onwards, refer to the empire of Zābag or Zābaj, ruled over by the Mahārāja. There is no doubt that under this name they refer to the empire of the Śailēndras, which now extended over nearly the whole of Malayasia (Malay Archipelago and Malay Peninsula), including the famous kingdom of Śrī-Vijaya in Sumatra. There are reasons to believe that for some time this empire also exercised some sort of suzerainty over Kāmbōja (Cambodia) and Champā (Annam).

There can be hardly any doubt that the empire of the Śailēndras, referred to as Zābag by Arab writers, is the same as the kingdom of San-fo-ts'i, referred to in the Chinese Annals from the tenth century onwards.⁶

The Chinese annals refer to no less than twelve embassies sent from San-fo-ts'i to China during the tenth century A.D. The first two embassies during the eleventh century A.D. are

¹ The expression *Nilaiyudaiya-Papaiyāṇ* might indicate a "profession, office or calling". Its exact meaning is not clear to me and it is therefore left untranslated.

² Much has been recently written in French and Dutch journals and books about the Śailēndras. The following note is intended merely to give a very brief outline of their history so far as it is necessary to elucidate the Leiden Plates. For fuller discussion of their history and reference to recent authorities the reader may consult the following articles of mine:—(1) *Les Rois Śailēndra de Suvarṇadvīpa*, *B.E.F.E.O.*, Vol. XXXIII, pp. 121-141. (2) The Śailēndra Empire, *Journal of the Greater India Society*, Vol. I, pp. 11-27. (3) The struggle between the Śailēndras and the Chōlas, *Ibid.*, pp. 71-91. (4) Decline and Fall of the Śailēndra Empire, *Ibid.*, Vol. II, pp. 12-24. Reference may also be made to the following article by Dr. G. Coedès:—(5) On the origin of the Śailēndras of Indonesia, *Ibid.*, Vol. I, pp. 61-70.

³ *B.E.F.E.O.*, Vol. XVIII, 6, App. I, pp. 29ff.; *J.A.S.B., Letters*, Vol. I (1935), pp. 29ff.

⁴ *T. B. G.*, Vol. 68 (1928), pp. 57ff.

⁵ *Ibid.*, pp. 1ff.

⁶ The Arab and Chinese accounts are collected by Ferrand, *J. A.*, 11-XX, pp. 1ff. They are also quoted in articles Nos. 1-4 mentioned in f. n. 2 above.

of special interest from the point of view of this inscription, and we therefore give short details of them on the authority of the *History of the Sung Dynasty*.

"In the year 1003 A.D., the king Sseu-li-chu-la-wu-ni-to-ma-tiao-hua sent two envoys to bring tribute."

"In the year 1008 A.D., the king Sseu-li-ma-lo-p'i sent three envoys to present tribute."

Dr. Coedès was the first to point out¹ that the first royal name is a Chinese rendering of Śrī-Chūlāmaṣivarmaṇ, and the second is equivalent to Śrī-Māravi....., the first part of the name of his successor Śrī-Māraviṣayōttuṅgavarman, referred to in the Larger Leiden Plates. This identification has been universally accepted, and has served to clear up the history of the Śailēndras in many respects.

The Larger Plates refer to the Śailēndra kings as follows:—

- (1) *Śailēndra-vamśa-sambhūteṇa Śrīviṣay-ādhipatinā Kaṭāh-ādhipatyaṃ-ātānvatā*.....
(Sanskrit portion ll. 80-81).
- (2-3) *Kaṭāh-ādhipati* (*Ibid.*, ll. 90, 100).
- (4) *Kiḍāratt-araiyaṃ* (Tamil portion l. 6).
- (5-6) *Kaḍāratt-araiyaṃ* (*Ibid.*, ll. 13, 200).

It would thus appear that the Śailēndra kings are referred to as kings of Kaṭāha, Kaḍāra, or Kiḍāra, these three being variants of the same place-name. This place has been identified with Keddah in the Malay Peninsula.

Now, in the first passage the king is also called lord of Śrī-Vishaya, which is no doubt the same as Śrī-Vijaya, a kingdom in Sumatra² which, as we have noted above, was included in the empire of the Śailēndras. The expression immediately following viz., *Kaṭāh-ādhipatyaṃ-ātānvatā* means, in my opinion, 'who extended the suzerainty (i.e., the kingdom) of Kaṭāha'. The learned Editor of the Plates has translated the passage as "who was conducting the rule of Kaṭāha". But the primary meaning of the Sanskrit root 'tan' is to 'spread', 'extend' etc., and I see no reason to reject it in this case.

If we accept the normal meaning of the expression, and remember that in all other cases, five in number, the king is simply referred to as king of Kaṭāha (var. Kaḍāra, Kiḍāra), no doubt remains that the Śailēndras, according at least to the writers of this inscription, were originally rulers of Kaṭāha, and then extended their suzerainty over Śrī-Vijaya.

The great importance of this point will be obvious to any one who is familiar with the current controversy about the original home-land of the Śailēndras. Dr. Coedès first suggested that the Śailēndras were originally rulers of Śrī-Vijaya, and this view was subsequently regarded as an established fact. Some time ago I demonstrated the weakness of the reasoning on which this theory was based, and Dr. Coedès has now freely accepted my view. He states that 'it is impossible, according to sound methods, to affirm that before the 11th century the kings of Śrī-Vijaya belonged to the Śailēndra dynasty or that they reigned at Śrī-Vijaya'.³

¹ *B. E. F. E. O.*, Vol. XVIII, 6, p. 7.

² This is the general view. Recently Dr. H. G. Quaritch Wales has suggested that Śrī-Vijaya might be the name of a kingdom in Malay Peninsula itself. He has drawn attention to the fact that "one of the most important ancient sites in the northern part of the Malay Peninsula is still called C'ajya (i.e., Jaya, a shortened form of Vijaya: and not far to the south is situated Śrī-Vijaya Hill)". *Indian Art and Letters*, Vol. IX, p. 4.

³ See articles mentioned in p. 281, n. 2. That the Śailēndras ruled over Śrī-Vijaya as early as the tenth century A.D. is proved by Arab records, if we regard Zābag as denoting the Śailēndra empire. To this extent, Dr. Coedès' statement requires modification.

As noted above, the evidence of the Leiden Plates fully supports the view that the Śailendra kings were rulers of Kaṭāha or Kaḍāra (cor. Kiḍāra) and subsequently extended their suzerainty over Sri-Vijaya.

The Chinese references to the two embassies from San-fo-ts'i quoted above, taken along with the data supplied by the Plates, leave no doubt that king Chūlāmaṣivarmaṇ died sometime between A.D. 1005 and 1008. The fact that although the formal grant in the Tamil portion was drawn up in the 23rd year of Rājārāja I, yet mention is only made of Chūlāmaṣivarmaṇ and not his son, might be taken to indicate that the former died in A.D. 1007-8. But this is somewhat problematical. In any case Chūlāmaṣivarmaṇ died shortly after A.D. 1005 and this explains the discrepancy noted by the Editor on pp. 228-29 above. It is obvious that soon after the Grant was made in A.D. 1005 by Rājārāja I, and while the construction of the Vihāra was still in progress, king Chūlāmaṣivarmaṇ died, and the work begun by him was completed by his son and successor.

The learned Editor has discussed at length the problem 'how the ruler of Kaṭāha came to erect a Buddhist Vihāra at Negapatam in the heart of the distant Chōḷa dominion, and how the powerful Chōḷa king came to grant the entire revenues of a village for the upkeep of a *paḷḷi* in it' (p. 230 above).

The early history of the Śailendras and the Nālandā Charter of Dēvapāla of the year 391 offer an easy solution to this problem.

It is most likely that the Śailendra dynasty originally migrated from India; there is at least no doubt that they kept up an intimate intercourse with India and received their religious inspiration from this country. We learn from Hiuen Tsang and I-tsing that even as early as the seventh century A.D. there was a regular religious intercourse between India and Malayasia. The Kelurak inscription, mentioned above, shows that the *guru* or preceptor of the Śailendra kings in A.D. 778, was a resident of Gauḍa (Bengal). About the middle of the ninth century A.D. the Śailendra king established a Vihāra at Nālandā, and at his request king Dēvapāla of Bengal granted five villages for its upkeep. The Leiden Plates obviously describe a transaction which is exactly similar to what we find in the Nālandā Charter of Dēvapāla, and, as in this charter, the villages must have been granted by Rājārāja at the request of the Śailendra king. In the Smaller Leiden Plates also, we find that at the express request of the king of Kiḍāra, communicated by his envoys, the Chōḷa king Kuḷōttuṅga exempted these villages from taxes. In the Larger Leiden Plates there is no express mention of this request, but such a request must be presumed, not only on the above analogies, but also from verse 38 of the Sanskrit portion which may be rendered into English as follows: "This lord of Kaṭāha . . . thus prays to all future kings:—'protect (ye) for ever this my charity'". The reference to the grant as 'my charity' can only be taken to mean that it was at his request, and on his behalf, that the village was granted by the Chōḷa king. The two persons who composed and executed the edict are mentioned in vv. 39-42, and it is not clear whether their master (*tasya rājā* i.e., 'of that king'), mentioned in v. 40, refers to the Chōḷa king or king of Kaṭāha. But the verses 43-44 definitely say that 'on the direction of that lord of Kaṭāha, Tuvavūravāṇ Apukkaṇ caused to be made (*this*)

¹ Above Vol. XVII, p. 310. The Editor of this inscription has added some notes on "the evasive race of the Śailendras" (p. 312). But they are neither adequate nor accurate. His statement that the Śailendras ruled over Sumatra and Java in the seventh century A.D. (p. 313) is not warranted by any evidence known to me. His other remarks need not be discussed here in detail, but the readers are referred to the articles mentioned in p. 281 o. 2 for a general review of the subject. I may note that he pointed out the resemblance between the Nālandā Charter and the Leiden Plates, and took the word 'dānavaṇḍa' in this inscription in the sense in which I have taken it.

lasting edict'. As the composers and engravers are separately mentioned by name, it is not clear what exact part this person played. But it proves that the lord of Kaṭāha was an interested party in the transaction.

The learned Editor has discussed at length various possible relations, friendly or hostile, between the Chōla king and the ruler of Kaṭāha at the time of the grant (p. 230 above). There can be no doubt that the relation of the Śailēndras and Chōlas was friendly, not only at the time when the grant was first made, but also when the deed was actually executed, early in the reign of Rājēndra Chōla. But soon hostility broke out, and there was a prolonged warfare between the two. The first reference to this hostility is contained in the Tiruvālaṅgāḍu plates dated in the sixth year of Rājēndra Chōla. From these we learn that the Chōla army crossed the seas and conquered Kaṭāha.¹ The Malur inscription of Rājēndra Chōla, dated in the thirteenth year, gives a detailed account of his conquest of Kaṭāra and various dominions included in the Śailēndra empire. These details are repeated in other charters of Rājēndra Chōla dated in the 19th, 22nd, 23rd, and 27th years of his reign, and some other inscriptions represent him as burning Kaṭāha and ruling over Kaṭāra. There is thus clear evidence that Rājēndra Chōla conquered the Śailēndra empire in or before his 13th regnal year, and that hostilities had probably begun as early as the sixth year. The views of the learned Editor of the Plates that the conquest of Kaṭāha is described in detail in the records of the 16th year onwards (p. 230) does not appear to be accurate.

The war between the two kingdoms continued during the reigns of Vīra-Rājēndra and Kulōttuṅga. The former is said to have conquered the kingdom of Kaṭāra, but he gave it back to its king who worshipped his feet.²

But the Smaller Leiden Plates show that peace and amity were again established between the two powers by A.D. 1089-90. As already stated above, these Plates inform us that at the request of the king of Kiṭāra, communicated by his envoys Rājavidyādhara Sāmanta and Abhimānōttuṅga Sāmanta, Kulōttuṅga exempted from taxes the village granted by the Larger Leiden Plates. Thus diplomatic relations were again established, and friendly feelings revived, after a struggle of more than half a century during the interval between the two Leiden Charters.

In conclusion, we may refer to a point on which these Plates throw interesting light. Line 81 of the Sanskrit portion refers to the king of Kaṭāha as 'Makara-dhvaja'. Makara, which is a conventional representation of an animal with the body of a fish and the head of an elephant, forms one of the most well-known decorative ornaments in Javanese architecture. The adoption of Makara as the emblem of royal banner by the Śailēndras may explain its frequent occurrence in Javanese architecture.

¹ The reliability of the inscription, in this respect, has been doubted. I have fully discussed this point in the article No. 3 mentioned in p. 281 n. 2.

² *S. I. I.*, Vol. III, Part II, p. 202. This inscription, among others, disproves the statement of the Editor of the Nālandā Charter that "in the documents, known at present, these Śailēndras or the rulers of Śrī-Vijaya are nowhere mentioned as the feudatories of the Chōlas". (Above, Vol. XVII, p. 313).

No. 37.—CHIRAVA INSCRIPTION OF THE TIME OF SAMARASIMHA OF MEWAR;
[VIKRAMA-JSAMVAT 1330].

By R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription was first edited in the *Vienna Oriental Journal*, Vol. XXI, pp. 155 ff. without any notes on historical persons and places mentioned therein. In order to bring out the importance of the inscription historically, I re-edit it in English from an ink-impression kindly placed at my disposal by Rai Bahadur Gaurishankar H. Ojha of Ajmer.

The stone containing this inscription is now fixed outside the door of a new temple at **Chiravā**, a village situated about eight miles to the north of Udaipur in Mewār.

The record consists of thirty-six lines of writing, which cover a space of about 1' 9" × 1' 8". The characters are Nāgarī of the fourteenth century A.D., common in Rājputāna during that period.

The language is Sanskrit and excepting a few words in the beginning and the date at the end, the whole inscription is in verse.

The inscription commences with the usual eulogy of the god Yōgēśvara and the goddess Yōgēśvarī (Vv. 1—2). Verse 3 says that in ancient times there was the king **Bappaka** in the family of the sons of Guhila (i.e., Guhilot clan). After many kings came **Padmasimha**, who was like a jewel among men (V. 4). Verse 5 speaks of his son **Jaitrasimha**, who was like the wind of destruction to other great kings. In verse 6, we are informed that neither the kings of Mālava (Mālwa), Gurjara (Gujarāt), Mārava (Mārwār) and Jāūgala, nor the ruler of the *mlēchchhas* (Muhammadans) could humble his pride. His (Jaitrasimha's) son was **Tōjāsimha**, a devotee of Śiva, whose son was **Samarasimha**, an exceedingly brave and dutiful king then living (Vv. 7-9). The text then turns to another family, which rendered conspicuous services to the kings of Mewār. Verses 9-12 state that in the Tāmṛaraḍa family, there was a man named Uddharaṇa who being able to protect the good and punish the wicked was made the *Talāraksha* of **Nāgadrāhapura** (Nāgdā) by the king **Mathanasimha**, and who had eight sons, the eldest of whom was Yōgarāja who in turn was made the *Talāra* in the same city by the king **Padmasimha**. His (Yōgarāja's) younger brother was Ratabhū, whose son was Kēlhaṇa. Kēlhaṇa's son was Udayī, whose son was Karmaṇa (Vv. 13-14). Yōgarāja had four sons, namely, Pamarāja, Mahēndra, Chāmpaka and Kshēma, of whom Pamarāja was killed fighting with the army of **Suratrāpa** (Sulṭān) near **Bhūtālā**, while **Nāgadrāhapura** was destroyed (Vv. 15-16). Verse 17 speaks of Mahēndra having three sons named Bālā (Bālāka), Āhlādana and Vayaja. Bālāka's son was Pēthāka, whose son was Sāmanta, a worshipper of Viṣṇu (V. 18). In verse 19 we are told that while **Kōṭṭadaka** was being taken and a battle with **Rāpā Tribhūvana** was being fought, Bālāka was killed fighting in front of the king **Jaitrasimha**. His clever wife Bhōlī, being unable to bear the pains of separation of her husband, became *sati* (V. 20). Chāmpaka had a son named Rājasimha who had a son called Rāmasimha whose son was Bhachurṇa (V. 21). Verse 22 informs us that, through the favour of the king **Jaitrasimha**, Kshēma secured the post of *Talāraksha* of **Chitrakūṭa** (Chitor). From his guileless wife Hīrū he had a son named Ratna, who was killed along with **Bhīmasimha** in a battle fought at the foot of the fortress of Chitor. Ratna's son was Lālā and brother was Madana. The latter proved his valour in the battlefield of **Utthūpaka**, while fighting with *Pañchalaguṇḍika* **Jaitramalla** in the cause of the king **Jēsala** (Vv. 23-28). Verse 29 says that Bhīmasimha's son Rājasimha on being made a minister, paid him (Madana) much respect. Through the favour of the king **Samarasimha**, he (Madana) succeeded his father in the post of *Talāraksha* of Chitor, where he worshipped Śiva in the temple of **Tribhuvananārāyaṇa** built by the king **Bhōja** (Vv. 30-31). Madana's son was Mōhana (V. 32). The

text of the record again changes here and describes the village **Chīrakūpa** (i.e., Chīravā where the inscription is found). Verses 34-40 tell us that, surrounded by hills and beautiful sights, the village Chīrakūpa is situated near Nāgharada and was given as a gift by the king Padmasimha to Yōgarāja serving in his army. The latter built there the temples of Yōgēśvara and Yōgēśvari, which were restored later on by Madana, who granted some land near the lake **Kālēlāya** (**Kālēlā**) for the maintenance of those temples. Another beautiful temple of Vishnu called Uddharapāsvāmī had formerly been built there by Uddharapa (V. 37). In verses 41-42, Vayarāka, Pūtāka, Muḍḍa, Bhuvapa, Tēja, Sāmanta, Ariyāputra, Madana and their descendants are urged to preserve the grant fully. Then follows the description of the Jain *Āchāryas*, who flourished at that place (Chitor). Verse 44 says that there was at the head of the Pāsupata sect Śivarāsi, who possessed many good qualities and worshipped the (god) Ekaliṅga. After him Bhadrēśvarasūri of the Chaitra-gachchha, Dēvabhadrasūri, Siddhasēnasūri, Jinōśvarasūri, his pupil Vijayasimhasūri, Bhuvannachandrasūri, his pupil Ratnaprabhasūri, then living, followed in succession (Vv. 45-47). The last-named was highly honoured by Viśvaladēva and Tējaśimha, and composed this *prastāvi* at Chitor (V. 48). The name of the writer of this record is given as **Pārśvachandra**, who was the pupil of Ratnaprabhasūri, while that of the engraver was **Kēlisimha**, son of Padmasimha. **Dēlhaṇa** was the artisan, who did other things connected with it (Vv. 49-50). At the end, the date is given as [Friday], the first day of the bright half of *Kārttika*, Śaṃvat 1330, corresponding to Friday, the 13th October 1273 A.D.

As regards the persons mentioned in the inscription, the name **Bappaka** (V. 3), which seems to be a personal title and not an individual name, refers to the Guhila ruler of Mewār, also known as Bappa,¹ Vappaka,² Bāshpa,³ Bappāka,⁴ Bāppa,⁵ Bāpā,⁶ etc. In the inscription⁷ of Naravāhana, dated V. S. 1028 (A.D. 971) he is said to be like a moon among the kings of the Guhila family and a jewel on this earth. He is said to have ruled for some time at Nūgdā, the old capital of Mewār and then taken the fortress of Chitor from the Mori king Māna.⁸ The inscription⁹ dated V. S. 770 (A.D. 713) shows that Chitor was in the possession of the Mori dynasty till that year, so that Bappaka (Bāpā) must have taken it after that date. According to the *Ēkaliṅga Māhātmya*, also called *Ēkaliṅga Purāṇa* of the time of Rāpā Rāyamala, he is said to have abdicated in favour of his son in V. S. 810 (A.D. 753).¹⁰ This shows that he was the master of Chitor for about 40 years from V. S. 770 to 810 (A.D. 713-753). The accession of Bāpā, according to Col. Tod, also falls within this period.¹¹

This date of Bāpā helps in his identification. In the inscriptions of Rāgapur,¹² Ābu¹³ and Chitor,¹⁴ dated Śaṃvat 1496, 1342 and 1331 respectively (in which the genealogy of the Mewār

¹ *Ind. Ant.*, Vol. XVI, p. 347, verse 10.

² *J. B. B. R. A. S.*, Vol. XXII, p. 166.

³ *Bhāvnagar Inscriptions*, p. 118, verse 17.

⁴ *Ibid.*, p. 141. Inscription, dated V. S. 1557 of the time of Mahārāja Rāyamala of Mewār.

⁵ मीमिदपाटवमुधामपालवधायध्वजः [१४] *Ēkaliṅga Māhātmya* (Manuscript, dated V. S. 1733) of the time of Mahārāja Kumbhakarṇa of Mewār.

⁶ *Bhāvnagar Inscriptions*, p. 123.

⁷ *J. B. B. R. A. S.*, Vol. XXII, p. 166.

⁸ Tod's *Rajasthan* (Ed. Crooke), Vol. I, p. 266. *Annual Report of the Rajputana Museum, Ajmer, 1917-18*, p. 3.

⁹ Tod's *Rajasthan*, Vol. II, p. 916, Appendix No. 3.

¹⁰ *Ind. Ant.*, Vol. XXXIX, p. 190.

¹¹ Tod's *Rajasthan*, Vol. I, p. 269.

¹² *An. Rep. A. S. I.*, 1907-8, p. 214.

¹³ *Ind. Ant.*, Vol. XVI, p. 347.

¹⁴ *Cunningham A. S. R.*, Vol. XXIII, plate XX, v. 3.

rulers is not complete) he is designated as father of Guhila which is evidently wrong. In the Kumbhalgarh¹ inscription, dated V. S. 1517 he is placed fifth from Guhila which seems also to be wrong, for in the Āṭapur² inscription, dated Samvat 1034 which is earlier than the Kumbhalgarh inscription and in which the genealogy of the early rulers of Mewār is complete and correct, this (fifth) place is occupied by Śīla, although there is no mention of the name of Bāpā in it. Thus Śīla of the Āṭapur inscription is Bappa of the Kumbhalgarh inscription, so that Bappa or Bāpā may be identified with Śīla (Śīlāditya). But, the discovery of Śīlāditya's inscription,³ dated V. S. 703, and of his son⁴ Aparājita, dated V. S. 718, annuls this identification of Bāpā with Śīla; there being a difference of about 70 years between this date of Śīla and that of Bāpā specified above. In the Āṭapur inscription, after Aparājita, come the names of Mahendra, Kālabhōja and Khumāna in succession. In Rājputānā Khumāna is said to be the son of Bāpā,⁵ i.e., Bāpā was the father of Khumāna and hence he is to be identified with Kālabhōja, who is mentioned in all the above-named inscriptions.⁶ The date of Bāpā according to this assumption will not differ much from that of Kālabhōja, if an average rule of 25 years be assigned to each of the preceding rulers Aparājita and Mahendra (II).

Jaitrasimha (V. 5) was one of the most powerful kings of Mewār. He is also known by the names Jayatala,⁷ Jayasimha,⁸ Jayatasimha⁹ and Jaitśī.¹⁰ His name is not mentioned by Col. Tod in his *Rajasthan*. He was the grand-father of Samarasimha, to whose time the present record belongs. He fought many battles with the Sultāns of Delhi, Gujarāt, Mālwa and the rulers of Mārwar, Jāūgala and Sind.¹¹ The inscriptions of his time show that he ruled at least for 39 years. **Tējāsīmha** (V. 7) was the son and successor of Jaitrasimha and ascended the throne between Samvat 1309¹² and 1317¹³ (A.D. 1253 and 1261). During his time Mewār seems to have been attacked by Viśaladēva, the Bāghela Rāṇā of Dhōlkā, who afterwards became the ruler of Gujarāt.¹⁴ He died between Samvat 1324 and 1330 (A.D. 1267 and 1273). Much is already known about **Samarasimha** (V. 8), who succeeded his father Tējāsīmha about Samvat 1330 (A.D. 1273). He seems to have protected Gujarāt when it was attacked by the Muhammadans¹⁵ (Sultān of Delhi, most probably Gḥyāsuddīn Balban, A.D. 1265-1287).¹⁶ He also protected the Mewār country when Ulugh Khān, the younger brother of 'Alāuddīn, started from Delhi for Gujarāt.¹⁷ The inscriptions of his time range from Samvat 1330 to 1358¹⁸ (A.D. 1274 to 1301). There is nothing worth mentioning about **Padmasimha** (V. 4) and **Mathanasimha** (V. 10) except that they followed in succession on the throne of Mewār and were the father and grand-father respectively of Rāval

¹ Noted in *PRAS, WC*, 1905-06, p. 61, No. 2214.

² *Ind. Ant.*, Vol. XXXIX, p. 187.

³ Above, Vol. XX, p. 97.

⁴ *Ibid.*, Vol. IV, p. 31.

⁵ *Ind. Ant.*, Vol. LIX, p. 165, notes 26 and 27. Also Tod's *Rajasthan*, Vol. I, p. 250, n. 2.

⁶ He has been identified with Khumāna I (*Ind. Ant.*, Vol. XXXIX, p. 190).

⁷ *Hamīromadamardana* of Jayasimhasūri, p. 27.

⁸ *Annual Report of the Rajputana Museum, Ajmer*, 1924-25, p. 2, No. III.

⁹ *Ibid.*, p. 2, No. II.

¹⁰ In bardic chronicles.

¹¹ *Ind. Ant.*, Vol. LVII, pp. 31-33.

¹² This is the date of the last manuscript of Jaitrasimha's time.

¹³ This is the date of the first manuscript of Tējāsīmha's time.

¹⁴ *Ind. Ant.*, Vol. VI, p. 210, plate I, l. 4 and Vol. LIX, p. 166.

¹⁵ *Ind. Ant.*, Vol. XVI, p. 350, V. 46.

¹⁶ Edward Thomas, *The Pathan Kings of Delhi*, p. 7.

¹⁷ *Ind. Ant.*, Vol. XXVI, pp. 194-95.

¹⁸ *An. Rep. Rajputana Museum, Ajmer*, 1920-21, p. 4, No. VIII.

Jaitrasimha of Mewār, who is mentioned in verse 5 of this record, and who is called Jēsala in v. 28 of the same.

Rāṇā Tribhuvana (V. 19) was the king of Gujarāt after Bhīmadēva II and was the contemporary of Rāval Jaitrasimha of Mewār.¹

Bhīmasimha (V. 26) appears to have been the minister² of Jaitrasimha and was killed in the fight, most probably fought between Tējaḥsimha of Mewār and Visaladēva of Gujarāt.³

Suratrāṇa (V. 16) refers to the Sulṭān Shamsu'ddīn Altamsh of Delhi, who had attacked Mewār and destroyed Nāgdā, its old capital.⁴

Jaitramalla (V. 28) was the Paramāra king Jayatūṅgidēva of Mālwā.⁵

Bhōjarāja (V. 31) was evidently the Paramāra king Bhōjadēva of Mālwā. He lived for sometime at Chitor and built there a temple of Śiva, which is now called Advadji or Mōkalji's temple.⁶

Tribhuvananārāyaṇa (V. 31) was the name of the temple as well as the title of the king Bhōja who built it. It was also called **Bhōjasvāmījagati**.⁷

Viśvaladēva (V. 48) was evidently Visaladēva, the younger son of Virādhavala, the Bāghela ruler of Dhōlkā. He became the **Rāṇā** after the death of his father in Śaṁvat 1294 (A.D. 1238) and in Śaṁvat 1300 (A.D. 1243) usurped the throne of Gujarāt after deposing its ruler Tribhuvana (Tribhuvanapāla) referred to in v. 19 of this inscription.⁸

As to the places mentioned in this record, **Chīrakūpa** (V. 34) is the present village of Chīravā, about 8 miles north of Udaipur. **Nāgadraha** or **Nāgahrada** (Vv. 10 and 12 respectively) is now called Nāgdā and was the old Capital of Mewār. **Bhātālā** (V. 16) is a village about twelve miles from Nāgdā. **Kōṭṭadaka** (V. 19) is the village of Kōṭṭā, one of the military stations in Mewār. **Uthhūpaka** (V. 28) is the village of Arthūpā in the Bānswārā State in Rājputāna.

TEXT.

Metres:—Vv. 10, 11, 16, 17, 19, 20, 23, 27, 28, 29, 30, 31, 33, 42, 44, 45, 47 and 48 *Āryā*; vv. 9, 12, 13, 14, 15, 18, 22, 25, 32, 37, 49, 50 and 51 *Anuṣṭubh*; vv. 1, 4, 5, 6, 26, 34 and 36 *Upajāti*; vv. 7, 38, 39, 40 and 43 *Śārdūlavikrīḍita*; vv. 41 and 46 *Gūi*; v. 2 *Indravajrā*; v. 3 *Vaitūṅhya*; v. 8 *Mālīni*; v. 21 *Rothōddhatā*; v. 24 *Vasantatilakā* and v. 35 *Indravamśā*.

- 1 सिद्धम् ॥ श्रीं नमः श्रीमहादेवाय ॥ श्रीयोगराजेश्वरनामधेयो देवो वृषांकः स
गिवाय वोस्तु । स्तुतः सदा यः प्रमदात्मसन्नः किं किं प्रभुत्वं न ददाति
सद्यः ॥
- 2 १ योगेश्वरी वो भवतु प्रसन्ना देवी स्वभावानवमप्रभावा । पदभ्यसंसाधनलीन-
चित्तैर्योगीन्द्रद्वंद्वैरभिर्वदिताङ्गिः ॥२ गुह्यलांगजवंशजः पुरा चित्तिपा-
- 3 लोचन वभूव व्यपकः । प्रथमः परिपंथिपार्थिवध्वजिनीध्वंसनलालसाययः ॥३ व(व)हु-
व्रतीतेषु महीश्वरेषु श्रीपद्मसिंहः पुरुषोत्तमोभूत् । सर्व्वींगहृद्यं यमवाप्य ल-

¹ *Ind. Ant.*, Vol. LVII, p. 33.

² His son Rājasimha was also made a minister, as is clear from v. 29 of this record.

³ *Ind. Ant.*, Vol. LIX, p. 166.

⁴ *Ibid.*, Vol. LVII, p. 32.

⁵ *Ibid.*, Vol. LVII, p. 33.

⁶ *Ibid.*, Vol. LIX, p. 163-4.

⁷ *An. Rep. Rajputana Museum, Ajmer*, 1920-21, p. 4.

⁸ *Duff's Chronology*, p. 189.

⁹ Expressed by a symbol.

- 4 क्षीस्तस्थौ विहायास्त्रिरतां सहोत्थां ॥४॥ श्रीजैत्रसिंहस्तनुजोऽस्य जातोभिजातिभूभृश-
ल्लयानिलाभः । सर्वत्र येन स्फुरता न केषां चित्तानि कपं गमितानि
- 5 सद्यः ॥५॥ न मालवीयेन न गौर्जरेण न मारवेशेन न जांगलेन । स्नेच्छाधि-
नाथेन कदापि भानो भ्रान्तिं न निन्देवनिपस्य यस्य ॥६॥ तेजःसिंह
इलापतिः
- 6 समभवत्तस्यात्मजम्भा नयी चातुर्योच्छ्रयवंचिताच्युतवधूवंचप्रपंचोच्चयः । चंचचंद्रमरी-
चिचक्रचिराचारो विचारांचितं चित्तं न्यंचितचापलं च रचयन् श्रीचंद्र-
चूडार्चने ॥
- 7 ७ तदनु च तनुजम्भा तस्य कल्याणजम्भा जयति समरसिंहः शत्रुसंहारसिंहः ।
चित्तिपतिरतिशूरचंद्रकोर्त्तिपूरः स्तुतिविहितकर्मा बु(बु)द्धसद्वर्त्ममर्मा ॥८॥ इतश्च ॥
जात-
- 8 टांटरडज्ञातो पूर्वमुद्धरणभिधः । पुमानुमाप्रियोपास्त्रिसंपन्नशुभवैभवः ॥९॥ यं दुष्ट-
शिष्टशिष्यणरक्षणदक्षत्वतस्तलारत्नं । श्रीमथनसिंहनृपतिचकार नागद्रहदंगे ॥१०॥
- 9 अष्टावस्य विशिष्टाः पुत्रा अभवन्विवेकमुपवित्राः । तेषु व(व)भूव प्रथमः प्रथितयशा
योगराज इति ॥११॥ श्रीपद्मसिंहभूपालाद्योगराजस्तलारतां । नागद्रहपुरे प्राप
पौरप्रो-
- 10 तिप्रदायकः ॥१२॥ वभूवावरजस्तस्य रतभूरिति विद्युतः । केल्लणस्तनयोमुख्य मुख्यः
पौरुषशालिनां ॥१३॥ उदयीत्वाख्यया ख्यातस्तत्सुतो विततोदयी । अभूज्जातस्तु
तरपुत्रः कर्मणः
- 11 सद्यः शर्मणः ॥१४॥ योगराजस्य चत्वारश्चतुरा जज्जिरेगजाः । पमराजो महेंद्रोद्य
चंपकः जेम इत्यमी ॥१५॥ नागद्रहपुरभंगे समं सुरचाणसेनिकैर्युद्धा । भूता-
लाहटकूटे
- 12 पमराजः पंचतां प्राप ॥१६॥ वा(वा)लाह्लादनवयजा महेंद्रतनुजास्त्रयस्त्रयजायंत ।
नयविनयपरपराजयजातलया विहितदीनदयाः ॥१७॥ बालाकस्यांगजो जातः
पेयाको वि-
- 13 लस[ड]लः । सुतोभूतस्य सामंतोऽनंतोपास्तौ कृतोद्यमः ॥१८॥ बालाकः कोट्ट[ड]क-
ग्रहणे श्रीजैत्रसिंहनृपपुरतः । त्रिभुवनराणकयुद्धे जगाम युद्धा परं लोकं ॥१९॥
तद्वि-

- 14 रहमसहमाना भोत्वपि नास्त्रादिमा विदग्धानां । दग्ध्वा दहने देहं तद्धार्यायां
तमन्वगमत् ॥२०॥ चंपकस्य सुरभिः स्वभावतो राजसिंह इति नंदनोभवत् ।
रामसिंहमथ स प्रसूत-
- 15 वान् सोजनिष्ट च भचुंडमंगजं ॥२१॥ चेमस्तु निर्मितचेमश्चिक्कूटे तलारतां । राज्ञः
श्रीजैत्रसिंहस्य प्रसादादापदुत्तमात् ॥२२॥ श्रीरुरिति प्रसिद्धा प्रतिषिद्धार्त्तार्त्तिदुर्म-
तिरभूच्च ।
- 16 जाया तस्यामायाजायत तनुजस्तयो रत्नः ॥२३॥ रत्नानि मंति सगुणानि वह्न्यपीह
ख्यातानि यस्तदधिको विदधे तु धात्रा । पुंस्त्वाधिरोपणगुणेन गरीयसोच्चै-
रत्नः स के-
- 17 न समतां समुपैति शुद्धः ॥२४॥ रत्नस्य सूनुरन्यूनप्राप्तमानोस्ति मानिषु । लाला-
नामा घनस्त्रामा प्रवराचारशौचवान् ॥२५॥ विक्रांतरत्नं समरेथ रत्नः सपद्मसंहार-
- 18 कृतप्रगल्भः । श्रीचिक्कूटस्य तलाटिकायां श्रीभीमसिंहेन समं समार ॥२६॥ रत्ना-
नुजोस्ति रुचिराचःप्रख्यातधीरसुविचारः । मदनः प्रसन्नवदनः सततं कृतदुष्टज-
- 19 नकदमः(नः) ॥२७॥ यः श्रीजैसलकार्येभवदुत्कृष्टकरणगणैः प्रहरन् । पंचलगुडिकेन^१
समं प्रकटबलो जैचमल्लेन ॥२८॥ श्रीभीमसिंहपुत्रः प्राधान्यं प्राप्य राजसिं-
- 20 हो यं । बहुमेने नैकध्वं प्राक्प्रतिपन्नं दधद्बुद्धये ॥२९॥ श्रीचिक्कूटदुर्म-
तलारतां यः पितृक्रमायातां । श्रीसमरसिंहराजप्रसादतः प्राप निःपापः^२ ॥३०॥
श्रीभोज-
- 21 राजरचितचिभुवननारायणाख्यदेवगृहे । यो विरचयति स सदा शिवपरिचर्यां स्व-
शिवलिप्सुः ॥३१॥ मोहनो नाम यस्यास्ति नंदनो विनयी नयी । बालोपि
पापि-
- 22 कर्मभ्यः साशंकः शूकम(व)त्तया ॥३२॥ सविकारः शिववैरी यदस्ति विदितः पुरातनो
मदनः । निर्ह्व(वि)कृतः शिवभक्तेरमुष्य तेनोपमा नातः ॥३३॥ इतश्च नागज्जदसं-

^१ Seems to be the title of Jaitramalla.^२ Read निःपापः.

- 23 निधाने पदे पदे प्राज्यलसनिधाने । ग्रामः सुभूमीभूति चीरकूपनामास्वदो-
पामलनौरकूपः ॥३४ तस्याधिपत्येन धनामिशालिता प्राप प्रसादं गुहिलात्म-
जन्मनः । शीप-
- 24 क्षमिंहचितिपादुपासिताभ्याम्योगराजः किल विप्रवेपथुः ॥३५ स योगराजः प्रथमं
पृथुचीरकारयत्तत्र पवित्रचित्तः । श्रीयोगराजेश्वरदेवगोहं योगेश्वरीदेव-
- 25 गृहेण युक्तं ॥३६ पूर्वमुहरणेनेहोहरणस्वामिशार्ङ्गि(शार्ङ्गि)णः । हर्म्यं विधापितं रम्यं
पूर्वजोहरणार्थिना ॥३७ ज्ञात्वा सत्वरगतवरं जगदिदं सर्वं गणैः सतां
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- 26 शेषतश्च विषमं पापं तलारत्वजं । धर्मे धूर्जटिपूजनप्रभृतिके नित्यं मनो न्यस्त-
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- 27 योर्यस्मादसू कारितौ प्रासादौ ननु योगराज इति विख्यातेन पुण्यात्मना । मातु-
र्वसुरद्यात्मनश्च मदनो वंहीयसे श्रेयसे लक्ष्यालंकृत उद्धार तदिमावाजन्म-
- 28 शुद्धाशयः ॥३९ कालेलायसरोवरस्य रुचिरं पद्माद्वये गोचरे केदारौ मदनो ददौ
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- 29 सुतो नैवेद्यार्थमवद्यमोचनमना देवाय देव्यायपि ॥४० वयराकः पाताको मंडो
भुवणोय तेजसामंतौ । अरियापुत्रो मदनस्त्वदमभिधैः पालनीयमिदमखिलं ॥
- 30 ४१ भाविभिरैतदंशैरन्यैरपि रक्षमात्मपुण्याय । विश्वं विनश्यदेतदमंस्थानादिकं
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- 31 यतामेतन्मुदामास्यदं । उदत्तास्य च नंदतु प्रमदवाचमायादनुयायणीरन्येष्वस्य सनाभयो
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- 32 गुणराशिः । आराधितैककिंगोधिष्ठाताचास्ति निष्ठावान् ॥४४ श्रीचैत्रगच्छगगने
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- 33 श्रीदेवभद्रसूरिस्तदनु श्रीमिहसेनसूरिरथ । अजनि जिनेश्वरसूरिस्तच्छिष्यो विजयसिंह-
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- 34 स्तस्य विनेयोस्ति मुनिरत्रं ॥४७ श्रीमहिषलदेवश्रीतेजःसिंहराजकृतपूजः । स इमां
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- 35 स्थो वैदुष्येण विभूषितः । पार्श्वचंद्र इमां विद्वहर्ष्यवर्णालिशालिनीं ॥४८॥ पद्म-
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- 36 कारयत् ॥५०॥ यावद्विश्वसरस्यस्मिन्नस्ति रामत्रि पुष्करं । राजहंसयुतं तावत् प्रशस्तिनंद-
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[The figures refer to pages; n. after a figure to footnotes and *add.* to additions. The following other abbreviations are also used :—*ca.*=capital; *ch.*=chief; *ci.*=city; *co.*=country; *com.*=composer; *di.*=district or division; *do.*=ditto; *dy.*=dynasty; *E.*=Eastern; *engr.*=engraver; *ep.*=epithet; *f.*=female; *k.*=king; *l.*=locality; *m.*=male; *mo.*=mountain; *myth.*=mythic or mythological; *n.*=name; *N.*=Northern; *off.*=office; *q.*=queen; *ri.*=river; *S.*=Southern; *s.a.*=same as; *sur.*=surname; *te.*=temple; *tit.*=title; *vi.*=village; *W.*=Western.]

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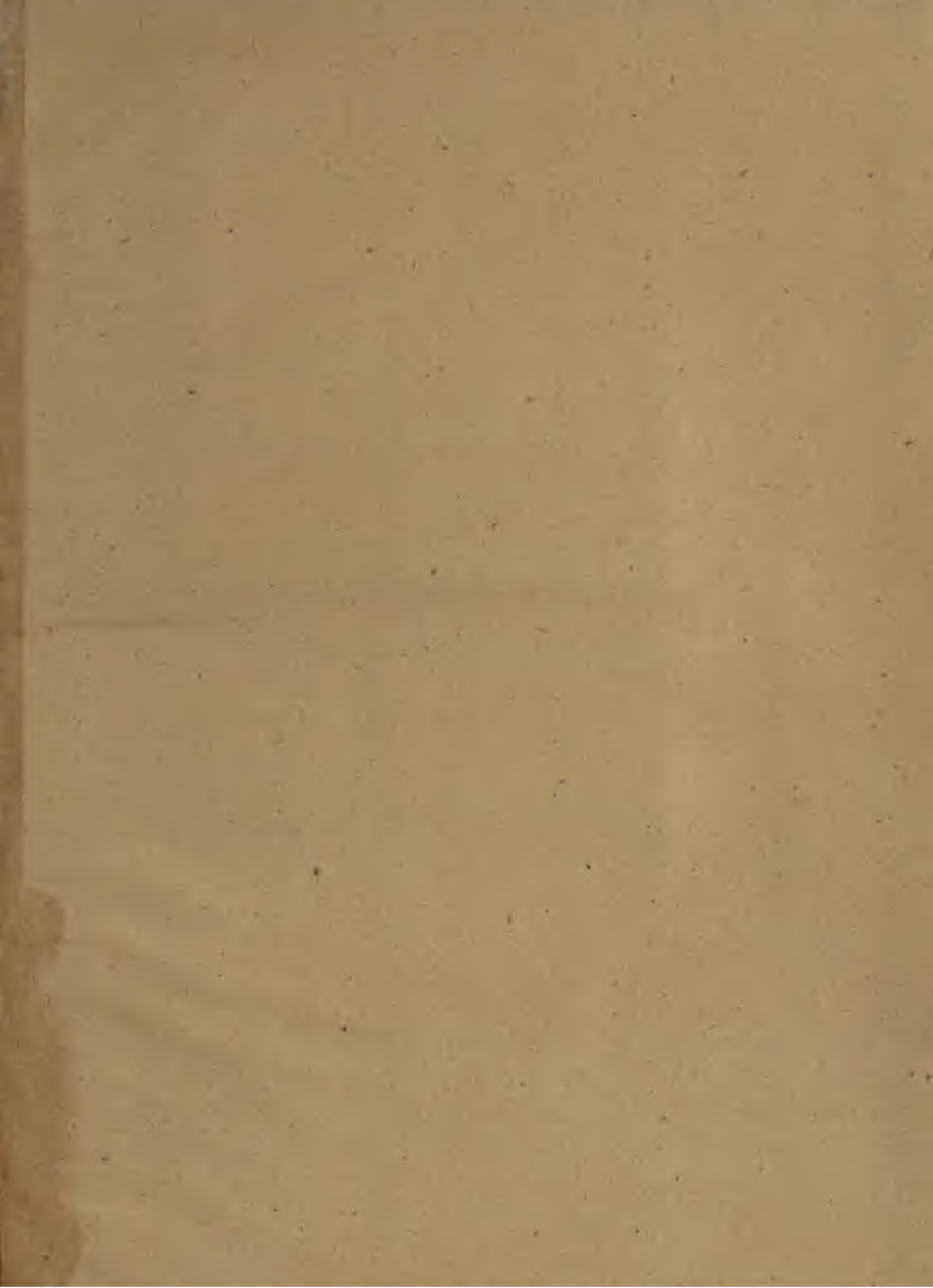
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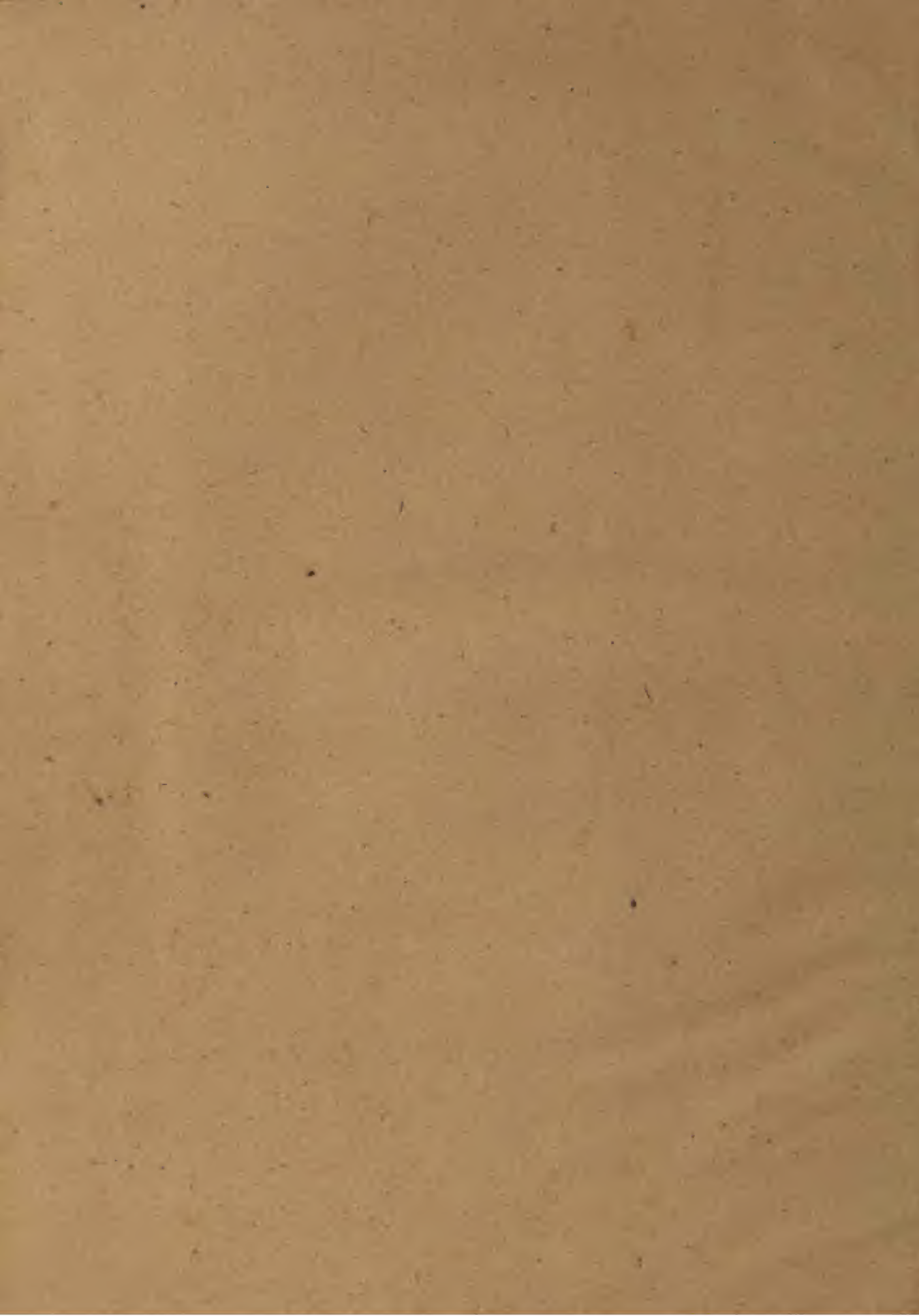
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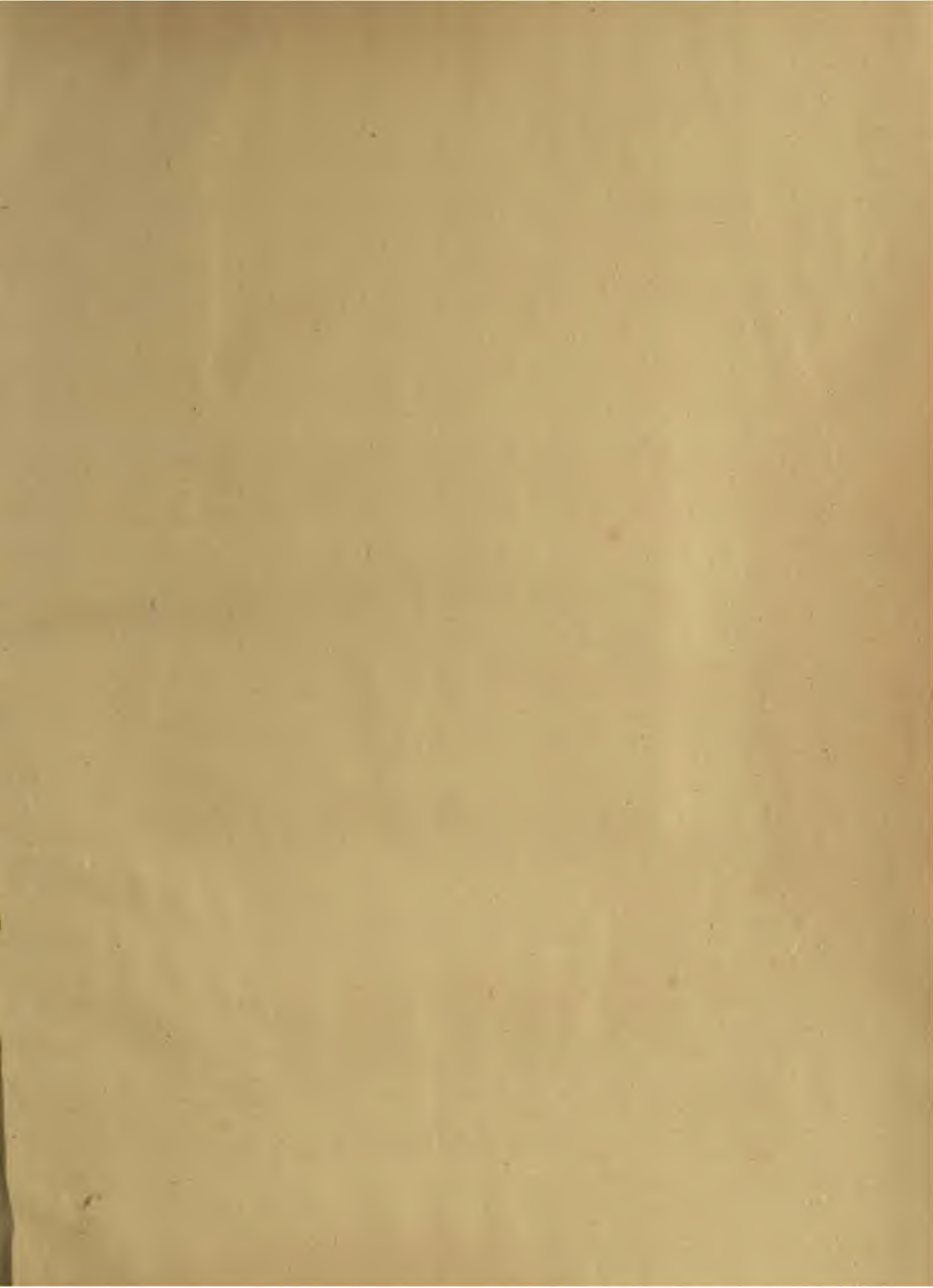
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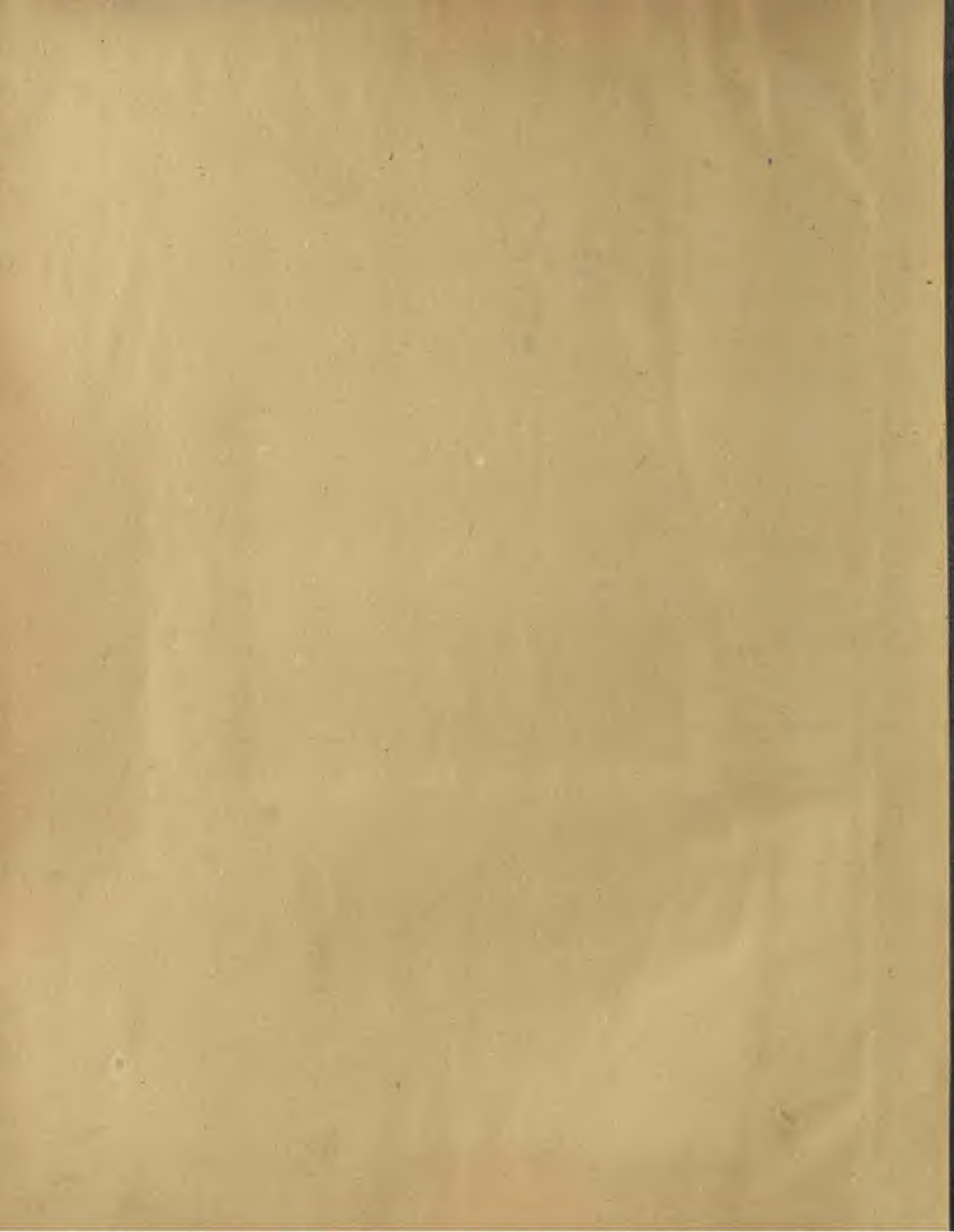
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